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A

SANSKRIT READER:

WITH VOCABULARY AND NOTES

BY

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PARTS I. AND II.

TEXT AND VOCABULARY.

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PREFACE.

The results of comparative philology are now so generally incorporated into our modern classical grammars, lexicons, and text-books, that even a slight knowledge of Sanskrit, if it be accurate so far as it goes, is of great service to the classical teacher in making his instruction interesting and effective. As independent disciplines, moreover, Sanskrit and comparative philology, and the literatures and religions of India, are constantly gaining in importance, so that, for example, Sanskrit is now taught at all but one of the twenty universities of the German Empire.

The design of this work, then, is twofold. In the first place, it is to serve as an introduction to these subjects for the students of our colleges and universities. The excellent Chrestomathy of Boehtlingk has no vocabulary; and few persons can be expected to buy the costly dictionary of Williams or that of Boehtlingk and Roth, at the outset, when they are uncertain whether Sanskrit will be of sufficient interest or use to them to warrant their continuing its study. What the beginner needs is an elementary work comprehending both text and vocabulary in a single volume. And accordingly, this Reader is meant to furnish ample material for about fifty weeks' reading, in a course of three hours a week, and, with the text, the appropriate lexical apparatus. The Reader is made as a companion-volume to Whitney's *Sanskrit Grammar*, and these two books supply all that is needed for the first year's study.

This Reader is designed, in the second place, to render a knowledge of Sanskrit accessible to the classical teachers of high-schools, academies, and colleges. These teachers, if they pursue this study at all, usually do so without the aid of an instructor. And it is especially *the requirements of unaided private study* that I have taken constant pains to meet. I state this fact thus explicitly, because, both here at Cambridge, and during my connection with the Johns Hopkins University (where the plan for this work was formed), numerous inquiries for such a book have been addressed to me by persons very remote from any of the higher institutions of learning.

If, incidentally, this work should help to correct some of the false notions which are prevalent respecting the relations of Sanskrit to other languages of the Indo-European family, and to save the literature from

undue depreciation and from exaggerated praise, it will have served a worthy object.

So cumbrous or so meagre have been hitherto the appliances for acquiring even a moderate knowledge of Sanskrit, that classical students, when seeking such knowledge as an auxiliary to their special work, have found the labor discouragingly great. These students unquestionably have a legitimate and sufficient reason for undertaking Sanskrit, and I venture to hope that the difficulties of the beginning (see p. xv) have been so materially lessened that they will now find even a modicum of Sanskrit well worth the trouble of attainment.

In making my selections[1] from the various Sanskrit writings, I have had two practical aims in view: first, to provide abundant material for thorough drill in the language of the classical period; and, secondly, to furnish a brief introduction to the works of the Vedic period, Mantra, Brāhmana, and Sūtra. Accordingly I have not sought to give any thing new, but rather that which is best suited for beginners. The easy Nala is the Xenophon's Anabasis of Sanskrit students, and quotations from it appear very often in the grammars. And the first five chapters here given form a complete story. For an elementary reader, the Hitopadeça is unrivalled, and to leave it out would have been an inexcusable omission, unless, indeed, its place were taken by the Panchatantra. From this latter work I attempted to prepare some selections; but the text is in so unsatisfactory a condition, that I relinquished the plan. And so, although the Hitopadeça has been printed very often, I have given a considerable part[2] of it here, choosing the fables on the ground of their intrinsic excellence and their interest as originals of well-known occidental stories.[3] For similar reasons the six tales from the Kathā-sarit-sāgara were selected. On account of their easy style and simple narrative, they furnish admirable matter for exercise in rapid reading. The selections from "Manu" are so made as to illustrate some of the most important and interesting matters of Hindu custom and belief.[4]

Among the Vedic hymns (or Mantra-material) are, first, some of the easiest[5]; then some taken on account of their poetic[6] or dramatic[7] merit, or

[1] These include 68 pages of classical Sanskrit and 37 pages of Vedic Sanskrit.

[2] Nineteen fables: there are forty-three in all.

[3] See the introductions to the fables in the Notes.

[4] Compare the table of contents. The text-selections are intended to be mutually illustrative as far as may be. Thus the passage 64^{8} ff. is given for its interesting bearing on Rigveda x.18.7 (86^{17}), the verse which was appealed to as scriptural authority for the practice of widow-burning. Compare also the notes on 28^{23}, 57^{8}, and 65^{9} ff., with those on 65^{6}, 91^{16}, and 97^{2} respectively.

[5] Such are selections xxxi. (Rigveda i.1), xxxiii., xxxviii., xxxix., xli., xlv., xlvi., and lix.

[6] Selection xxxii. is the best.

[7] Selections xxxv., xxxvii., and lvi. are in dramatic form (see WHITNEY, page xviii), and are among the most difficult.

their ethical interest[1]; and finally some taken because of their historical importance.[2] For the most part, a repetition of the hymns given by DELBRUECK and by BOEHTLINGK in their Chrestomathies has been avoided. The Brāhmana pieces are chosen in such a way as to show the relation of this kind of literature to the hymns or Mantras.[3] The selections from the Grihya-sūtras are the two most interesting chapters of Indian private antiquities, the wedding and the burial service. These texts are, to a certain extent, rubrics, and prescribe that numerous specified stanzas of the Rigveda be repeated at these ceremonials. Care has therefore been taken that all the stanzas here cited by their first words should be given in full among the selections from the hymns.[4]

Concerning the text, little need be said. It would have been either folly or idle pretense to make elaborate text-studies for the short extracts of which the Reader is composed.[5] I have accordingly contented myself, in the main, with reprinting the text of the best editions. Misprints have of course been corrected, and I have endeavored to make the orthography conformable to the best standard[6] and consistent throughout.[7] Of some slight emendations, due mention will be made in the Notes. For the Nala, I followed the edition of BUEHLER in his *Third Book of Sanskrit*[8]; for the Hitopadeça, the text of BOEHTLINGK in the second edition of his Chrestomathy,[8] and MUELLER; for the Kathā-sarit-sāgara, BROCKHAUS; and for "Manu," LOISELEUR DESLONGCHAMPS. I regret that the results of the studies of BUEHLER, BURNELL, HOPKINS, and JOLLY on the text of "Manu" are not yet available.

[1] Such are the Varuna-hymns, selections xliii.-xlv.

[2] Such are the hymns for the dead and the wedding-hymn; likewise selection xxxvii., and selection xxxvi. (which contains the Sāvitrī). Selection lxii. is the Maitrāyanī version of the Hiranya-garbha hymn, Rigveda x. 121, and is given partly in order that those who possess copies of the Rigveda may study the two versions comparatively.

[3] Thus the Brāhmana selections lxvi., lxvii., lxviii., and lxxii. stand in connection with the Mantra selections lvi., xlvii., lxii., and xlvi. respectively.

[4] The stanzas required for the wedding ceremonial are given in selections lviii., lvii., and lv. From this the student will see why there are some selections consisting of only one or two stanzas. The burial-stanzas are from Rigveda x. 9, 14, 16, 17, 18, 53, 154, and 155 (selections xlix. ff.), and i. 97 (selection xxxiv.). This last hymn is mere trash, and would not have been included among the texts, had not Açwalāyana (at iv.6.18) prescribed that it be used as a burial-hymn; but I could not allow room for the "Sun-hymns" (sāuryāṇi) and the "Blessings" (svasty-ayanāni), which are also mentioned at iv.6.18.

[5] See A. WEBER, *Indische Studien*, ii. 151.

[6] Especially in the use of *anusvāra* and of the nasal mutes, of b and of ç. I have written cch where WHITNEY (see § 227) writes ch.

[7] But some of the interesting orthographical peculiarities of the Maitrāyanī Sanhitā I have allowed to stand.

[8] See the "Brief List," page xvii.

It is a pleasant duty to acknowledge my thanks to Boehtlingk, who, in a way no less generous than unexpected, volunteered to look over all the proofs of the classical part of the text. For the well-established and well-edited Vedic texts, such help was of course not needed.

For the Rigveda, Aufrecht's second edition was made the standard. For the selections from the Maitrāyaṇī Sanhitā, I am indebted to the kindness of its editor,[1] Dr. Leopold von Schroeder, of Dorpat. The extracts from the Brāhmanas naturally follow the editions of Weber and Aufrecht. The chapters from Açwalāyana are a reprint from Stenzler's edition, with some unimportant typographical licenses.

The vocabulary, it is almost needless to say, is based on the great Lexicon of Boehtlingk and Roth. I should of course deviate from it only with the utmost circumspection; but I trust that I have not followed it slavishly.

As for the extent of the vocabulary, it is designed to be complete for the text given in the Reader, and also, it may be added, for the text in the Appendix to the Grammar.

It is proper to mention here several matters touching the general plan of the vocabulary. It is not a mere list of the actually occurring Sanskrit words with their English equivalents. So far as possible, it aims to do with thoroughness two things:

First, as regards the *forms*, To enable the student to trace every word back to its root, by giving references to Whitney's chapters (xvi. and xvii.) on word-formation, and by giving the root itself, and, in the case of secondary and tertiary derivatives, the intermediate forms, even when these do not occur in the text at all. Thus, for the complete explanation of **mithyopacāra** (p. 217), are given, first, **mithyā́**, then the older form thereof, **mithuyā́**,[2] then the adjective **mithu** from which the adverb is derived, and finally the root **mith**, although neither the adverbs nor the adjective nor any verbal form of the root occurs in the text. In like manner, **car + upa** is given solely on account of **upacāra**.

Secondly, as regards the *meanings*, To enable the student to trace every signification back to the radical idea, by giving not only the meaning required for translating a particular passage, but also, if this is a secondary or tertiary or later meaning, the intermediate meanings, and in their logical order of development. Thus the only meanings of the word **pāda**, as it

[1] He gave them to me in manuscript, before he himself began printing.

[2] By looking out the reference to 1112e (under **mithu**), the student will have his attention drawn to the peculiar form and accent of the adverb and will find the explanation thereof.

occurs in the text of this Reader, are 'foot' or 'leg,' in ten passages, and 'verse of a three-versed stanza,' in one passage (60^{12}). The history and uses of the word may be clearly understood from BOEHTLINGK AND ROTH. The original meaning 'foot' was extended to that of 'leg'; then specialized to the meaning 'limb of a quadruped'; then generalized to the meaning 'quarter' (as, conversely, the English word *quarter* is specialized to the meaning 'fourth part of a quadruped, including a leg,' e.g., in *quarter of beef*); once more it is specialized to the meaning 'quarter of a four-versed stanza,' i.e. 'verse'; and then, at last, the use of the word is illogically extended, and it is made to denote a verse of even a three-versed stanza. To have given the meanings 'foot, leg, verse,' in three words, and perhaps in the order 'verse, leg, foot,' would have sufficed, it is true, for the purpose of making a translation; but such translation demands of the student only the most thoughtless and mechanical labor. On the other hand, by indicating briefly the development and connection of meanings, the attention of the student is directed to the processes which are constantly going on in the life and growth of language; and thus, although Sanskrit is a dead language, the *study* of Sanskrit may be made a study of life and growth.

The illustration of the transitions of meaning by analogies from the English and other familiar tongues would, it seemed to me, greatly increase the interest and usefulness of the vocabulary. And so, considerable space has been devoted to this matter. Thus under **vyāma** (p. 254, top), 'a stretch-out,' i.e. 'a fathom,' are adduced the closely parallel English *fathom*, from Anglo-Saxon *fæðm*, 'the extended arms,' and also ὀργυιά and French *toise*, both meaning 'fathom,' and of common origin respectively with ὀρέγω and Latin *tendere*, 'stretch.'[1]

In a book intended partly for persons whose chief interest in Sanskrit is from the side of its relations to the classical languages and to our mother-tongue, etymological comparisons are plainly called for. Accordingly, the kindred words from the Greek, Latin, Anglo-Saxon, and English have been given,[2] and always along with their meanings. It is hoped that these comparisons, presenting, as they do, many familiar words with which the learner can associate what is new and strange, will prove a useful aid to the memory. Etymology is a subject in which there is large room for reasonable

[1] For other parallels, compare, for example, **ābharaṇa, barhis, bhavana, vaṅça, varṇa.** Sometimes the understanding of the parallelism depends on a knowledge of the etymology of an English word; thus under root **nud + vi**, are adduced the English *di-vert, dis-port,* and *s-port*, and a reference to SKEAT's dictionary or to WEBSTER's may be necessary for the student, in order to find how these words are parallel in specialization and metaphor. On this subject in general, compare CURTIUS, *Grundzüge*[5], pp. 111–116, and BRINKMANN, *Die Metaphern*, Bonn, 1878.

[2] To give them without their meanings and without showing the connection of ideas is, for an elementary book, a useless task.

difference of opinion on matters of detail, and on such matters well-recognized authorities often disagree. I have tried to use the standard works of reference in the light of the best and latest etymological criticism at my command, and to distinguish with care between what is certain and what is mere conjecture. In the revision of the greater part of my manuscript for the press, I had the benefit of KLUGE's valuable dictionary.[1] His acceptance of the current comparisons has often given me assurance, and his sober judgment has often confirmed me in scepticism or silence on doubtful points. In the numerous cases where the undoubtedly allied words are too many to be given in full, I have usually selected those forms which were the simplest or the most interesting, or those whose kinship was clearest.[2]

These comparisons include only genuinely cognate words, as distinguished from borrowed words; the latter have as a rule been excluded, or, if given, have been characterized as borrowings.[3] Thus ἕνος, Latin *sen-ex*, and English *sen-green* are given on page 266, all as genuine cognates of **sana**; the words *senate*, *senator*, *senatorial*, *senescent*, *senile*, *senility*, *senior*, *sire*, *sir*, *seigniorage*, etc., are not mentioned, because they are not genuine English cognates, but only more or less ancient borrowings or more or less direct derivatives from the Latin.[4] So under the root **sṛp** (p. 276) are given Latin *serpens* and *reptilis*, and it would be superfluous to add the borrowed English *serpent* and *reptile*.

The accents of all words have been regularly marked in the headings of the articles, so far as the accents are known from the occurrence of the words in any accentuated texts of the literature.[5] But in addition to these words, the verb-forms immediately following the root have been uniformly accented, according to the rules, except in a few doubtful cases; and a number of compounds occurring on the pages of Nala have been accented,

[1] Entitled *Etymologisches Wörterbuch der deutschen Sprache*. Strassburg, Karl J. Trübner. 1883. Royal 8°. Price 10 Mark 50 Pfennige.

[2] Thus under **sana** (p. 266) might have been given, in addition to Latin *senex*, the words *senior, senectus, senilis, senesco, senātor, senātus*, etc.; but these are readily suggested by *senex*.

[3] Thus the interesting compound *sene-schal* is added under **sana**, not as a genuine English cognate, but as a borrowing through the French from Continental Germanic, where its first member is indeed a genuine cognate.

[4] Compare note [2], above.

[5] For these accents I have relied on BOEHTLINGK's *Sanskrit-Wörterbuch in Kürzerer Fassung* as far as it has appeared, i.e. to the end of **bh**, and for the rest of the alphabet, on the great thesaurus of BOEHTLINGK AND ROTH. There are many words accented in more than one way (e.g., **rājyá**, **rājyà**, **rā́jya**, **ā́sana**, **āsaná**, **dáridra**, **daridra**, **dā́iva**, **dāivá**, **bhūtí**, **bhū́ti**, **vṛṣṭí**, **vṛ́ṣṭi**, **veṇú**, **véṇu**); such have generally been left unmarked; but of a few common words like **mánu**, **dvipád**, **paçú**, **pāpá**, and **matí**, the prevailing accent is given, especially, if (as in the case of **bhṛtí** or **pātrí**) the other accent is rare, or (as in the case of **çúṣka**) not authenticated.

according to the rules, in order to make more tangible the difference between homonymous determinatives and possessives.[1]

What form should be given to the headings of articles is often a question. For denominative verbs, I have chosen the stem-form (e.g., **mantraya** rather than **mantray**); to this is prefixed the root-sign (√), merely in order to catch the eye; the sign must not be understood as meaning that such stems are in any wise co-ordinate with roots. The stems of the perfect active participle and of the primary comparatives are given as ending in **vāṅs** and **yāṅs**, but without any implication that these are theoretically better than the weaker forms. Roots with medial or final **ar** or **ṛ** are given in the latter form, and so are the stems in **ar** or **ṛ**.[2]

The synopses of conjugational forms which follow each verbal root are based on the collections, still in manuscript, made by Professor WHITNEY.[3] These were placed at my disposal by him with the greatest kindness. They include all the verb-forms cited by the St. Petersburg Lexicon and BOEHTLINGK's Abridgment, as occurring in the actual literature, besides very extensive gleanings made independently by Professor WHITNEY from texts represented in the Lexicon,[4] and from others published since its completion,[5] or even not yet published.[6] In the description and classification of the forms, I have followed WHITNEY. It often happens that there are several forms in actual use for the same tense; in such cases, the commonest one has been given, or else the one prescribed by the Hindu Root-book (*dhātu-pāṭha*), or sometimes more than one form. Although in the case of many roots the aorist is confined almost exclusively to the Vedic language, I have nevertheless given the aorist in such cases in order to fill out the conjugational scheme, since this seemed desirable from a pedagogical point of view. For pedagogical reasons, also, the secondary conjugations have been for the most part omitted. Many roots which are conjugated regularly in only one voice show forms of the other voice in the Epos, especially where the metre demands them. It is very difficult to say just how far such forms should be included, and my course in accepting or rejecting them has been, I fear, not wholly consistent.

The Notes, which form the third part of this work, will be issued as soon as is practicable. It is designed that they shall be as brief as possible, but shall render ample assistance in the interpretation of difficult passages and

[1] Compare **bhīmaparākramá** and **bhīmáparākrama**, p. 206.

[2] See WHITNEY, §§ 107 and 108, and compare § 370.

[3] See *Proceedings of the American Oriental Society* for May, 1882, p. xiii.

[4] For example, the Çatapatha and Aitareya Brāhmanas.

[5] Especially GARBE's edition of Apastamba's Çrauta Sūtra, and VON SCHROEDER's Maitrāyanī.

[6] The Jaiminīya Brāhmana.

the explanation of allusions to the antiquities of India. The plan includes also concise literary introductions to the various selections.

An open acknowledgment of my thanks is due to the printers of the vocabulary, Messrs. J. S. Cushing & Co. They have performed their part with such intelligence, accuracy, and skill as to merit most cordial recognition.

In conclusion, I desire to make public expression of my gratitude to my honored teacher, Professor William Dwight Whitney, for his constant interest in this undertaking and for his generous aid. I can only hope that the book may do something to further the cause in which he has labored long and devotedly, and that it may help to enlarge the scope of classical teaching, to quicken the interest in the history of our mother-tongue, and to make Sanskrit study among us increasingly fruitful.

C. R. L.

Harvard College,
Cambridge, Massachusetts,
December, 1883.

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* For detailed synopsis, see Notes.

F. From the Maitrāyaṇī.

G. Other Brāhmana-pieces.

H. From the Grihya-sūtras.

PART II.

INTRODUCTORY SUGGESTIONS.

It is chiefly at the beginning that the difficulties of Sanskrit present themselves. The variety of forms, the strange alphabet, the peculiarities of word and sentence combination, — all these simultaneously confront the student at the very outset. Accordingly, the plan followed with my classes, and for which provision is here made, is to distribute these difficulties over the first few weeks of the course. The common paradigms of nouns and verbs should first be learned. These are given by the Grammar in transliteration. The reading of the first four pages of the Nala in Roman letters should then be taken up. The Reader gives these in transliteration on an inset conveniently facing the same text in *nāgarī* letters. The student may thus become familiar with the *form* and *sound* of the vocables, without being embarrassed by the alphabet and the running together of the words. Next, the same familiar text should be read aloud over and over again in *nāgarī* letters. I am convinced that the easiest way to master the alphabet is to read frequently in it words which one already knows. The next step will be the reading of pages five to nine without the help of a transliteration, but with the aid given by the typographical separation of the words, which has been carried out so far as is practicable, though in violation of Indian usage. Finally, from this point on, the reading may be continued without other help for the difficulties of euphonic and graphic combination than is offered by the notes.

After finishing the Nala, the student should take up the Hitopadeça. Selections xvii., xx., and xi. are very easy and are good to begin with. The remaining short ones from vi. to xxi. may then follow in order; and finally the long selections ii. to v.

It is recommended that the student use the stories from the Kathā-sarit-sāgara for exercise in rapid reading, as soon as he has acquired a fair vocabulary from what precedes. The passages from "Manu" may be read as they stand.

Of the Vedic selections, the easiest are numbers xxxi. (Rigveda i. 1), xxxiii., xxxviii., xxxix., xli., xlv., xlvi., and lix.; and it is advisable to read these first and in the order here mentioned. Selection xxxii., as being one of poetic merit and not over-hard, may next be taken up, and after it, the Varuna-hymns, selections xliii.–xliv.; then the hymns in dramatic form, selections xxxv., xxxvii., and lvi.

After these, selections xxxvi., xl., xlii., xlvii., xlviii., liv., and lxii. may be rapidly read. There will then remain the selections for the burial-service, xlix.–liii., lvii., lx., lxi., and xxxiv., and those for the wedding, lviii., lvii., and lv. These may properly be read last, in order that they may be fresh in the mind when reading the Sūtras, where constant reference is made to them.

The Brāhmana pieces may be read in the order in which they are printed; but selections lxvi., lxvii., lxviii., and lxxii. ought not to be taken up, unless selections lvi., xlvii., lxii., and xlvi. have previously been studied.

It is very undesirable to attempt to read the Sūtra chapters until one is familiar with the burial and wedding stanzas just mentioned. It is advisable to write out a translation of these chapters, and to insert therein each *mantra* in its proper place, writing out the original of the *mantra* in full, and its translation, the latter also in metre, if possible.

Since the synopses following each verbal root in the vocabulary represent the great mass of all the forms in actual use (rather than those simply prescribed by the grammarians), and so correspond to the "principal parts" of the Latin and Greek verbs, the student should make it his duty to learn the synopsis for each root when he first meets verbal forms of that root in the text.

Attention is called to the explanations and abbreviations (pages 289–293); these should be looked over carefully before using the vocabulary.

A BRIEF LIST OF BOOKS FOR STUDENTS OF SANSKRIT.

THIS list has a purely practical aim,[1] and is restricted to a few of the more important and useful books and[2] to such as are neither rare nor out of print. It includes (*a*) a grammar, (*b*) readers, (*c*) dictionaries, (*d*) classical works, books for the study (*e*) of the Rigveda and its literature, and (*f*) of the Atharvaveda, and last (*g*) some books on antiquities and the history of the literature and the religions of India.

1. **Whitney**, William Dwight. A Sanskrit Grammar, including both the classical language, and the older dialects, of Veda and Brahmana. Leipzig, Breitkopf and Härtel. London, Trübner & Co. 1879. 8°. Price (bound in cloth) 12 shillings.

This may be had in Boston of Ginn, Heath, and Co. The work exists also in a German translation, which may be had of the Leipzig publishers.

2. **Bühler**, Georg. Third Book of Sanskṛit. With a glossary by Vishnu P. Shastri Pandit. Second edition. Bombay. 1877. 12°. 128 pages of text and 97 of glossary. Price 9 annas.

This book can be procured from Trübner & Co. in London (price 3 shillings). It contains the entire Story of Nala (26 chapters), Daçaratha's Death (Rāmāyana, ii. 63–64), and four stories from the Panchatantra. For beginners, the typography proves troublesome and the glossary too meagre; but the little volume is inexpensive and contains excellent material for easy and rapid reading, and so is highly to be recommended to those who have finished the classical part of this Reader and wish to continue their Sanskrit. For such students the glossary would be quite sufficient.

3. **Böhtlingk**, Otto. Sanskrit-Chrestomathie. Zweite, gänzlich umgearbeitete Auflage. St. Petersburg. 1877. Large 8°. 372 pages. Price 4 Mark 80 Pfennige.

This work and the two following are publications of the Russian Imperial Academy, and should be ordered through the Academy's agent, Leopold Voss, of Leipzig. The volume contains selections from the Veda (Mantra, Brāhmana, and Sūtra), from the Mahā-bhārata, Rāmāyana, Vishnu-purāna, Kathā-sarit-sāgara, Hitopadeça, "Manu's Laws," and Pānini's Grammar, and from various other books; a rich collection of proverbs; the Vedānta-sāra, a philosophical treatise, in text and translation; and the entire drama, Ratnāvalī. The Vedic hymns are all translated in the volume mentioned below, no. 15; and the notes show where many of the other selections may be found translated. Like all publications of the Academy, this is sold at an extremely low price. Since the book has no vocabulary, the student will at this point need to get a dictionary.

[1] Hence the prices are included. Both the Mark and the shilling may be reckoned as a quarter of a dollar. The prices given with the titles are publishers' prices. To these prices, except when given in dollars, should be added the duty, which is 25 per cent. The books will cost the American purchaser somewhat more or less according to his facilities for obtaining foreign books.

[2] With perhaps one exception, no. 18, which can, however, be had of second-hand dealers.

4. **Böhtlingk**, Otto. Sanskrit-Wörterbuch in kürzerer Fassung. St. Petersburg. 1879–. 4°.

To be ordered through Voss (see above). Parts I. to IV. have appeared, and reach to the end of bh; they cover 1167 pages, i.e. nigh two-thirds of the whole, and cost 34 Mark 80 Pfennige. The rest may be expected in the course of 1885. The manuscript is ready as far as varṇa. The work is an abridgment of the following.

5. **Böhtlingk**, Otto, and Rudolph **Roth**. Sanskrit-Wörterbuch. St. Petersburg. 1855–1875. Seven volumes. 4°. Price 177 Mark 90 Pfennige.

To be ordered through Voss (see above). This work, which is often called the "St. Petersburg Lexicon," is by far the most important production of Sanskrit scholarship. To such as wish to make any special study of the language and literature, it is absolutely indispensable.

6. **Williams**, Monier. A Sanskṛit-English Dictionary, etymologically and philologically arranged, with special reference to Greek, Latin, Gothic, German, Anglo-Saxon, and other cognate Indo-European languages. London and New York, Macmillan and Co. 1872. 4°. 1186 pages. Price 94 shillings 6 d. in England, or $24 in the United States.

This is the only dictionary of Sanskrit into English which approaches completeness. It is in one compact and handy volume and is very convenient for reading works of the classical period. Unfortunately, the common meanings of a word are not distinguished from those which are seldom or never found. All Sanskrit words are given in transliteration, and the roots and more important words in *nāgarī* letters also.

7. **Williams**, Monier. S'akuntalā, a Sanskṛit drama in seven acts, by Kālidāsa. Second edition. London and New York, Macmillan and Co. 1876. 8°. 339 pages. Price 21 shillings in England, or $5.25 in the U.S.

This gives literal English translations of all the metrical passages, explanatory notes, and the Sanskritization of the Prakrit passages, and all on the same page with the text of this, the most famous of the plays.

8. **Kielhorn**, Franz, and Georg **Bühler**. Panchatantra. Edited with notes. Bombay. 1868. 8°.

The work constitutes numbers IV., III., and I. of the "Bombay Sanskrit Series." Number IV. (comprehending book I.) appeared in a second edition in 1873. The book may be had of Trübner & Co., London. The price of the entire work is 8 shillings; but the first book may be had separately for 3 shillings. The Panchatantra is easy and entertaining reading. It has been admirably translated into German by Benfey: Pantschatantra. Leipzig, F. A. Brockhaus. 1859. 2 vols. 8°. Price 24 Mark. The translation is accompanied by a very valuable history of fable-literature.

9. **Delbrück**, Berthold. Vedische Chrestomathie. Mit Anmerkungen und Glossar. Halle, Buchhandlung des Waisenhauses. 1874. 8°. Price 3 Mark.

This contains 47 hymns from the Rigveda. Of these, only five are repeated in this Reader. Both text and glossary are in transliteration. On account of the small price of the book, its mention may prove useful to such as do not wish to buy the two complete editions following (numbers 11 and 12).

10. **Windisch**, Ernst. Zwölf Hymnen des Rigveda. Mit Sāyaṇa's Commentar. Text. Wörterbuch zu Sāyaṇa. Appendices. Leipzig, S. Hirzel. 1883. 8°. Price 5 Mark.

This gives the text, and the comment of the great scholiast, both in *nāgarī* letters. The text is printed with the genuine accentuation (as in this Reader). The book serves a useful purpose as introduction to the native Hindu or traditional exegesis of the Veda. The vocabulary does not cover the hymns themselves; but seven of the twelve hymns are translated in the little book mentioned below, no. 15.

11. **Aufrecht**, Theodor. Die Hymnen des Ṛigveda. Herausgegeben. Zweite Auflage. Bonn, Adolph Marcus. 1877. 2 volumes. 8°. Price 20 Mark.

The entire *sanhita* text is given in transliteration, and extracts from the *pada* text at the foot of each page. The exceedingly valuable appendix contains lists of the poets, divinities, and metres, and a complete table of first lines of every stanza, with references to the concordant texts of other Vedas.

12. **Müller**, F. Max. The Hymns of the Rigveda, in the Samhita and Pada texts, reprinted from the editio princeps. Second edition. London, Trübner & Co. 1877. 2 volumes. 8°. Price 32 shillings.

This edition gives the two texts complete on parallel pages and in *nāgarī* letters. The names of the poets, divinities, and metres are given at the beginning of each hymn.

13. **Grassmann**, Hermann. Wörterbuch zum Rig-veda. Leipzig, F. A. Brockhaus. 1873[-1875]. 8°. Price 30 Mark.

This is not only a dictionary, but also a complete concordance to the Rigveda. It is a work of wonderful industry, method, clearness, and accuracy. Aside from the St. Petersburg Lexicon, this dictionary stands next in importance, for Vedic students, after the Vedic text itself.

14. **Grassmann**, Hermann. Rig-veda. Uebersetzt und mit kritischen und erläuternden Anmerkungen versehen. Leipzig, F. A. Brockhaus. 1876. 1877. 2 volumes. 8°. Price 24 Mark.

This translation is entirely in metre, except for a few corrupt or difficult hymns. The student can almost invariably see just what word Grassmann intended as the rendering of any given word of the text. This work is especially useful as giving a convenient general view of the contents of the Rigveda, and as enabling the student to grasp easily many matters touching the metres, the arrangement, and the textual condition of the original.

15. **Geldner**, Karl, **und** Adolf **Kägi**. Siebenzig Lieder des Rigveda. Uebersetzt. Mit Beiträgen von R. Roth. Tübingen. H. Laupp'sche Buchhandlung. 1875. 12°. Price 3 Mark.

Thirty-six of the seventy hymns of which this book gives metrical translations were later incorporated by Böhtlingk into his Chrestomathy (no. 3, above).

16. **Aufrecht**, Theodor. Das Aitareya Brāhmaṇa. Mit Auszügen aus dem Commentare von Sāyaṇācārya und anderen Beilagen herausgegeben. Bonn, Adolph Marcus. 1879. 8°. Price 11 Mark.

This Brāhmana belongs to the Rigveda. The text is in transliteration. The translation of Haug (London, Trübner & Co. 1863) would be of help; but it is inaccurate and hard to get. A good many passages are translated in volumes I., II., and V. of Muir (below, no. 26). Using these as an introduction, and the St. Petersburg Lexicon for help in hard places, an advanced student can make good progress with this text.

17. **Stenzler**, Adolf Friedrich. Indische Hausregeln. Sanskrit und deutsch herausgegeben. I. Açvalāyana. Erstes Heft. Text. Leipzig. 1864. 8°. Price 2 Mark. —Zweites Heft. Uebersetzung. 1865. Price 3 Mark.

Published by the German Oriental Society, in volumes III. and IV. of the Abhandlungen für die Kunde des Morgenlandes. To be ordered through the Society's agent, F. A. Brockhaus, in Leipzig. These are the Grihya-sūtras belonging to the Rigveda.

18. **Roth**, R., **und Whitney**, W. D. Atharva Veda Sanhita. Herausgegeben. Erster Band. Text. Berlin, Ferd. Dümmler. 1856. Royal 8°. Price 28 Mark 50 Pfennige.

This is the most important and interesting of the Vedas, after the Rik. It is full of magic incantations and other products of curious superstitions.

19. **Garbe**, Richard. Vaitâna Sûtra. The Ritual of the Atharvaveda. Edited with critical notes and indices. London, Trübner & Co. 1878. 8°. Price 5 shillings.

20. **Garbe**, Richard. Vaitâna Sûtra. Das Ritual des Atharvaveda. Aus dem Sanskrit übersetzt und mit Anmerkungen versehen. London, Trübner & Co. 1878. 8°. Price 5 shillings.

Since this is the only Çrauta-sūtra published with translation, and since it is to be had easily and cheaply, it is recommended as an introduction to the works of this class.

21. **Weber**, Albrecht. The history of Indian Literature. Translated from the second German edition by John Mann and Theodor Zachariae. Second edition. London, Trübner & Co. 1878. 8°. Price 10 shillings 6 pence.

This is a systematic treatise covering both the Vedic and the classical Sanskrit literature. It gives abundant and practical bibliographical information. As a guide and as a work of reference it is of the utmost value.

22. **Zimmer**, Heinrich. Altindisches Leben. Die Cultur der vedischen Arier. Nach den Saṁhitā dargestellt. Berlin, Weidmannsche Buchhandlung. 1879. 8°. Price 10 Mark.

Under the different categories — geography, climate, minerals, plants, animals, agriculture, commerce, dress, food, amusements, family relations, art, etc. — the Vedic texts touching these subjects are discussed, and the results deducible from them are put together in a very readable and pleasant way.

23. **Kägi**, Adolf. Der Rigveda. Die älteste Literatur der Inder. Zweite, umgearbeitete und erweiterte, mit vollständigem Sach- und Wortregister versehene Auflage. Leipzig, Otto Schulze. 1881. 12°. Price 4 Mark.

This contains an account of the Vedic writings in general, descriptions of the gods in language agreeing closely with the actual words of the original as cited in the notes, and sketches of some of the more important phases of Vedic life and thought. The numerous notes are highly useful as a guide to the already extensive literature of these subjects, and point out many interesting parallels of custom, belief, and expression to be found in biblical and classical antiquity.

24. **Barth**, Auguste. The religions of India. Authorized translation by Rev. J. Wood. London, Trübner & Co. 1882. 8°. Price 16 shillings.

The subject is treated in five chapters corresponding to the five grand phases of religious development in India: the Vedic religion; Brahmanism (ritual, philosophic speculation, decline); Buddhism; Jainism; and Hinduism (the sects and their great deities, Vishnuism and Çivaism, reforming sects, cultus). The copious references to the literature of the subjects in hand add greatly to the value of the work.

25. **Oldenberg**, Hermann. Buddha; his life, his doctrine, his order. Translated from the German by William Hoey. London, Williams and Norgate. 1882. 8°. Price 18 shillings.

Oldenberg has recently finished editing (in five volumes) the Vinaya Piṭakam, one of the most important among the Buddhist sacred books. He has a wide and deep knowledge of the original Pāli sources, and in his use of them he is guided by rare critical acumen and good common-sense. His account of Buddha's life, doctrine, and order contains the best results of his studies and they are presented in an extremely attractive form.

26. **Muir**, John. Original Sanskrit texts on the origin and history of the people of India, their religions and institutions. Collected, translated, and illustrated. London, Trübner & Co. 1872–1874. 5 volumes. 8°.

The first four volumes have appeared in a second edition, and the second volume in a third edition. The third volume costs 16 shillings. The price of each of the others is 21 shillings. The first volume discusses the origin of caste. The fifth is devoted to the cosmogony, mythology, religious ideas, life, and manners of the Indians in the Vedic age.

PART I.

THE SANSKRIT TEXT.

I.

॥ अथ नलोपाख्यानम् ॥

बृहदश्व उवाच।

आसीद् राजा नलो नाम वीरसेनसुतो बली।
उपपन्नो गुणैर् इष्टै रूपवान् अश्वकोविदः ॥१॥
अतिष्ठन् मनुजेन्द्राणां मूर्ध्नि देवपतिर् यथा।
उपर्य् उपरि सर्वेषाम् आदित्य इव तेजसा ॥२॥
ब्रह्मण्यो वेदविच् छूरो निषधेषु महीपतिः।
अक्षप्रियः सत्यवादी महान् अक्षौहिणीपतिः ॥३॥
ईप्सितो नरनारीणाम् उदारः संयतेन्द्रियः।
रक्षिता धन्विनां श्रेष्ठः साक्षाद् इव मनुः स्वयम् ॥४॥
तथैवासीद् विदर्भेषु भीमो भीमपराक्रमः।
शूरः सर्वगुणैर् युक्तः प्रजाकामः स चाप्रजः ॥५॥
स प्रजार्थे परं यत्नम् अकरोत् सुसमाहितः।
तम् अभ्यगच्छद् ब्रह्मर्षिर् दमनो नाम भारत ॥६॥
तं स भीमः प्रजाकामस् तोषयामास धर्मवित्।
महिष्या सह राजेन्द्र सत्कारेण सुवर्चसम् ॥७॥
तस्मै प्रसन्नो दमनः सभार्याय वरं ददौ।

कन्यारत्नं कुमारांश् च त्रीन् उदारान् महायशाः ॥८॥
दमयन्तीं दमं दान्तं दमनं च सुवर्चसम् ।
उपपन्नान् गुणैः सर्वैर् भीमान् भीमपराक्रमान् ॥९॥
दमयन्ती तु रूपेण तेजसा यशसा श्रिया ।
सौभाग्येन च लोकेषु यशः प्राप सुमध्यमा ॥१०॥
अथ तां वयसि प्राप्ते दासीनां समलंकृतम् ।
शतं शतं सखीनां च पर्युपासच् छचीम् इव ॥११॥
तत्र स्म राजते भैमी सर्वाभरणभूषिता ।
सखीमध्ये ऽनवद्याङ्गी विद्युत् सौदामनी यथा ॥१२॥
अतीव रूपसंपन्ना श्रीर् इवायतलोचना ।
न देवेषु न यक्षेषु तादृग् रूपवती क्व चित् ॥१३॥
मानुषेष्व् अपि चान्येषु दृष्टपूर्वाथ वा श्रुता ।
चित्तप्रमाथिनी बाला देवानाम् अपि सुन्दरी ॥१४॥
नलश् च नरशार्दूलो लोकेष्व् अप्रतिमो भुवि ।
कन्दर्प इव रूपेण मूर्तिमान् अभवत् स्वयम् ॥१५॥
तस्याः समीपे तु नलं प्रशशंसुः कुतूहलात् ।
नैषधस्य समीपे तु दमयन्तीं पुनः पुनः ॥१६॥
तयोर् अदृष्टकामो ऽभूच् छृण्वतोः सततं गुणान् ।
अन्योन्यं प्रति कौन्तेय स व्यवर्धत हृच्छयः ॥१७॥
अशक्नुवन् नलः कामं तदा धारयितुं हृदा ।
अन्तःपुरसमीपस्थे वन आस्ते रहो गतः ॥१८॥
स ददर्श ततो हंसाञ् जातरूपपरिष्कृतान् ।
वने विचरतां तेषाम् एकं जग्राह पक्षिणम् ॥१९॥

ततो ऽन्तरिक्षगो वाचं व्याजहार नलं तदा ।
हन्तव्यो ऽस्मि न ते राजन् करिष्यामि तव प्रियम् ॥२०॥
दमयन्तीसकाशे त्वां कथयिष्यामि नैषध ।
यथा त्वद् अन्यं पुरुषं न सा मंस्यति कर्हि चित् ॥२१॥
एवम् उक्तस् ततो हंसम् उत्ससर्ज महीपतिः ।
ते तु हंसाः समुत्पत्य विदर्भान् अगमंस् ततः ॥२२॥
विदर्भनगरीं गत्वा दमयन्त्यास् तदान्तिके ।
निपेतुस् ते गरुत्मन्तः सा ददर्श च तान् गणान् ॥२३॥
सा तान् अद्भुतरूपान् वै दृष्ट्वा सखिगणावृता ।
हृष्टा ग्रहीतुं खगमांस् त्वरमाणोपचक्रमे ॥२४॥
अथ हंसा विससृपुः सर्वतः प्रमदावने ।
एकैकशस् तदा कन्यास् तान् हंसान् समुपाद्रवन् ॥२५॥
दमयन्ती तु यं हंसं समुपाधावद् अन्तिके ।
स मानुषीं गिरं कृत्वा दमयन्तीम् अथाब्रवीत् ॥२६॥
दमयन्ति नलो नाम निषधेषु महीपतिः ।
अश्विनोः सदृशो रूपे न समास् तस्य मानुषाः ॥२७॥
तस्य वै यदि भार्या त्वं भवेथा वरवर्णिनि ।
सफलं ते भवेज् जन्म रूपं चेदं सुमध्यमे ॥२८॥
वयं हि देवगन्धर्वमानुषोरगराक्षसान् ।
दृष्टवन्तो न चास्माभिर् दृष्टपूर्वस् तथाविधः ॥२९॥
त्वं चापि रत्नं नारीणां नरेषु च नलो वरः ।
विशिष्टाया विशिष्टेन संगमो गुणवान् भवेत् ॥३०॥
एवम् उक्ता तु हंसेन दमयन्ती विशां पते ।

अब्रवीत् तत्र तं हंसं त्वम् अप्य् एवं नले वद ॥३१॥
तथेत्य् उक्त्वाण्डजः कन्यां विदर्भस्य विशां पते ।
पुनर् आगम्य निषधान् नले सर्वं न्यवेदयत् ॥३२॥

॥ इति नलोपाख्याने प्रथमः सर्गः ॥१॥

बृहदश्व उवाच ।

दमयन्ती तु तच् छ्रुत्वा वचो हंसस्य भारत ।
ततः प्रभृति न स्वस्था नलं प्रति बभूव सा ॥१॥
ततश् चिन्तापरा दीना विवर्णवदना कृशा ।
बभूव दमयन्ती तु निःश्वासपरमा तदा ॥२॥
ऊर्ध्वदृष्टिर् ध्यानपरा बभूवोन्मत्तदर्शना ।
पाण्डुवर्णा क्षणेनाथ हृच्छयाविष्टचेतना ॥३॥
न शय्यासनभोगेषु रतिं विन्दति कर्हि चित् ।
न नक्तं न दिवा शेते हा हेति रुदती पुनः ॥४॥
ततो विदर्भपतये दमयन्त्याः सखीजनः ।
न्यवेदयत ताम् अस्वस्थां दमयन्तीं नरेश्वरे ॥५॥
तच् छ्रुत्वा नृपतिर् भीमो दमयन्तीसखीगणात् ।
चिन्तयामास तत् कार्यं सुमहत् स्वां सुतां प्रति ॥६॥
स समीक्ष्य महीपालः स्वां सुतां प्राप्तयौवनाम् ।
अपश्यद् आत्मना कार्यं दमयन्त्याः स्वयंवरम् ॥७॥
स संनिमन्त्रयामास महीपालान् विशां पतिः ।
अनुभूयताम् अयं वीराः स्वयंवर इति प्रभो ॥८॥

श्रुत्वा तु पार्थिवाः सर्वे दमयन्त्याः स्वयंवरम् ।
अभिजग्मुस् ततो भीमं राजानो भीमशासनात् ॥९॥
हस्त्यश्वरथघोषेण पूरयन्तो वसुंधराम् ।
विचित्रमाल्याभरणैर् बलैर् दृश्यैः स्वलंकृतैः ॥१०॥
तेषां भीमो महाबाहुः पार्थिवानां महात्मनाम् ।
यथार्हम् अकरोत् पूजां ते ऽवसंस् तत्र पूजिताः ॥११॥
एतस्मिन्न् एव काले तु सुराणाम् ऋषिसत्तमौ ।
अटमानौ महात्मानाव् इन्द्रलोकम् इतो गतौ ॥१२॥
नारदः पर्वतश् चैव महाप्राज्ञौ महाव्रतौ ।
देवराजस्य भवनं विविशाते सुपूजितौ ॥१३॥
ताव् अर्चयित्वा मघवा ततः कुशलम् अव्ययम् ।
पप्रच्छानामयं चापि तयोः सर्वगतं विभुः ॥१४॥

नारद उवाच ।

आवयोः कुशलं देव सर्वत्र गतम् ईश्वर ।
लोके च मघवन् कृत्स्ने नृपाः कुशलिनो विभो ॥१५॥

बृहदश्व उवाच ।

नारदस्य वचः श्रुत्वा पप्रच्छ बलवृत्रहा ।
धर्मज्ञाः पृथिवीपालास् त्यक्तजीवितयोधिनः ॥१६॥
शस्त्रेण निधनं काले ये गच्छन्त्य् अपराङ्मुखाः ।
अयं लोको ऽक्षयस् तेषां यथैव मम कामधुक् ॥१७॥
क्व नु ते क्षत्रियाः शूरा न हि पश्यामि तान् अहम् ।
आगच्छतो महीपालान् दयितान् अतिथीन् मम ॥१८॥

एवम् उक्तस् तु शक्रेण नारदः प्रत्यभाषत ।
शृणु मे मघवन् येन न दृश्यन्ते महीक्षितः ॥ १९ ॥
विदर्भराज्ञो दुहिता दमयन्तीति विश्रुता ।
रूपेण समतिक्रान्ता पृथिव्यां सर्वयोषितः ॥ २० ॥
तस्याः स्वयंवरः शक्र भविता नचिराद् इव ।
तत्र गच्छन्ति राजानो राजपुत्राश् च सर्वशः ॥ २१ ॥
तां रत्नभूतां लोकस्य प्रार्थयन्तो महीक्षितः ।
काङ्क्षन्ति स्म विशेषेण वलवृत्रनिषूदन ॥ २२ ॥
एतस्मिन् कथ्यमाने तु लोकपालाश् च साग्निकाः ।
आजग्मुर् देवराजस्य समीपम् अमरोत्तमाः ॥ २३ ॥
ततस् ते शुश्रुवुः सर्वे नारदस्य वचो महत् ।
श्रुत्वैव चाब्रुवन् हृष्टा गच्छामो वयम् अप्य् उत ॥ २४ ॥
ततः सर्वे महाराज सगणाः सहवाहनाः ।
विदर्भान् अभिजग्मुस् ते यतः सर्वे महीक्षितः ॥ २५ ॥
नलो ऽपि राजा कौन्तेय श्रुत्वा राज्ञां समागमम् ।
अभ्यगच्छद् अदीनात्मा दमयन्तीम् अनुव्रतः ॥ २६ ॥
अथ देवाः पथि नलं ददृशुर् भूतले स्थितम् ।
साक्षाद् इव स्थितं मूर्त्या मन्मथं रूपसंपदा ॥ २७ ॥
तं दृष्ट्वा लोकपालास् ते भ्राजमानं यथा रविम् ।
तस्थुर् विगतसंकल्पा विस्मिता रूपसंपदा ॥ २८ ॥
ततो ऽन्तरिक्षे विष्टभ्य विमानानि दिवौकसः ।
अब्रुवन् नैषधं राजन्न् अवतीर्य नभस्तलात् ॥ २९ ॥
भो भो नैषध राजेन्द्र नल सत्यव्रतो भवान् ।

अस्माकं कुरु साहाय्यं दूतो भव नरोत्तम ॥ ३० ॥

॥ इति नलोपाख्याने द्वितीयः सर्गः ॥ २ ॥

बृहदश्व उवाच ।

तेभ्यः प्रतिज्ञाय नलः करिष्य इति भारत ।
अथैतान् परिपप्रच्छ कृताञ्जलिर् उपस्थितः ॥ १ ॥
के वै भवन्तः कश् चासौ यस्याहं दूत ईप्सितः ।
किं च तद् वो मया कार्यं कथयध्वं यथातथम् ॥ २ ॥
एवम् उक्ते नैषधेन मघवान् अभ्यभाषत ।
अमरान् वै निबोधास्मान् दमयन्त्यर्थम् आगतान् ॥ ३ ॥
अहम् इन्द्रो ऽयम् अग्निश् च तथैवायम् अपां पतिः । waters Varuna
शरीरान्तकरो नृणां यमो ऽयम् अपि पार्थिव ॥ ४ ॥
त्वं वै समागतान् अस्मान् दमयन्त्यै निवेदय ।
लोकपाला महेन्द्राद्याः समायान्ति दिदृक्षवः ॥ ५ ॥
प्राप्तुम् इच्छन्ति देवास् त्वां शक्रो ऽग्निर् वरुणो यमः ।
तेषाम् अन्यतमं देवं पतित्वे वरयस्व ह ॥ ६ ॥
एवम् उक्तः स शक्रेण नलः प्राञ्जलिर् अब्रवीत् ।
एकार्थे समुपेतं मां न प्रेषयितुम् अर्हथ ॥ ७ ॥
कथं नु जातसंकल्पः स्त्रियम् उत्सहते पुमान् ।
परार्थम् ईदृशं वक्तुं तत् क्षमन्तु महेश्वराः ॥ ८ ॥

देवा ऊचुः ।

करिष्य इति संश्रुत्य पूर्वम् अस्मासु नैषध ।

न करिष्यसि कस्मात् त्वं व्रज नैषध माचिरम् ॥ ९ ॥

बृहदश्व उवाच ।

एवम् उक्तः स देवैस् तैर् नैषधः पुनर् अब्रवीत् ।
सुरक्षितानि वेश्मानि प्रवेष्टुं कथम् उत्सहे ॥ १० ॥
प्रवेक्ष्यसीति तं शक्रः पुनर् एवाभ्यभाषत ।
जगाम स तथेत्य् उक्त्वा दमयन्त्या निवेशनम् ॥ ११ ॥
ददर्श तत्र वैदर्भीं सखीगणसमावृताम् ।
देदीप्यमानां वपुषा श्रिया च वरवर्णिनीम् ॥ १२ ॥
अतीव सुकुमाराङ्गीं तनुमध्यां सुलोचनाम् ।
आक्षिपन्तीम् इव प्रभां शशिनः स्वेन तेजसा ॥ १३ ॥
तस्य दृष्ट्वैव ववृधे कामस् तां चारुहासिनीम् ।
सत्यं चिकीर्षमाणस् तु धारयामास हृच्छयम् ॥ १४ ॥
ततस् ता नैषधं दृष्ट्वा संभ्रान्ताः परमाङ्गनाः ।
आसनेभ्यः समुत्पेतुस् तेजसा तस्य धर्षिताः ॥ १५ ॥
प्रशशंसुश् च सुप्रीता नलं ता विस्मयान्विताः ।
न चैनम् अभ्यभाषन्त मनोभिस् त्व् अभ्यपूजयन् ॥ १६ ॥
अहो रूपम् अहो कान्तिर् अहो धैर्यं महात्मनः ।
को ऽयं देवो ऽथ वा यक्षो गन्धर्वो वा भविष्यति ॥ १७ ॥
न तास् तं शक्नुवन्ति स्म व्याहर्तुम् अपि किं चन ।
तेजसा धर्षितास् तस्य लज्जावत्यो वराङ्गनाः ॥ १८ ॥
अथैनं स्मयमानं तु स्मितपूर्वाभिभाषिणी ।
दमयन्ती नलं वीरम् अभ्यभाषत विस्मिता ॥ १९ ॥
कस् त्वं सर्वानवद्याङ्ग मम हृच्छयवर्धन ।

प्राप्तो ऽस्य् अमरवद् वीर ज्ञातुम् इच्छामि ते ऽनघ ॥२०॥
कथम् आगमनं चेह कथं चासि न लक्षितः ।
सुरक्षितं हि मे वेश्म राजा चैवोग्रशासनः ॥२१॥
एवम् उक्तस् तु वैदर्भ्या नलस् तां प्रत्युवाच ह ।
नलं मां विद्धि कल्याणि देवदूतम् इहागतम् ॥२२॥
देवास् त्वां प्राप्तुम् इच्छन्ति शक्रो ऽग्निर् वरुणो यमः ।
तेषाम् अन्यतमं देवं पतिं वरय शोभने ॥२३॥
तेषाम् एव प्रभावेन प्रविष्टो ऽहम् अलक्षितः ।
प्रविशन्तं न मां कश् चिद् अपश्यन् नाप्य् अवारयत् ॥२४॥
एतदर्थम् अहं भद्रे प्रेषितः सुरसत्तमैः ।
एतच् छ्रुत्वा शुभे बुद्धिं प्रकुरुष्व यथेच्छसि ॥२५॥

॥ इति नलोपाख्याने तृतीयः सर्गः ॥३॥

बृहदश्व उवाच ।

सा नमस्कृत्य देवेभ्यः प्रहस्य नलमब्रवीत् ।
प्रणयस्व यथाश्रद्धं राजन्किं करवाणि ते ॥१॥
अहं चैव हि यच्चान्यन्ममास्ति वसु किं चन ।
तत्सर्वं तव विश्रब्धं कुरु प्रणयमीश्वर ॥२॥
हंसानां वचनं यत्तु तन्मां दहति पार्थिव ।
त्वत्कृते हि मया वीर राजानः संनिपातिताः ॥३॥
यदि त्वं भजमानां मां प्रत्याख्यास्यसि मानद ।

विषमग्निं जलं रज्जुमास्थास्ये तव कारणात् ॥४॥
एवमुक्तस्तु वैदर्भ्या नलस्तां प्रत्युवाच ह ।
तिष्ठत्सु लोकपालेषु कथं मानुषमिच्छसि ॥५॥
येषामहं लोककृतामीश्वराणां महात्मनाम् ।
न पादरजसा तुल्यो मनस्ते तेषु वर्तताम् ॥६॥
विप्रियं ह्याचरन्मर्त्यो देवानां मृत्युमृच्छति ।
त्राहि मामनवद्याङ्गि वरयस्व सुरोत्तमान् ॥७॥
विरजांसि च वासांसि दिव्याश्चित्राः स्रजस्तथा ।
भूषणानि च मुख्यानि देवान्प्राप्य तु भुङ्क्ष्व वै ॥८॥
य इमां पृथिवीं कृत्स्नां संक्षिप्य ग्रसते पुनः ।
हुताशमीशं देवानां का तं न वरयेत्पतिम् ॥९॥
यस्य दण्डभयात्सर्वे भूतग्रामाः समागताः ।
धर्ममेवानुरुध्यन्ति का तं न वरयेत्पतिम् ॥१०॥
धर्मात्मानं महात्मानं दैत्यदानवमर्दनम् ।
महेन्द्रं सर्वदेवानां का तं न वरयेत्पतिम् ॥११॥
क्रियतामविशङ्केन मनसा यदि मन्यसे ।
वरुणं लोकपालानां सुहृद्वाक्यमिदं शृणु ॥१२॥
नैषधेनैवमुक्ता सा दमयन्ती वचो ऽब्रवीत् ।
समाप्लुताभ्यां नेत्राभ्यां शोकजेनाथ वारिणा ॥१३॥
देवेभ्यो ऽहं नमस्कृत्य सर्वेभ्यः पृथिवीपते ।
वृणे त्वामेव भर्तारं सत्यमेतद्ब्रवीमि ते ॥१४॥
तामुवाच ततो राजा वेपमानां कृताञ्जलिम् ।
दौत्येनागत्य कल्याणि कथं स्वार्थमिहोत्सहे ॥१५॥

कथं ह्यहं प्रतिश्रुत्य देवतानां विशेषतः ।
परार्थे यत्नमारभ्य कथं स्वार्थमिहोत्सहे ॥१६॥
एष धर्मो यदि स्वार्थो ममापि भविता ततः ।
एवं स्वार्थं करिष्यामि तथा भद्रे विधीयताम् ॥१७॥
ततो बाष्पाकुलां वाचं दमयन्ती शुचिस्मिता ।
प्रत्याहरन्ती शनकैर्नलं राजानमब्रवीत् ॥१८॥
उपायोऽयं मया दृष्टो निरपायो नरेश्वर ।
येन दोषो न भविता तव राजन्कथं चन ॥१९॥
त्वं चैव हि नरश्रेष्ठ देवाश्चेन्द्रपुरोगमाः ।
आयान्तु सहिताः सर्वे मम यत्र स्वयंवरः ॥२०॥
ततोऽहं लोकपालानां संनिधौ त्वां नरेश्वर ।
वरयिष्ये नरव्याघ्र नैवं दोषो भविष्यति ॥२१॥
एवमुक्तस्तु वैदर्भ्या नलो राजा (विशां पते) ।
आजगाम पुनस्तत्र यत्र देवाः समागताः ॥२२॥
तमपश्यंस्तथायान्तं लोकपाला महेश्वराः ।
दृष्ट्वा चैनं ततोऽपृच्छन्वृत्तान्तं सर्वमेव तम् ॥२३॥
कच्चिद्दृष्टा त्वया राजन्दमयन्ती शुचिस्मिता ।
किमब्रवीच्च नः सर्वान्वद भूमिपतेऽनघ ॥२४॥

नल उवाच ।

भवद्भिरहमादिष्टो दमयन्त्या निवेशनम् ।
प्रविष्टः सुमहाकक्ष्यं दण्डिभिः स्थविरैर्वृतम् ॥२५॥
प्रविशन्तं च मां तत्र न कश्चिद्दृष्टवान्नरः ।
ऋते तां पार्थिवसुतां भवतामेव तेजसा ॥२६॥

सख्यश्चास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः ।
विस्मिताश्चाभवन्सर्वा दृष्ट्वा मां विबुधेश्वराः ॥ २७ ॥
वर्ण्यमानेषु च मया भवत्सु रुचिरानना ।
मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥ २८ ॥
अब्रवीच्चैव मां बाला आयान्तु सहिताः सुराः ।
त्वया सह नरव्याघ्र मम यत्र स्वयंवरः ॥ २९ ॥
तेषामहं संनिधौ त्वां वरयिष्यामि नैषध ।
एवं तव महाबाहो दोषो न भवितेति ह ॥ ३० ॥
एतावदेव विबुधा यथावृत्तमुदाहृतम् ।
मया शेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ ३१ ॥

॥ इति नलोपाख्याने चतुर्थः सर्गः ॥४॥

बृहदश्व उवाच ।

अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा ।
आजुहाव महीपालान्भीमो राजा स्वयंवरे ॥ १ ॥
तच्छ्रुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः ।
त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः ॥ २ ॥
कनकस्तम्भरुचिरं तोरणेन विराजितम् ।
विविशुस्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥
तत्रासनेषु विविधेष्वासीनाः पृथिवीक्षितः ।
सुरभिस्रग्धराः सर्वे प्रमृष्टमणिकुण्डलाः ॥ ४ ॥
तत्र स्म पीना दृश्यन्ते बाहवः परिघोपमाः ।

आकारवन्तः सुश्लक्ष्णाः पञ्चशीर्षा इवोरगाः ॥ ५ ॥
सुकेशान्तानि चारूणि सुनासाक्षिभ्रुवाणि च ।
मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ६ ॥
दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।
मुष्णन्ती प्रभया राज्ञां चक्षूंषि च मनांसि च ॥ ७ ॥
तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम् ।
तत्र तत्रैव सक्ताभून्न चचाल च पश्यताम् ॥ ८ ॥
ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।
ददर्श भैमी पुरुषान्पञ्च तुल्याकृतीनथ ॥ ९ ॥
तान्समीक्ष्य ततः सर्वान्निर्विशेषाकृतीन्स्थितान् ।
संदेहादथ वैदर्भी नाभ्यजानान्नलं नृपम् ॥ १० ॥
यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ।
सा चिन्तयन्ती बुद्ध्याथ तर्कयामास भाविनी ॥ ११ ॥
कथं हि देवाञ्जानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥
एवं संचिन्तयन्ती सा वैदर्भी भृशदुःखिता ।
श्रुतानि देवलिङ्गानि तर्कयामास भारत ॥ १३ ॥
देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे ।
तानीह तिष्ठतां भूमावेकस्यापि न लक्षये ॥ १४ ॥
सा विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।
शरणं प्रति देवानां प्राप्तकालममन्यत ॥ १५ ॥
वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।
देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥
हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।

पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥१७॥
वचसा मनसा चैव यथा नाभिचराम्यहम् ।
तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥१८॥
यथा देवैः स मे भर्ता विहितो निषधाधिपः ।
तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥१९॥
यथेदं व्रतमारब्धं नलस्याराधने मया ।
तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥२०॥
स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः ।
यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥२१॥
निशम्य दमयन्त्यास्तत्करुणं परिदेवितम् ।
यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ॥२२॥
सापश्यद्विबुधान्सर्वानस्वेदान्स्तब्धलोचनान् ।
हृषितस्रग्रजोहीनान्स्थितानस्पृशतः क्षितिम् ॥२३॥
छायाद्वितीयो म्लानस्रग्रजःस्वेदसमन्वितः ।
भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥२४॥
सा समीक्ष्य तु तान्देवान्पुण्यश्लोकं च भारत ।
नैषधं वरयामास भैमी धर्मेण पाण्डव ॥२५॥
विलज्जमाना वस्त्रान्ते जग्राहायतलोचना ।
स्कन्धदेशेऽसृजत्तस्य स्रजं परमशोभनाम् ॥२६॥
वरयामास चैवैनं पतित्वे वरवर्णिनी ।
ततो हा हेति सहसा मुक्तः शब्दो नराधिपैः ॥२७॥
देवैर्महर्षिभिस्तत्र साधु साध्विति भारत ।
विस्मितैरीरितः शब्दः प्रशंसद्भिर्नलं नृपम् ॥२८॥

दमयन्तीं तु कौरव्य वीरसेनसुतो नृपः ।
आश्वासयद्वरारोहां प्रहृष्टेनान्तरात्मना ॥२९॥
यत्त्वं भजसि कल्याणि पुमांसं देवसंनिधौ ।
तस्मान्मां विद्धि भर्तारमेवं ते वचने रतम् ॥३०॥
यावच्च मे धरिष्यन्ति प्राणा देहे शुचिस्मिते ।
तावत्त्वयि भविष्यामि सत्यमेतद्ब्रवीमि ते ॥३१॥
दमयन्तीं तथा वाग्भिरभिनन्द्य कृताञ्जलिः ।
. . . . ॥३२॥
तौ परस्परतः प्रीतौ दृष्ट्वा त्वग्निपुरोगमान् ।
तानेव शरणं देवाञ्जग्मतुर्मनसा तदा ॥३३॥
वृते तु नैषधे भैम्या लोकपाला महौजसः ।
प्रहृष्टमनसः सर्वे नलायाष्टौ वरान्ददुः ॥३४॥
प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम् ।
नैषधाय ददौ शक्रः प्रीयमाणः शचीपतिः ॥३५॥
अग्निरात्मभवं प्रादाद्यत्र वाञ्छति नैषधः ।
लोकानात्मप्रभांश्चैव ददौ तस्मै हुताशनः ॥३६॥
यमस्त्वन्नरसं प्रादाद्धर्मे च परमां स्थितिम् ।
अपां पतिरपां भावं यत्र वाञ्छति नैषधः ॥३७॥
स्रजश्चोत्तमगन्धाढ्याः सर्वे च मिथुनं ददुः ।
वरानेवं प्रदायास्य देवास्ते त्रिदिवं गताः ॥३८॥
पार्थिवाश्चानुभूयास्य विवाहं विस्मयान्विताः ।
दमयन्त्याश्च मुदिताः प्रतिजग्मुर्यथागतम् ॥३९॥
गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः ।

विवाहं कारयामास दमयन्त्या नलस्य च ॥४०॥
उष्य तत्र यथाकामं नैषधो द्विपदां वरः ।
भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥४१॥
अतीव मुदितो राजा भ्राजमानो ऽंशुमानिव ।
अरञ्जयत्प्रजा वीरो धर्मेण परिपालयन् ॥४२॥
ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः ।
अन्यैश्च बहुभिर्धीमान्क्रतुभिश्चाप्तदक्षिणैः ॥४३॥
पुनश्च रमणीयेषु वनेषूपवनेषु च ।
दमयन्त्या सह नलो विजहारामरोपमः ॥४४॥
जनयामास च नलो दमयन्त्यां महामनाः ।
इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥४५॥
एवं स यजमानश्च विहरंश्च नराधिपः ।
ररक्ष वसुसंपूर्णां वसुधां वसुधाधिपः ॥४६॥

॥ इति नलोपाख्याने पञ्चमः सर्गः ॥५॥

॥ अथ हितोपदेशः ॥

II.

श्रुतो हितोपदेशो ऽयं पाटवं संस्कृतोक्तिषु ।
वाचां सर्वत्र वैचित्र्यं नीतिविद्यां ददाति च ॥
अजरामरवत्प्राज्ञो विद्यामर्थं च चिन्तयेत् ।
गृहीत इव केशेषु मृत्युना धर्ममाचरेत् ॥

सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् ।
अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥
विद्या शस्त्रं च शास्त्रं च द्वे विद्ये प्रतिपत्तये ।
आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा ॥
यन्नवे भाजने लग्नः संस्कारो नान्यथा भवेत् ।
कथाच्छलेन बालानां नीतिस्तदिह कथ्यते ॥
मित्रलाभः सुहृद्भेदो विग्रहः संधिरेव च ।
पञ्चतन्त्रात्तथान्यस्माद्ग्रन्थादाकृष्य लिख्यते ॥

अस्ति भागीरथीतीरे पाटलिपुत्रनामधेयं नगरम् । तत्र सर्वस्वामिगुणोपेतः सुदर्शनो नाम नरपतिरासीत् । स भूपतिरेकदा केनापि पठ्यमानं श्लोकद्वयं शुश्राव ।

अनेकसंशयोच्छेदि परोक्षार्थस्य दर्शकम् ।
सर्वस्य लोचनं शास्त्रं यस्य नास्त्यन्ध एव सः ॥
यौवनं धनसंपत्तिः प्रभुत्वमविवेकता ।
एकैकमप्यनर्थाय किं पुनस्तु चतुष्टयम् ॥

इत्याकर्ण्यात्मनः पुत्राणामनधिगतशास्त्राणां नित्यमुन्मार्गगामिनां शास्त्राननुष्ठानेनोद्विग्नमनाः स राजा चिन्तयामास ।

को ऽर्थः पुत्रेण जातेन यो न विद्वान्न धार्मिकः ।
काणेन चक्षुषा किं वा चक्षुःपीडैव केवलम् ॥
अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः ।
सकृद्दुःखकरावाद्यावन्तिमस्तु पदे पदे ॥

किं च । स जातो येन जातेन याति वंशः समुन्नतिम् ।

परिवर्तिनि संसारे मृतः को वा न जायते ॥

अपरं च । वरमेको गुणी पुत्रो न च मूर्खशतैरपि ।
एकश्चन्द्रस्तमो हन्ति न च तारागणैरपि ॥

यस्य तस्य प्रसूतो ऽपि गुणवान्पूज्यते नरः ।
धनुर्वंशविशुद्धो ऽपि निर्गुणः किं करिष्यति ॥

हा हा पुत्रक नाधीत सुगतैतासु रात्रिषु ।
तेन त्वं विदुषां मध्ये पङ्के गौरिव सीदसि ॥

तत्कथमिदानीमेते मम पुत्रा गुणवन्तः क्रियन्ताम् । यच्चोच्यते ।

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।
इति चिन्ताविषघ्नो ऽयमगदः किं न पीयते ॥

एतत्कार्याक्षमाणां केषां चिदालस्यवचनम् ।

न दैवमिति संचिन्त्य त्यजेदुद्योगमात्मनः ।
अनुद्योगेन कस्तैलं तिलेभ्यः प्राप्तुमर्हति ॥

अन्यच्च । उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीर्
दैवेन देयमिति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या
यत्ने कृते यदि न सिध्यति को ऽत्र दोषः ॥

यथा ह्येकेन चक्रेण रथस्य न गतिर्भवेत् ।
एवं पुरुषकारेण विना दैवं न सिध्यति ॥

तथा च । पूर्वजन्मकृतं कर्म तद्दैवमिति कथ्यते ।
तस्मात्पुरुषकारेण यत्नं कुर्यादतन्द्रितः ॥

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

मूर्खो ऽपि शोभते तावत्सभायां वस्त्रवेष्टितः ।
तावच्च शोभते मूर्खो यावत्किंचिन्न भाषते ॥

एतच्चिन्तयित्वा स राजा पण्डितसभां कारितवान् । राजोवाच । भो भोः पण्डिताः । श्रूयताम् । अस्ति कश्चिदेवंभूतो विद्वान्यो मम पुत्राणां नित्यमुन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन पुनर्जन्म कारयितुं समर्थः ।

यतः । काचः काञ्चनसंसर्गाद्धत्ते मारकतीं द्युतिम् ।
तथा सत्संनिधानेन मूर्खो याति प्रवीणताम् ॥

उक्तं च । हीयते हि मतिस्तात हीनैः सह समागमात् ।
समैश्च समतामेति विशिष्टैश्च विशिष्टताम् ॥

अत्रान्तरे विष्णुशर्मनामा महापण्डितः सकलनीतिशास्त्रतत्त्वज्ञो बृहस्पतिरिवाब्रवीत् । देव । महाकुलसंभूता एते राजपुत्राः । तन्मया नीतिं ग्राहयितुं शक्यन्ते ।

यतः । नाद्रव्ये निहिता काचित्क्रिया फलवती भवेत् ।
न व्यापारशतेनापि शुकवत्पाठ्यते बकः ॥

अन्यच्च । अस्मिंस्तु निर्गुणं गोत्रे नापत्यमुपजायते ।
आकरे पद्मरागाणां जन्म काचमणेः कुतः ॥

अतो ऽहं षण्मासाभ्यन्तरे तव पुत्रान्नीतिशास्त्राभिज्ञान्करिष्यामि । राजा सविनयं पुनरुवाच ।

कीटो ऽपि सुमनःसङ्गादारोहति सतां शिरः ।
अश्मापि याति देवत्वं महद्भिः सुप्रतिष्ठितः ॥

तदेतेषामस्मत्पुत्राणां नीतिशास्त्रोपदेशाय भवन्तः प्रमाणम् । इत्युक्त्वा तस्य विष्णुशर्मणो बहुमानपुरःसरं पुत्रान्समर्पित-

वान् । अथ प्रासादपृष्ठे सुखोपविष्टानां राजपुत्राणां पुरस्तात्प्रस्तावक्रमेण स पण्डितो ऽब्रवीत् ।

काव्यशास्त्रविनोदेन कालो गच्छति धीमताम् ।
व्यसनेन तु मूर्खाणां निद्रया कलहेन वा ॥

तद्भवतां विनोदाय काककूर्मादीनां विचित्रां कथां कथयामि । राजपुत्रैरुक्तम् । आर्य । कथ्यताम् । विष्णुशर्मोवाच । शृणुत यूयम् । संप्रति मित्रलाभः प्रस्तूयते ।

III.

अहमेकदा दक्षिणारण्ये चरन्नपश्यम् । एको वृद्धव्याघ्रः स्नातः कुशहस्तः सरस्तीरे ब्रूते । भो भोः पान्थाः । इदं सुवर्णकङ्कणं गृह्यताम् । तद्वचनमाकर्ण्य भयात्को ऽपि तत्पार्श्वं न भजते । ततो लोभाकृष्टेन केन चित्पान्थेनालोचितम् । भाग्येनैतत्संभवति । किं त्वस्मिन्नात्मसंदेहे प्रवृत्तिर्न विधेया । यतः ।

अनिष्टादिष्टलाभे ऽपि न गतिर्जायते शुभा ।
यत्रास्ति विषसंसर्गो ऽमृतं तदपि मृत्यवे ॥

किं तु सर्वत्रार्थार्जने प्रवृत्तिः संदेह एव । तथा चोक्तम् ।

न संशयमनारुह्य नरो भद्राणि पश्यति ।
संशयं पुनरारुह्य यदि जीवति पश्यति ॥

तन्निरूपयामि तावत् । प्रकाशं ब्रूते । कुत्र तव कङ्कणम् । व्याघ्रो हस्तं प्रसार्य दर्शयति । पान्थो ऽवदत् । कथं मारात्मके त्वयि विश्वासः । व्याघ्र उवाच । शृणु रे पान्थ । प्रागेव यौ-

वनदशायामतिदुर्वृत्त आसम् । अनेकगोब्राह्मणमनुष्यवधान्मे पुत्रा अनेकशो मृता दाराश्च । सांप्रतं निर्वंशो ऽस्मि । ततः केनापि धार्मिकेणाहमुपदिष्टः । दानधर्ममाचरतु भवानिति । तदुपदेशादिदानीमहं स्नानशीलो दाता वृद्धो गलितनखदन्तो दयावांश्च कथं न विश्वासभूमिः । उक्तं च ।

इज्याध्ययनदानानि तपः सत्यं क्षमा दमः ।
अलोभ इति मार्गो ऽयं धर्मस्याष्टविधः स्मृतः ॥
तत्र पूर्वश्चतुर्वर्गो दम्भार्थमपि सेव्यते ।
उत्तरश्च चतुर्वर्गो नामहात्मसु विद्यते ॥

मम चैतावाल्ँ लोभविरहो येन स्वहस्तगतमपि सुवर्णकङ्कणं यस्मै कस्मै चिद्दातुमिच्छामि । तथापि व्याघ्रो मानुषं खादतीति लोकप्रवादो दुर्निवारः । यतः ।

गतानुगतिको लोकः कुट्टनीमुपदेशिनीम् ।
प्रमाणयति नो धर्मे यथा गोघ्नमपि द्विजम् ॥

मया च धर्मशास्त्राण्यधीतानि । शृणु ।

मरुस्थल्यां यथा वृष्टिः क्षुधार्ते भोजनं तथा ।
दरिद्रे दीयते दानं सफलं पाण्डुनन्दन ॥
प्राणा यथात्मनो ऽभीष्टा भूतानामपि ते तथा ।
आत्मौपम्येन सर्वत्र दयां कुर्वन्ति साधवः ॥

अपरं च । प्रत्याख्याने च दाने च सुखदुःखे प्रियाप्रिये ।
आत्मौपम्येन पुरुषः प्रमाणमधिगच्छति ॥

अन्यच्च । मातृवत्परदारांश्च परद्रव्याणि लोष्टवत् ।
आत्मवत्सर्वभूतानि यः पश्यति स पश्यति ॥

त्वं च दुर्गतः। तेन तत्तुभ्यं दातुं सयत्नो ऽहम्। तथा चोक्तम्।

दरिद्रान्भर कौन्तेय मा प्रयच्छेश्वरे धनम्।
व्याधितस्यौषधं पथ्यं नीरुजस्तु किमौषधैः॥

अन्यच्च। दातव्यमिति यद्दानं दीयते ऽनुपकारिणे।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥

तदत्र सरसि स्नात्वा सुवर्णकङ्कणमिदं प्रतिगृहाण। ततो जातविश्वासो यावदसौ सरः स्नातुं प्रविष्टस्तावदेव महापङ्के निमग्नः पलायितुमक्षमः। पङ्के पतितं दृष्ट्वा व्याघ्रो ऽवदत्। अहह। महापङ्के पतितो ऽसि। अतस्त्वामुत्थापयामि। इत्युक्त्वा शनैः शनैरुपगम्य तेन व्याघ्रेण धृतः स पान्थो ऽचिन्तयत्।

न धर्मशास्त्रं पठतीति कारणं
न चापि वेदाध्ययनं दुरात्मनः।
स्वभाव एवात्र तथातिरिच्यते
यथा प्रकृत्या मधुरं गवां पयः॥

किं च। अवशेन्द्रियचित्तानां हस्तिस्नानमिव क्रिया।
दुर्भगाभरणप्रायो ज्ञानं भारः क्रियां विना॥

तन्न मया भद्रं कृतं यदत्र मारात्मके विश्वासः कृतः। तथा ह्युक्तम्। नखिनां च नदीनां च शृङ्गिणां शस्त्रपाणिनाम्।
विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च॥

अपरं च। सर्वस्य हि परीक्ष्यन्ते स्वभावा नेतरे गुणाः।
अतीत्य हि गुणान्सर्वान्स्वभावो मूर्ध्नि वर्तते॥

अन्यच्च। स हि गगणविहारी कल्मषध्वंसकारी
दशशतकरधारी ज्योतिषां मध्यचारी।

विधुरपि विधियोगाद्ग्रस्यते राहुणासौ
लिखितमपि ललाटे प्रोज्झितुं कः समर्थः ॥

इति चिन्तयन्नेव तेनासौ व्याघ्रेण व्यापादितः खादितश्च ।

IV.

अस्ति मगधदेशे चम्पकवती नामारण्यानी । तस्यां चिरान्महता स्नेहेन मृगकाकौ निवसतः । स च मृगः स्वेच्छया भ्राम्यन्पुष्टाङ्गः केन चित्सृगालेनावलोकितः । तं दृष्ट्वा सृगालो ऽचिन्तयत् । आः । कथमेतन्मांसं सुललितं भक्षयामि । भवतु । विश्वासं तावदुत्पादयामि । इत्यालोच्योपसृत्याब्रवीत् । मित्र । कुशलं ते । मृगेणोक्तम् । कस्त्वम् । जम्बुको ब्रूते । क्षुद्रबुद्धिनामा जम्बुको ऽहम् । अत्रारण्ये मित्रबन्धुहीनो मृतवदेकाकी निवसामि । इदानीं भवन्तं मित्रमासाद्य पुनः सबन्धुर्जीवलोकं प्रविष्टो ऽस्मि । अधुना मया तवानुचरेण सर्वथा भवितव्यम् । मृगेणोक्तम् । एवमस्तु । ततो ऽस्तं गते सवितरि भगवति मरीचिमालिनि मृगस्य वासभूमिं प्रति मृगजम्बुकौ गतौ । तत्र चम्पकवृक्षशाखायां सुबुद्धिनामा काको मृगस्य चिरमित्रं निवसति । तौ दृष्ट्वा काको ऽवदत् । सखे चित्राङ्ग । को ऽयं द्वितीयः । मृगो ब्रूते । जम्बुको ऽयमस्मत्सख्यमिच्छन्नागतः । काको ब्रूते । मित्र । अकस्मादागन्तुना सह विश्वासो नैव युक्तः । तन्न भद्रमाचरितम् । तथा चोक्तम् ।

अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।
मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः ॥

इत्याकर्ण्य स जम्बुकः सकोपमाह । मृगस्य प्रथमदर्शनदिने भवानप्यज्ञातकुलशील एवासीत् । तद्भवता सह कथमद्य यावदेतस्य स्नेहानुवृत्तिरुत्तरोत्तरं वर्धते ।

यत्र विद्वज्जनो नास्ति श्लाघ्यस्तत्राल्पधीरपि ।
निरस्तपादपे देश एरण्डो ऽपि द्रुमायते ॥

अन्यच्च । अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

यथा चायं मृगो मम बन्धुस्तथा भवानपि । मृगो ऽब्रवीत् । किमनेनोत्तरोत्तरेण । सर्वैरेकत्र विश्रम्भालापैः सुखमनुभवद्भिः स्थीयताम् । यतः ।

न कश्चित्कस्य चिन्मित्रं न कश्चित्कस्य चिद्रिपुः ।
व्यवहारेण मित्राणि जायन्ते रिपवस्तथा ॥

काकेनोक्तम् । एवमस्तु । अथ प्रातः सर्वे यथाभिमतदेशं गताः । एकदा निभृतं सृगालो ब्रूते । सखे मृग । एतस्मिन्नेव वनैकदेशे सस्यपूर्णं क्षेत्रमस्ति । तदहं त्वां तत्र नीत्वा दर्शयामि । तथा कृते सति मृगः प्रत्यहं तत्र गत्वा सस्यं खादति । अथ क्षेत्रपतिना तद्दृष्ट्वा पाशास्तत्र नियोजिताः । अनन्तरं पुनरागतो मृगस्तत्र चरन्पाशैर्बद्धो ऽचिन्तयत् । को मामितः कालपाशादिव व्याधपाशात्त्रातुं मित्रादन्यः समर्थः । अत्रान्तरे जम्बुकस्तत्रागत्योपस्थितो ऽचिन्तयत् । फलितं तावदस्माकं कपटप्रबन्धेन । मनोरथसिद्धिरपि बाहुल्यान्मे भविष्यति । एतस्योत्कृत्यमानस्य मांसासृगनुलिप्तान्यस्थीनि मयावश्यं प्राप्तव्यानि । स च मृगस्तं दृष्ट्वोल्लसितो ब्रूते । सखे । छिन्धि ता-

वन्मम बन्धनम्। सत्वरं त्रायस्व माम्। यतः।

आपत्सु मित्रं जानीयाद्युद्धे शूरमृणे शुचिम्।
भार्यां क्षीणेषु वित्तेषु व्यसनेषु च बान्धवान्॥

अपरं च। उत्सवे व्यसने चैव दुर्भिक्षे शत्रुसंकटे।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः॥

जम्बुकः पाशं मुहुर्मुहुर्विलोक्याचिन्तयत्। दृढबन्धनबद्धो ऽस्ति तावदयं मृगः। ब्रूते च। स्नायुनिर्मिताः पाशाः। तदद्य भट्टारकवारे कथमेतान्दन्तैः स्पृशामि। मित्र। यदि नान्यथा मन्यसे तदा प्रभाते यत्त्वयोच्यते तन्मया कर्तव्यम्। इत्युक्त्वा तत्समीप आत्मानमाच्छाद्य स्थितः सः। अनन्तरं स काकः प्रदोषकाले मृगमनागतमवलोक्येतस्ततो ऽन्विष्य तथाविधं दृष्ट्वोवाच। सखे। किमेतत्। मृगेणोक्तम्। अवधीरितसुहृद्वाक्यस्य फलमेतत्। तथा चोक्तम्।

सुहृदां हितकामानां यः शृणोति न भाषितम्।
विपत्संनिहिता तस्य स नरः शत्रुनन्दनः॥

काको ब्रूते। स सृगालः क्व। मृगेणोक्तम्। मन्मांसार्थी तिष्ठत्यत्रैव। काको ब्रूते। मित्र। उक्तमेव मया पूर्वम्।

अपराधो न मे ऽस्तीति नैतद्विश्वासकारणम्।
विद्यते हि नृशंसेभ्यो भयं गुणवतामपि॥
परोक्षे कार्यहन्तारं प्रत्यक्षे प्रियवादिनम्।
वर्जयेत्तादृशं मित्रं विषकुम्भं पयोमुखम्॥

दीर्घं निःश्वस्य। अरे वञ्चक। किं त्वया पापकर्मणा कृतम्। यतः।

संलापितानां मधुरैर्वचोभिर्मिथ्योपचारैश्च वशीकृतानाम्।
आशावतां श्रद्दधतां च लोके किमर्थिनां वञ्चयितव्यमस्ति॥

अन्यच्च। उपकारिणि विश्रब्धे शुद्धमतौ यः समाचरति पापम्।
तं जनमसत्यसंधं भगवति वसुधे कथं वहसि॥

दुर्जनेन समं सख्यं प्रीतिं चापि न कारयेत्।
उष्णो दहति चाङ्गारः शीतः कृष्णायते करम्॥

अथ वा स्थितिरियं दुर्जनानाम्।

प्राक्पादयोः पतति खादति पृष्ठमांसं
कर्णे कलं किमपि रौति शनैर्विचित्रम्।
छिद्रं निरूप्य सहसा प्रविशत्यशङ्कः
सर्वं खलस्य चरितं मशकः करोति॥

तथा च। दुर्जनः प्रियवादी च नैतद्विश्वासकारणम्।
मधु तिष्ठति जिह्वाग्रे हृदये तु हलाहलम्॥

अथ प्रभाते स क्षेत्रपतिर्लगुडहस्तस्तं प्रदेशमागच्छन्काकेनावलोकितः। तमालोक्य काकेनोक्तम्। सखे मृग। त्वमात्मानं मृतवत्संदर्श्य वातेनोदरं पूरयित्वा पादान्स्तब्धीकृत्य तिष्ठ। यदाहं शब्दं करोमि तदा त्वं सत्वरमुत्थाय पलायिष्यसि। मृगस्तथैव काकवचनेन स्थितः। ततः क्षेत्रपतिना हर्षोत्फुल्ललोचनेनावलोकितः। तथाविधं मृगमवलोक्यासौ आः स्वयंमृतो ऽयमित्युक्त्वा मृगं बन्धनान्मोचयित्वा पाशान्संवरितुं सयत्नो बभूव। ततः कियद्दूरे ऽन्तरिते क्षेत्रपतौ स मृगः काकस्य शब्दं श्रुत्वा ससंभ्रमः समुत्थाय पलायितः। तमुद्दिश्य तेन क्षेत्रपतिना प्रकोपात्क्षिप्तलगुडेन सृगालो व्यापादितः। तथा

चोक्तम् । त्रिभिर्वर्षैस्त्रिभिर्मासैस्त्रिभिः पक्षैस्त्रिभिर्दिनैः ।
अत्युग्रपुण्यपापानामिहैव फलमश्नुते ॥

अतो ऽहं ब्रवीमि ।

भक्ष्यभक्षकयोः प्रीतिर्विपत्तेरेव कारणम् ।
शृगालात्पाशबद्धो ऽसौ मृगः काकेन रक्षितः ॥

V.

अस्ति भागीरथीतीरे गृध्रकूटनाम्नि पर्वते महान्पर्कटीवृक्षः। तस्य कोटरे दैवदुर्विपाकाद्गलितनयनो जरद्गवो नाम गृध्रः प्रतिवसति । अथ कृपया तज्जीवनाय तद्वृक्षवासिनः पक्षिणः स्वाहारात्किं चित्किं चिद्ददति । तेनासौ जीवति । अथ कदा चिद्दीर्घकर्णनामा मार्जारः पक्षिशावकान्भक्षयितुं तत्रागतः । ततस्तमायान्तं दृष्ट्वा पक्षिशावकैर्भयार्तैः कोलाहलः कृतः । तच्छ्रुत्वा जरद्गवेनोक्तम् । को ऽयमायाति । दीर्घकर्णो गृध्रमवलोक्य सभयमाह । हा हतो ऽस्मि । अधुनातिसंनिधानेन पलायनमप्यशक्यम् । तद्यथा भवितव्यं तथा भवतु । एतत्समीपमुपगच्छामि । इत्यालोच्योपसृत्याब्रवीत् । आर्य । त्वामभिवन्दे । गृध्रो ऽवदत् । कस्त्वम् । सो ऽब्रवीत् । मार्जारो ऽहम् । गृध्रो ब्रूते । तद्दूरमपसर । नो चेद्धन्तव्यो ऽसि मया । मार्जारो ऽवदत् । श्रूयतां तावदस्मद्वचनम् । ततो यद्यहं वध्यस्तदा हन्तव्यः । यतः ।

जातिमात्रेण कश्चित्किं वध्यते पूज्यते क्व चित् ।
व्यवहारं परिज्ञाय वध्यः पूज्यो ऽथ वा भवेत् ॥

गृध्रो ब्रूते । ब्रूहि । कीदृग्व्यापारवान् । सो ऽवदत् । अहमत्र गङ्गातीरे नित्यस्नायी निरामिषाशी ब्रह्मचर्येण चान्द्रायणव्रतमाचरंस्तिष्ठामि । युष्मांश्च धर्मज्ञानरतान्विश्वासभूमयः पक्षिणः सर्वे सर्वदा ममाग्रे स्तुवन्ति । अतो भवद्भ्यो विद्यावयोवृद्धेभ्यो धर्मं श्रोतुमिहागतः । भवन्तश्चैतादृशा धर्मज्ञा यन्मामतिथिं हन्तुमुद्यताः । गृहस्थस्य धर्मश्चैष समुदीरितः ।

अरावप्युचितं कार्यमातिथ्यं गृहमागते ।
छेत्तुमप्यागते छायां नोपसंहरते द्रुमः ॥

किं च । यद्यन्नं नास्ति तदा प्रीतिवचसाप्यतिथिः पूज्यः । यतः ।

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदा चन ॥

अन्यच्च । बालो वा यदि वा वृद्धो युवा वा गृहमागतः ।
तस्य पूजा विधातव्या सर्वत्राभ्यागतो गुरुः ॥

अन्यच्च । निर्गुणेष्वपि सत्त्वेषु दयां कुर्वन्ति साधवः ।
न हि संहरते ज्योत्स्नां चन्द्रश्चाण्डालवेश्मनि ॥

अन्यच्च । अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ।
स दत्त्वा दुष्कृतं तस्मै पुण्यमादाय गच्छति ॥

अन्यच्च । उत्तमस्यापि वर्णस्य नीचो ऽपि गृहमागतः ।
पूजनीयो यथायोग्यं सर्वदेवमयो ऽतिथिः ॥

गृध्रो ऽवदत् । मार्जारा हि मांसरुचयो भवन्ति पक्षिशावकाश्चात्र निवसन्ति । तेनैवं ब्रवीमि । मार्जारो ऽप्येवं श्रुत्वा भूमिं स्पृष्ट्वा कर्णौ स्पृशति ब्रूते च । मया धर्मशास्त्रं श्रुत्वा वीतरागेणेदं दुष्करं व्रतं चान्द्रायणमध्यवसायितम् । यतः पर-

स्परं विवदमानानामपि धर्मशास्त्राणामहिंसा परमो धर्म इत्यत्रैकमत्यम् । यतः ।

सर्वहिंसानिवृत्ताश्च नराः सर्वसहाश्च ये ।
सर्वस्याश्रयभूताश्च ते नराः स्वर्गगामिणः ॥

अन्यच्च । एक एव सुहृद्धर्मो निधने ऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥

किं च । यो ऽत्ति यस्य यदा मांसमुभयोः पश्यतान्तरम् ।
एकस्य क्षणिकी प्रीतिरन्यः प्राणैर्विमुच्यते ॥

अपि च । मर्तव्यमिति यद्दुःखं पुरुषस्योपजायते ।
शक्यस्तेनानुमानेन परो ऽपि परिरक्षितुम् ॥ शृणु पुनः ।

स्वच्छन्दवनजातेन शाकेनापि प्रपूर्यते ।
अस्य दग्धोदरस्यार्थे कः कुर्यात्पातकं महत् ॥

एवं विश्वास्य स मार्जारस्तरुकोटरे स्थितः । ततो दिनेषु गच्छत्सु पक्षिशावकानाक्रम्य कोटरमानीय प्रत्यहं खादति । अथ येषामपत्यानि खादितानि तैः शोकार्तैर्विलपद्भिरितस्ततो जिज्ञासा समारब्धा । तत्परिज्ञाय मार्जारः कोटरान्निःसृत्य पलायितः । पश्चात्पतत्रिभिरितस्ततो निरूपयद्भिस्तत्र तरुकोटरे शावकास्थीनि प्राप्तानि । अनन्तरं चानेनैव शावकाः खादिता इति निश्चित्य मिलित्वा तैः पक्षिभिः स गृध्रो व्यापादितः । अतो ऽहं ब्रवीमि ।

अज्ञातकुलशीलस्य वासो देयो न कस्य चित् ।
मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः ॥

VI.

अस्ति वाराणस्यां कर्पूरपटो नाम रजकः । स चैकदा निर्भरं प्रसुप्तः । तदनन्तरं द्रव्याणि हर्तुं तद्गृहं चौरः प्रविष्टः । तस्य प्राङ्गणे गर्दभो बद्धस्तिष्ठति कुक्कुरश्चोपविष्टः । तं चौरमवलोक्य गर्दभः श्वानमाह । तव तावदयं व्यापारः । तत्किमिति त्वमुच्चैः शब्दं कृत्वा स्वामिनं न जागरयसि । कुक्कुरो ब्रूते । माम। नियोगस्यास्य चर्चा किं त्वया कर्तव्या । त्वमेव जानासि यथाहमेतस्याहर्निशं गृहरक्षां करोमि । यतो ऽयं चिरान्निर्वृतो ममोपयोगं न जानाति तेनाधुना ममाहारदाने ऽपि मन्दादरः । विना विधुरदर्शनं स्वामिनो ऽनुजीविषु मन्दादरा भवन्ति । गर्दभो ब्रूते । शृणु रे बर्बर ।

याचते कार्यकाले यः स किंभृत्यः स किंसुहृत् । कुक्कुरो ब्रूते ।
भृत्यान्संभावयेद्यस्तु कार्यकाले स किंप्रभुः ॥

किं च । आश्रितानां भृतौ स्वामिसेवायां धर्मसेवने ।
पुत्रस्योत्पादने चैव न सन्ति प्रतिहस्तकाः ॥

ततो गर्दभः सकोपमाह । आः । पापीयांस्त्वं यः स्वामिकार्योपेक्षां करोषि । भवतु । यथा स्वामी जागर्ति तथा मया कर्तव्यम् ।

यतः । पृष्ठतः सेवयेदर्कं जठरेण हुताशनम् ।
स्वामिनं सर्वभावेन परलोकममायया ॥

इत्युक्त्वा स अतीव चीत्कारं कृतवान् । ततः स रजकस्तेन चीत्कारेण प्रबुद्धो निद्राविमर्दकोपादुत्थाय गर्दभं लगुडेन ताडयामास । अतो ऽहं ब्रवीमि ।

पराधिकारचर्चां यः कुर्यात्स्वामिहितेच्छया ।

स विषीदति चीत्कारात्ताडितो गर्दभो यथा ॥

VII.

अस्त्युत्तरापथे ऽर्बुदशिखरनाम्नि पर्वते महाविक्रमो नाम सिंहः। तस्य पर्वतकन्दरमधिशयानस्य केसराग्रं मूषिकः कश्चिच्छिनत्ति। स सिंहः केसराग्रं लूनं बुद्ध्वा कुपितो विवरान्तर्गतं मूषिकमलभमानो ऽचिन्तयत्। किं विधेयमत्र। भवतु। एवं श्रूयते। क्षुद्रशत्रुर्भवेद्यस्तु विक्रमान्न स नश्यते।

तं निहन्तुं पुरस्कार्यः सदृशस्तस्य सैनिकः ॥

इत्यालोच्य तेन ग्रामं गत्वा दधिकर्णनामा बिडालो मांसाद्याहारेण संतोष्य प्रयत्नादानीय स्वकन्दरे धृतः। ततस्तद्भयान्मूषिको बहिर्न निःसरति। तेनासौ सिंहो ऽक्षतकेसरः सुखं स्वपिति। मूषिकशब्दं यदा यदा शृणोति तदा तदा सविशेषं तं बिडालं मांसाहारदानेन संवर्धयति। अथैकदा स मूषिकः क्षुधा पीडितो बहिः संचरंस्तेन मार्जारेण प्राप्तो व्यापादितः खादितश्च। अनन्तरं स सिंहो यदा कदा चिदपि मूषिकशब्दं न शुश्राव तदोपयोगाभावात्तस्य बिडालस्याहारदाने मन्दादरो बभूव। अतो ऽहं ब्रवीमि।

निरपेक्षो न कर्तव्यो भृत्यैः स्वामी कदा चन।
निरपेक्षं प्रभुं कृत्वा भृत्यः स्याद्दधिकर्णवत् ॥

VIII. IX.

कस्मिंश्चित्तरौ वायसदंपती निवसतः। तयोश्चापत्यानि त-

क्षकोटरावस्थितकृष्णसर्पेण खादितानि। ततः पुनर्गर्भवती वायसी ब्रूते। स्वामिन्। त्यज्यतामयं तरुः। अत्र यावत्कृष्णसर्पस्तावदावयोः संततिः कदा चिदपि न भविष्यति। यतः।

दुष्टा भार्या शठं मित्रं भृत्यश्चोत्तरदायकः।
ससर्पे च गृहे वासो मृत्युरेव न संशयः॥

वायसो ब्रूते। प्रिये। न भेतव्यम्। वारं वारं मयैतस्य महापराधः सोढः। इदानीं पुनर्न क्षन्तव्यः। वायस्याह। कथमनेन बलवता कृष्णसर्पेण सार्धं भवान्विग्रहीतुं समर्थः। वायसो ब्रूते। अलमनया चिन्तया। यतः।

यस्य बुद्धिर्बलं तस्य निर्बुद्धेस्तु कुतो बलम्।
वने सिंहो बलोन्मत्तः शशकेन निपातितः॥

वायस्याह। कथमेतत्। वायसः कथयति। अस्ति मन्दरनाम्नि पर्वते दुर्दान्तो नाम सिंहः। स च सर्वदा पशूनां वधं विदधान एवास्ते। ततः सर्वैः पशुभिर्मेलकं कृत्वा स सिंहो विज्ञप्तः। देव। किमर्थं सर्वपशुवधः क्रियते। वयमेव भवदाहारार्थं प्रत्यहमेकैकं पशुमुपढौकयामः। सिंहेनोक्तम्। यद्येतदभिमतं भवतां तर्हि भवतु। ततः प्रभृति प्रत्यहमेकैकं पशुमुपकल्पितं भक्षयन्नास्ते। अथ कदा चित्कस्यापि वृद्धशशकस्य वासरः प्राप्तः। ततः सो ऽचिन्तयत्।

त्रासहेतोर्विनीतिस्तु क्रियते जीविताशया।
पञ्चत्वं चेद्गमिष्यामि किं सिंहानुनयेन मे॥

तन्मन्दं मन्दमुपगच्छामि। ततः सिंहो ऽपि क्षुधा पीडितः कोपात्तमुवाच। कुतस्त्वं विलम्ब्यागतो ऽसि। शशको ऽब्र-

वीत् । नाहमपराद्धः । पथि सिंहान्तरेण बलाद्धृतस्तस्याग्रे पुनरागमनाय शपथं कृत्वा स्वामिनं निवेदयितुमत्रागतो ऽस्मि । सिंहः सकोपमाह । सत्वरं गत्वा मां दर्शय । क्वासौ दुरात्मा तिष्ठति । ततः शशकस्तं गृहीत्वा गम्भीरकूपसमीपं गतः । अत्रागत्य पश्यतु स्वामीत्युक्त्वा तस्मिन्कूपजले तस्यैव प्रतिबिम्बं दर्शितवान् । ततो ऽसौ दर्पाध्मातस्तस्योपर्यात्मानं निक्षिप्य पञ्चत्वं गतः। अतो ऽहं ब्रवीमि। यस्य बुद्धिर्बलं तस्येत्यादि।

वायसी ब्रूते । श्रुतं मया । कर्तव्यतां ब्रूहि । वायसो ऽवदत्। प्रिये। आसन्ने सरसि राजपुत्रः सततमागत्य स्नाति। तस्मिन्नवसरे तदङ्गादवतारितं कनकसूत्रं चञ्च्वा धृत्वानीयास्मिन्कोटरे धरिष्यसि। अथ कनकसूत्रानुसरणप्रवृत्तैः राजपुरुषैः कोटरे निरूप्यमाणे कृष्णसर्पो द्रष्टव्यो व्यापादयितव्यश्च। अथ कदा चित्स्नातुं प्रविष्टे राजपुत्रे वायस्या तदनुष्ठितम्। तथानुष्ठिते तद्वृत्तम्। अतो ऽहं ब्रवीमि।

उपायेन हि तत्कुर्याद्यन्न शक्यं पराक्रमैः।
काक्या कनकसूत्रेण कृष्णसर्पो निपातितः॥

X.

अस्ति नर्मदातीरे पर्वतोपत्यकायां विशालः शाल्मलीतरुः। तत्र निर्मितनीडक्रोडे पक्षिणः सुखेन वर्षास्वपि निवसन्ति। अथ नीलपटैरिव जलधरपटलैरावृते नभस्तले धारासारैर्महती

वृष्टिर्बभूव। ततो वानरांस्तरुतले ऽवस्थिताञ्छीतार्तान्कम्पमानानवलोक्य पक्षिभिरुक्तम्। भो भो वानराः। श्रूयताम्।

अस्माभिर्निर्मिता नीडाश्चञ्चुमात्राहृतैस्तृणैः।
हस्तपादादिसंयुक्ता यूयं किमवसीदथ॥

तच्छ्रुत्वा वानरैर्जातामर्षैरालोचितम्। अहो। निर्वातनीडगर्भावस्थिताः सुखिनः पक्षिणो ऽस्मान्निन्दन्ति। तद्भवतु। तावद्वृष्टेरुपशमः। अनन्तरं शान्ते पानीयवर्षे तैर्वानरैर्वृक्षमारुह्य सर्वे नीडा भग्नाः। तेषां पक्षिणामण्डानि चाधः पतितानि। अतो ऽहं ब्रवीमि।

विद्वानेवोपदेष्टव्यो नाविद्वांस्तु कदा चन।
वानरानुपदिश्याज्ञान्स्थानभ्रंशं ययुः खगाः॥

XI.

अस्ति हस्तिनापुरे कर्पूरविलासो नाम रजकः। तस्य गर्दभो ऽतिभारवाहनाद्दुर्बलो मुमूर्षुरिवाभवत्। ततस्तेन रजकेनासौ व्याघ्रचर्मणा प्रच्छाद्यारण्यसमीपे सस्यक्षेत्रे मोचितः। ततो दूरादवलोक्य व्याघ्रबुद्ध्या क्षेत्रपतयः सत्वरं पलायन्ते। स च सुखेन सस्यं चरति। अथैकदा केनापि सस्यरक्षकेण धूसरकम्बलकृततनुत्राणेन धनुष्काण्डं सज्जीकृत्यावनतकायेनैकान्ते स्थितम्। तं च दूरे दृष्ट्वा गर्दभः पुष्टाङ्गो गर्दभीयमिति मत्वा शब्दं कुर्वाणस्तदभिमुखं धावितः। ततस्तेन सस्यरक्षकेण गर्दभो ऽयमिति ज्ञात्वा लीलयैव व्यापादितः। अतो ऽहं ब्रवीमि।

सुचिरं हि चरन्मौनं श्रेयः पश्यत्यबुद्धिमान् ।
द्वीपिचर्मपरिच्छन्नो वाग्दोषाद्गर्दभो हतः ॥

XII.

कदा चिद्वर्षास्वपि वृष्टेरभावात्तृषार्तो गजयूथो यूथपतिमाह । नाथ । को ऽभ्युपायो ऽस्माकं जीवनाय नास्ति । अस्त्यत्र क्षुद्रजन्तूनां निमज्जनस्थानम् । वयं च निमज्जनाभावादन्धा इव क्व यामः किं वा कुर्मः । ततो हस्तिराजो नातिदूरं गत्वा निर्मलं ह्रदं दर्शितवान् । ततस्तत्तीरावस्थिताः शशका गजयूथपादाहतिभिर्बहवश्चूर्णिताः । अनन्तरं शिलीमुखो नाम शशकः सर्वानाहूय चिन्तयामास । अनेन गजयूथेन पिपासाकुलितेन प्रत्यहमेवात्रागन्तव्यम् । अतो विनङ्क्ष्यत्यस्मत्कुलम् । अथ विजयो नाम वृद्धशशको ऽवदत् । मा विषीदत । प्रतीकारो मया कर्तव्यः । इति प्रतिज्ञाय चलितः । गच्छता च तेनालोचितम् । कथं मया गजयूथपनिकटे गत्वा वक्तव्यम् । यतः । स्पृशन्नपि गजो हन्ति जिघ्रन्नपि भुजंगमः ।
हसन्नपि नृपो हन्ति मानयन्नपि दुर्जनः ॥

अतो ऽहं पर्वतशिखरमारुह्य यूथनाथमभिवादयामि । तथानुष्ठिते सति यूथनाथ उवाच । कस्त्वम् । कुतः समायातः । स ब्रूते । दूतो ऽहं भगवता चन्द्रेण प्रेषितः । यूथपतिराह । कार्यमुच्यताम् । विजयो वदति । शृणु गजेन्द्र ।

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।
सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥

तदहं तदाज्ञया ब्रवीमि । शृणु । यदेते शशकाश्चन्द्रसरोरक्षकास्त्वया निःसारितास्तन्न युक्तं कृतम् । यतो रक्षकास्ते शशका मदीया अत एव लोके मे शशाङ्क इति प्रसिद्धिः । एवमुक्तवति दूते स यूथपतिर्भयादिदमाह । इदमज्ञानतः कृतम् । पुनर्न गमिष्यामि । दूत उवाच । तदत्र सरसि भगवन्तं चन्द्रमसं प्रकोपात्कम्पमानं प्रणम्य प्रसाद्य च गच्छ । ततस्तेन रात्रौ नीत्वा तत्र जले चञ्चलं चन्द्रप्रतिबिम्बं दर्शयित्वा स यूथपतिः प्रणामं कारितः । देव । अज्ञानादेवानेनापराधः कृतस्तत्क्षम्यतामित्युक्त्वा तेन शशकेन स यूथपतिः प्रस्थापितः । अतो ऽहं ब्रवीमि ।

व्यपदेशेन महतां सिद्धिः संजायते परा ।
शशिनो व्यपदेशेन वसन्ति शशकाः सुखम् ॥

XIII.

अस्ति सृगालः कश्चित्स्वेच्छया नगरोपान्ते भ्रमन्नीलसंधानभाण्डे निपतितः । पश्चात्तत उत्थातुमसमर्थः प्रातरात्मानं मृतवत्संदर्श्य स्थितः । अथ नीलीभाण्डस्वामिनासावुत्थाप्य दूरे नीत्वा परित्यक्तः । ततो ऽसौ वनं गत्वात्मानं नीलवर्णमवलोक्याचिन्तयत् । अहमिदानीमुत्तमवर्णः । तदात्मनः किमुत्कर्षं न साधयामि । इत्यालोच्य सृगालानाहूय तेनोक्तम् । अहं भगवत्या वनदेवतया स्वहस्तेनारण्यराज्ये सर्वौषधिरसेनाभिषिक्तः । पश्यत मम वर्णम् । तदद्यारभ्यास्मदाज्ञयास्मिन्नरण्ये व्यवहारः कार्यः । सृगालाश्च तं विशिष्टवर्णमवलोक्य साष्टाङ्गपातं प्रणम्योचुः । यथाज्ञापयति देवः । ततो ऽनेन क्रमेण

सर्वेष्वरण्यवासिष्वाधिपत्यं तस्य बभूव। ततस्तेन सिंहव्याघ्रादीनुत्तमपरिजनान्प्राप्य सृगालानवलोक्य लज्जमानेनावज्ञया दूरीकृताः स्वज्ञातयः। ततो विषण्णान्सृगालानवलोक्य वृद्धसृगालेन केन चित्प्रतिज्ञातम्। मा विषीदत। एवं चेदनेनानीतिज्ञेन वयं मर्मज्ञाः परिभूताः। तद्यथायं नश्यति तन्मया विधेयम्। यतो ऽमी व्याघ्रादयो वर्णमात्रविप्रलब्धाः सृगालमज्ञात्वा राजानममुं मन्यन्ते तद्यथायं परिचीयते तथा कुरुत। तत्र चैवमनुष्ठेयं यथा वदामि। यदा सर्वे संध्यासमये तत्संनिधाने महारावमेकदा करिष्यथ ततस्तं शब्दमाकर्ण्य स्वभावात्तेनापि शब्दः कर्तव्यः। यतः।

यः स्वभावो हि यस्य स्यात्तस्यासौ दुरतिक्रमः।
श्वा यदि क्रियते भोगी तत्किं नाश्नात्युपानहम्॥

ततः शब्दाद्विज्ञाय व्याघ्रेण हन्तव्यः। तथानुष्ठिते सति तद्वृत्तम्। तथा चोक्तम्।

छिद्रं मर्म च वीर्यं च विजानाति निजो रिपुः।
दहत्यन्तर्गतश्चैव शुष्कवृक्षमिवानलः॥

अतो ऽहं ब्रवीमि।

आत्मपक्षं परित्यज्य परपक्षे च यो रतः।
स परैर्हन्यते मूढो नीलवर्णसृगालवत्॥

XIV. XV. XVI.

अस्ति मगधदेशे फुल्लोत्पलाभिधानं सरः। तत्र चिरात्संकटविकटनामानौ हंसौ निवसतः। तयोर्मित्रं कम्बुग्रीवनामा

कूर्मः प्रतिवसति । अथैकदा धीवरैरागत्य तत्रोक्तं यदद्यास्माभिरत्रोषित्वा प्रातः कूर्ममत्स्यादयो व्यापादयितव्याः । तदाकर्ण्य कूर्मो हंसावाह । सुहृदौ । श्रुतो ऽयं धीवरालापः । अधुना किं मया कर्तव्यम् । हंसावाहतुः । ज्ञायतां तावत् । पश्चाद्यदुचितं तत्कर्तव्यम् । कूर्मो ब्रूते । मैवं यतो दृष्टव्यतिकरो ऽहमत्र । तथा चोक्तम् ।

अनागतविधाता च प्रत्युत्पन्नमतिश्च यः ।
द्वावेतौ सुखमेधेते यद्भविष्यो विनश्यति ॥

तावाहतुः । कथमेतत् । कूर्मः कथयति । पुरैतस्मिन्नेव सरस्येवंविधेष्वेव धीवरेषूपस्थितेषु मत्स्यत्रयेणालोचितम् । तत्रानागतविधाता नामैको मत्स्यः । तेनोक्तम् । अहं तावज्जलाशयान्तरं गच्छामि । इत्युक्त्वा स ह्रदान्तरं गतः । अपरेण प्रत्युत्पन्नमतिनाम्ना मत्स्येनाभिहितम् । भाविन्यर्थे प्रमाणाभावात्कुत्र मया गन्तव्यम् । तदुत्पन्ने कार्ये यथाकार्यमनुष्ठेयम् । ततो यद्भविष्येणोक्तम् ।

यदभावि न तद्भावि भावि चेन्न तदन्यथा ।
इति चिन्ताविषघ्नो ऽयमगदः किं न पीयते ॥

ततः प्रातर्जालेन बद्धः प्रत्युत्पन्नमतिर्मृतवदात्मानं संदर्श्य स्थितः । ततो जालादपसारितः स्थलादुत्प्लुत्य गम्भीरं नीरं प्रविष्टः । यद्भविष्यश्च धीवरैः प्राप्तो व्यापादितः । अतो ऽहं ब्रवीमि । अनागतविधातेत्यादि ।

तद्यथाहमन्यह्रदं प्राप्नोमि तदद्य विधीयताम् । हंसावाहतुः । जलाशयान्तरे प्राप्ते तव कुशलम् । स्थले गच्छतस्ते को वि-

धिः । कूर्मो ब्रूते । यथाहं भवद्भ्यां सहाकाशवर्त्मना यामि स उपायो विधीयताम् । हंसौ ब्रूतः । कथमुपायः संभवति । कच्छपो वदति । युवाभ्यां चञ्चुधृतं काष्ठमेकं मया मुखेनावलम्बितव्यम् । अतो भवतोः पक्षबलेन मयापि सुखं गन्तव्यम् । हंसौ ब्रूतः । संभवत्येष उपायः । किं तु ।

उपायं चिन्तयेत्प्राज्ञस्तथापायं च चिन्तयेत् ।
पश्यतो बकमूर्खस्य नकुलैर्भक्षिता बकाः ॥

कूर्मः पृच्छति । कथमेतत् । तौ कथयतः । अस्त्युत्तरापथे गृध्रकूटो नाम पर्वतः । तत्रैव रेवातीरे न्यग्रोधपादपे बका निवसन्ति । तस्य वटस्याधस्ताद्विवरे सर्पस्तिष्ठति । स च बकानां बालापत्यानि खादति । ततः शोकार्तानां बकानां प्रलापं श्रुत्वा केन चिद्वृद्धबकेनोक्तम् । भोः । एवं कुरुत यूयम् । मत्स्यानानीय नकुलविवरादारभ्य सर्पविवरं यावत्पङ्क्तिक्रमेणैकैकशो मत्स्यान्धत्त । ततस्तदाहारवर्त्मना नकुलैरागत्य सर्पो द्रष्टव्यः स्वभावद्वेषाद्व्यापादयितव्यश्च । तथानुष्ठिते सति तद्वृत्तम् । अथ नकुलैर्वृक्षोपरि पक्षिशावकानां रावः श्रुतः । पश्चात्तैर्वृक्षमारुह्य शावकाः सर्व एव खादिताः । अत आवां ब्रूवः । उपायं चिन्तयेदित्यादि ।

आवाभ्यां नीयमानं त्वां दृष्ट्वा लोकैः किं चिद्वक्तव्यमेव । तदाकर्ण्य यदि त्वमुत्तरं ददासि तदा तव मरणं भविष्यति । तत्सर्वथात्रैव स्थीयताम् । कूर्मो वदति । किमहमज्ञः । न किमपि मया वक्तव्यम् । तत एवमनुष्ठिते सत्याकाशे नीयमानं तं कूर्ममालोक्य सर्वे गोरक्षकाः पश्चाद्धावन्ति वदन्ति च ।

अहो महदाश्चर्यम्। पक्षिभ्यां कूर्मः समुह्यते। तत्र कश्चिदाह। यद्ययं कूर्मः पतति तदात्रैव पक्त्वा खादितव्यः। को ऽपि निगदति। गृहं नेतव्यः। कश्चिद्वदति। सरसः समीपे पक्त्वा भक्षितव्यः। तत्परुषवचनमाकर्ण्य स कूर्मः क्रोधाद्विस्मृतसंस्कारो ऽवदत्। युष्माभिर्भस्म भक्षितव्यम्। इति वदन्नेव काष्ठात्पतितो गोरक्षकैर्व्यापादितः। अतो ऽहं ब्रवीमि।

सुहृदां हितकामानां न करोतीह यो वचः।
स कूर्म इव दुर्बुद्धिः काष्ठाद्भ्रष्टो विनश्यति॥

XVII.

अस्ति गौतमारण्ये महातपा नाम मुनिः। तेनाश्रमसंनिधाने मूषिकशावकः काकमुखाद्भ्रष्टो दृष्टः। ततो दयालुना तेन मुनिना नीवारकणैः स संवर्धितः। तं च मूषिकं खादितुमनुधावन्बिडालो मुनिना दृष्टः। पश्चात्तपःप्रभावात्तेन मुनिना मूषिको बलिष्ठो बिडालः कृतः। स बिडालः कुक्कुराद्बिभेति। ततो ऽसौ कुक्कुरः कृतः। कुक्कुरस्य व्याघ्रान्महद्भयम्। तदनन्तरं स व्याघ्रः कृतः। अथ व्याघ्रमपि तं मूषिकनिर्विशेषं पश्यति मुनिः। अतः सर्वे तत्रस्था जनास्तं व्याघ्रं दृष्ट्वा वदन्ति। अनेन मुनिना मूषिको ऽयं व्याघ्रतां नीतः। एतच्छ्रुत्वा स व्याघ्रः सव्यथो ऽचिन्तयत्। यावदनेन मुनिना जीवितव्यं तावदिदं मम स्वरूपाख्यानमकीर्तिकरं न पलायिष्यते। इति समालोच्य मुनिं हन्तुं समुद्यतः। ततो मुनिना तस्य चिकीर्षितं ज्ञात्वा पुनर्मूषिको भवेत्युक्त्वा मूषिक एव कृतः। अतो ऽहं ब्रवीमि।

नीचः श्लाघ्यपदं प्राप्य स्वामिनं लोप्तुमिच्छति ।
मूषिको व्याघ्रतां प्राप्य मुनिं हन्तुं गतो यथा ॥

XVIII.

अस्ति मालवविषये पद्मगर्भाभिधानं सरः । तत्रैको वृद्धबकः सामर्थ्यहीनस्तथोद्विग्नमिवात्मानं दर्शयित्वा स्थितः । स च केन चित्कुलीरेण दूरादेव पृष्टः । किमिति भवानाहारपरित्यागेन तिष्ठति । बकेनोक्तम् । मत्स्या मम जीवनहेतवः । ते चावश्यमेव कैवर्तैर्व्यापादयितव्या इति नगरोपान्ते पर्यालोचना मयाकर्णिता । तदितो वर्तनाभावादस्मन्मरणमुपस्थितम् । इति ज्ञात्वाहमाहारे ऽपि मन्दादरः कृतः । तच्छ्रुत्वा सर्वैर्मत्स्यैरालोचितम् । इह समये तावदुपकारक एवायमुपलक्ष्यते ऽस्माकम् । तदयमेव यथाकर्तव्यं पृच्छ्यताम् । तथा चोक्तम् ।

उपकर्त्रारिणा संधिर्न मित्रेणापकारिणा ।
उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

मत्स्या ऊचुः । भो बक । अस्माकं कुत्र रक्षणोपायः । बको ब्रूते । अस्ति रक्षणहेतुर्जलाशयान्तरम् । तत्राहमेकैकशो युष्मान्नयामि । मत्स्यैरपि भयादुक्तम् । एवमस्तु । ततो ऽसौ दुष्टबकस्तान्मत्स्यानेकैकान्नीत्वा कस्मिंश्चिद्देशे खादित्वा पुनरागत्य वदति । ते मया जलाशयान्तरे स्थापिताः । अनन्तरं कुलीरस्तमुवाच । भो बक । मामपि तत्र नय । ततो बको ऽप्यपूर्वकुलीरमांसार्थी सादरं तं नीत्वा स्थले धृतवान् । कुलीरो ऽपि

मत्स्यकङ्कालाकीर्णां भूमिं दृष्ट्वाचिन्तयत्। हा हतो ऽस्मि मन्दभाग्यः। भवतु। इदानीं समयोचितं व्यवहरामि। यतः।

तावद्भयात्तु भेतव्यं यावद्भयमनागतम्।
आगतं तु भयं दृष्ट्वा प्रहर्तव्यमभीतवत्॥

अपरं च। अयुद्धे हि यदा पश्येन्न किंचिद्धितमात्मनः।
युध्यमानस्तदा प्राज्ञो म्रियते रिपुणा सह॥

इत्यालोच्य स कुलीरस्तस्य बकस्य ग्रीवां चिच्छेद। स बकः पञ्चत्वं गतः। अतो ऽहं ब्रवीमि।

भक्षयित्वा बहून्मत्स्यानुत्तमाधममध्यमान्।
अतिलौल्याद्बकः कश्चिन्मृतः कर्कटकग्रहात्॥

XIX.

अस्ति देवीकोट्टनगरे देवशर्मा नाम ब्राह्मणः। तेन विषुवत्संक्रान्तौ सक्तुपूर्णशरावः प्राप्तः। ततस्तमादायासौ भाण्डपूर्णकुम्भकारमण्डपिकैकदेशे शय्यानिक्षिप्तदेहः सन्रात्रावचिन्तयत्। यद्यहमिमं सक्तुशरावं विक्रीय दश कपर्दकान्प्राप्नोमि तदा तैरिह समये शरावांस्ततो घटादीनुपक्रीय विक्रीयानेकधा वृद्धैर्धनैः पुनः पुनः पूगवस्त्रादिकमुपक्रीय लक्षसंख्यानि धनान्युत्पाद्य विवाहचतुष्टयं करोमि। ततस्तासु पत्नीषु याधिकरूपवती तस्यामधिकानुरागं करोमि। अनन्तरं जातेर्ष्यास्तत्सपत्न्यो यदा द्वन्द्वं कुर्वन्ति तदा कोपाकुलो ऽहं ताः पत्नीर्लगुडेनेत्थं ताडयामि। इत्यभिधायोत्थाय तेन लगुडः क्षिप्तः। अतः सक्तुशरावश्चूर्णितो भाण्डानि च बहूनि भग्ना-

नि। ततो भाण्डभङ्गशब्देनागतकुम्भकारेण तद्दृष्ट्वा स ब्राह्मणस्तिरस्कृतो मण्डपिकागर्भाद्बहिष्कृतः। अतो ऽहं ब्रवीमि।

अनागतवतीं चिन्तां कृत्वा यस्तु प्रहृष्यति।
स तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा॥

XX.

अस्ति गौतमारण्ये प्रस्तुतयज्ञः कश्चिद्ब्राह्मणः। स च यज्ञार्थं ग्रामान्तराच्छागमुपक्रीय स्कन्धे कृत्वा गच्छन्धूर्तत्रयेणावलोकितः। ततस्ते धूर्ता यद्येष च्छागः केनाप्युपायेन प्राप्य खाद्यते तदा मतिप्रकर्षो भवतीत्यालोच्य प्रान्तरे वृक्षत्रयतले ब्राह्मणस्य वर्त्मन्युपविश्य स्थिताः। तत्रैकेन धूर्तेन स ब्राह्मणो गच्छन्नभिहितः। भो ब्राह्मण। किमिति त्वया कुक्कुरः स्कन्धेनोह्यते। ब्राह्मणो ब्रूते। नायं श्वा। यज्ञच्छागो ऽयं। अनन्तरं पुनर्द्वितीयेन क्रोशमात्रावस्थितेन तदेवोक्तम्। तदाकर्ण्य ब्राह्मणस्तं छागं भूमौ निधाय मुहुर्मुहुर्निरीक्ष्य पुनः स्कन्धे कृत्वा दोलायमानमतिश्चलितः। तदनन्तरं पुनर्गच्छन्स ब्राह्मणस्तृतीयेन धूर्तेनोक्तः। भो ब्राह्मण। किमिति कुक्कुरं स्कन्धेन भवान्वहति। तदाकर्ण्य निश्चितमेवायं कुक्कुर इति मत्वा छागं त्यक्त्वा स्नात्वा स्वगृहं ययौ। स च्छागो तैर्धूर्तैर्नीत्वा भक्षितः। अतो ऽहं ब्रवीमि।

आत्मौपम्येन यो वेत्ति दुर्जनं सत्यवादिनम्।
स तथा वञ्च्यते धूर्तैर्ब्राह्मणश्छागतो यथा॥

XXI.

अस्त्युज्जयिन्यां माठरो नाम ब्राह्मणः । तस्य ब्राह्मणी बालापत्यस्य रक्षार्थं ब्राह्मणमवस्थाप्य स्नातुं गता । अथ ब्राह्मणस्य कृते राज्ञः श्राद्धं दातुमाह्वानमागतम् । तच्छ्रुत्वा ब्राह्मणः सहजदारिद्र्यादचिन्तयत् । यदि सत्वरं न गच्छामि तदान्यः कश्चिच्छ्राद्धं गृहीष्यति । उक्तं च ।

आदानस्य प्रदानस्य कर्तव्यस्य च कर्मणः ।
क्षिप्रमक्रियमाणस्य कालः पिबति तद्रसम् ॥

किं तु बालकस्यात्र रक्षको नास्ति । तत्किं करोमि । यातु । चिरकालपालितमिमं पुत्रनिर्विशेषं नकुलं बालकरक्षार्थमवस्थाप्य गच्छामि । तथा कृत्वा स तत्र गतः । ततस्तेन नकुलेन बालकसमीपमागच्छता कृष्णसर्पो दृष्टो व्यापादितश्च । अथासौ नकुलो ब्राह्मणमायान्तमवलोक्य रक्तविलिप्तमुखपादः सत्वरमुपागम्य तस्य चरणयोर्लुलोठ । ततो ऽसौ ब्राह्मणस्तं तथाविधं दृष्ट्वा मम पुत्रो ऽनेन भक्षित इत्यवधार्य व्यापादितवान् । अनन्तरं यावदसावुपसृत्य पश्यति ब्राह्मणस्तावद्बालकः सुस्थः सर्पश्च व्यापादितस्तिष्ठति । ततस्तमुपकारकमेव नकुलं निरूप्य विभावितकृत्यः संतप्तचेताः स परं विषादमगमत् । अतो ऽहं ब्रवीमि ।

यो ऽर्थतत्त्वमविज्ञाय क्रोधस्यैव वशं गतः ।
स तथा तप्यते मूढो ब्राह्मणो नकुलाद्यथा ॥

॥ अथ कथासरित्सागरः ॥

XXII.

अथान्तरे स राजापि पुत्रकः सत्यसंगरः ।
विवेश विन्ध्यकान्तारं विरक्तः स्वेषु बन्धुषु ॥
भ्रमन्नवाप तत्रासौ बाहुयुद्धैकतत्परौ ।
पुरुषौ द्वौ ततस्तौ स पृष्टवान्कौ युवामिति ॥
मयासुरसुतावावां तदीयं चास्ति नौ धनम् ।
इदं भाजनमेषा च यष्टिरेते च पादुके ॥
तन्निमित्तेन युद्धं नौ यो बली स हरेदिति ।
एतत्तद्वचनं श्रुत्वा हसन्प्रोवाच पुत्रकः ॥
कियदेतद्धनं पुंसस्ततस्तौ समवोचताम् ।
पादुके परिधायैते खेचरत्वमवाप्यते ॥
यष्ट्या यल्लिख्यते किं चित्सत्यं संपद्यते हि तत् ।
भाजने यो य आहारश्चिन्त्यते स स तिष्ठति ॥
तच्छ्रुत्वा पुत्रको ऽवादीत्किं युद्धेनास्त्वयं पणः ।
धावन्बलाधिको यः स्यात्स एवैतद्धरेदिति ॥
एवमस्त्विति तौ मूढौ धावितौ सो ऽपि पादुके ।
अध्यास्योदपतद्व्योम गृहीत्वा यष्टिभाजने ॥
अथ दूरं क्षणाद्गत्वा ददर्श नगरीं शुभाम् ।
आकर्षिकाख्यां तस्यां च नभसो ऽवततार सः ॥

XXIII.

अर्थैः संचयवानर्थानाप्नोति कियदद्भुतम् ।
मया पुनर्विनैवार्थं लक्ष्मीरासादिता पुरा ॥
गर्भस्थस्यैव मे पूर्वं पिता पञ्चत्वमागतः ।
मन्मातुश्च तदा पापैर्गोत्रजैः सकलं हृतम् ॥
ततः सा तद्भयाद्गत्वा रक्षन्ती गर्भमात्मनः ।
तस्थौ कुमारदत्तस्य पितृमित्रस्य वेश्मनि ॥
तत्र तस्याश्च जातो ऽहं साध्व्या वृत्तिनिबन्धनम् ।
ततश्चावर्धयत्सा मां कृच्छ्रकर्माणि कुर्वती ॥
उपाध्यायमथाभ्यर्थ्य तया किं चन दीनया ।
क्रमेण शिक्षितश्चाहं लिपिं गणितमेव च ॥
वणिक्पुत्रो ऽसि तत्पुत्र वाणिज्यं कुरु सांप्रतम् ।
विशाखिलाख्यो देशे ऽस्मिन्वणिक्चास्ति महाधनः ॥
दरिद्राणां कुलीनानां भाण्डमूल्यं ददाति सः ।
गच्छ याचस्व तं मूल्यमिति माताब्रवीच्च माम् ॥
ततो ऽहमगमं तस्य सकाशं सो ऽपि तत्क्षणम् ।
इत्यवोचत्क्रुधा कं चिद्वणिक्पुत्रं विशाखिलः ॥
मूषको दृश्यते यो ऽयं गतप्राणो ऽत्र भूतले ।
एतेनापि हि पण्येन कुशलो धनमर्जयेत् ॥
दत्तास्तव पुनः पाप दीनारा बहवो मया ।
दूरे तिष्ठतु तद्वृद्धिस्त्वया ते ऽपि न रक्षिताः ॥
तच्छ्रुत्वा सहसैवाहं तमवोचं विशाखिलम् ।
गृहीतो ऽयं मया त्वत्तो भाण्डमूल्याय मूषकः ॥

इत्युक्त्वा मूषकं हस्ते गृहीत्वा संपुटे च तम् ।
लिखित्वास्य गतो ऽभूवमहं सो ऽप्यहसद्वणिक् ॥
चणकाञ्जलियुग्मेन मूल्येन स च मूषकः ।
मार्जारस्य कृते दत्तः कस्य चिद्वणिजो मया ॥
कृत्वा तांश्चणकान्पिष्टान्गृहीत्वा जलकुम्भिकाम् ।
अतिष्ठं चत्वरे गत्वा छायायां नगराद्बहिः ॥
तत्र श्रान्तागतायाम्भः शीतलं चणकांश्च तान् ।
काष्ठभारिकसंघाय सप्रश्रयमदामहम् ॥
एकैकः काष्ठिकः प्रीत्या काष्ठे द्वे द्वे ददौ मम ।
विक्रीतवानहं तानि नीत्वा काष्ठानि चापणे ॥
ततः स्तोकेन मूल्येन क्रीत्वा तांश्चणकांस्ततः ।
तथैव काष्ठिकेभ्यो ऽहमन्येद्युः काष्ठमाहरम् ॥
एवं प्रतिदिनं कृत्वा प्राप्य मूल्यं क्रमान्मया ।
काष्ठिकेभ्यो ऽखिलं दारु क्रीतं तेभ्यो दिनत्रयम् ॥
अकस्मादथ संजाते काष्ठच्छेदे ऽतिवृष्टिभिः ।
मया तद्दारु विक्रीतं पणानां बहुभिः शतैः ॥
तेनैव विपणीं कृत्वा धनेन निजकौशलात् ।
कुर्वन्वाणिज्यं क्रमशः संपन्नो ऽस्मि महाधनः ॥
सौवर्णो मूषकः कृत्वा मया तस्मै समर्पितः ।
विशाखिलाय सो ऽपि स्वां कन्यां मह्यमदात्ततः ॥
अत एव च लोके ऽहं प्रसिद्धो मूषकाख्यया ।
एवं लक्ष्मीरियं प्राप्ता निर्धनेन सता मया ॥

XXIV.

तथा च पूर्वं राजाभूत्तपस्वी करुणापरः ।
दाता धीरः शिबिर्नाम सर्वसत्त्वाभयप्रदः ॥
तं वञ्चयितुमिन्द्रो ऽथ कृत्वा श्येनवपुः स्वयम् ।
मायाकपोतवपुषं धर्ममन्वपतद्द्रुतम् ॥
कपोतः स भयाद्गत्वा शिबेरङ्कमशिश्रियत् ।
मनुष्यवाचा श्येनो ऽथ स तं राजानमब्रवीत् ॥
राजन्भक्ष्यमिदं मुञ्च कपोतं क्षुधितस्य मे ।
अन्यथा मां मृतं विद्धि कस्ते धर्मस्ततो भवेत् ॥
ततः शिबिरुवाचैनमेष मे शरणागतः ।
अत्याज्यस्तद्ददाम्यन्यन्मांसमेतत्समं तव ॥
श्येनो जगाद यद्येवमात्ममांसं प्रयच्छ मे ।
तथेति तत्प्रहृष्टः सन्स राजा प्रत्यपद्यत ॥
यथा यथा च मांसं स्वमुत्कृत्यारोपयन्नृपः ।
तथा तथा तुलायां स कपोतो ऽभ्यधिको ऽभवत् ॥
ततः शरीरं सकलं तुलां राजाध्यरोपयत् ।
साधु साधु समं त्वेतद्दिव्या वागुदभूत्ततः ॥
इन्द्रधर्मौ ततस्त्यक्त्वा रूपं श्येनकपोतयोः ।
तुष्टावक्षतदेहं तं राजानं चक्रतुः शिबिम् ॥
दत्त्वा चास्मै वरानन्यांस्तावन्तर्धानमीयतुः ॥

XXV.

पुराभूद्गौतमो नाम त्रिकालज्ञो महामुनिः ।

अहल्येति च तस्यासीद्भार्या रूपजिताप्सराः ॥
एकदा रूपलुब्धस्तामिन्द्रः प्रार्थितवान्रहः ।
प्रभूणां हि विभूत्यन्धा धावत्यविषये मतिः ॥
सानुमेने च तं मूढा वृषस्यन्ती शचीपतिम् ।
तच्च प्रभावतो बुद्ध्वा तत्रागाद्गौतमो मुनिः ॥
मार्जाररूपं चक्रे च भयादिन्द्रो ऽपि तत्क्षणम् ।
कः स्थितो ऽत्रेति सो ऽपृच्छदहल्यामथ गौतमः ॥
एसो ठिओ खु मज्जाओ इत्यपभ्रष्टवक्रया ।
गिरा सत्यानुरोधिन्या सा तं प्रत्यब्रवीत्पतिम् ॥
सत्यं त्वज्जार इत्युक्त्वा विहसन्स ततो मुनिः ।
सत्यानुरोधकॢप्तान्तं शापं तस्यामपातयत् ॥
पापशीले शिलाभावं भूरिकालमवाप्नुहि ।
आ वनान्तरसंचारिराघवालोकनादिति ॥
दत्तशापो यथाकामं तपसे स मुनिर्ययौ ।
अहल्यापि शिलाभावं दारुणं प्रत्यपद्यत ॥

XXVI.

ततः कदा चिदध्यास्त वसन्तसमयोत्सवे ।
देवीकृतं तदुद्यानं स राजा सातवाहनः ॥
विहरंस्स चिरं तत्र महेन्द्र इव नन्दने ।
वापीजले ऽवतीर्णो ऽभूत्क्रीडितुं कामिनीसखः ॥
असिञ्चत्तत्र दयिताः सहेलं करवारिभिः ।
असिच्यत स ताभिश्च वशाभिरिव वारणः ॥

अथैका तस्य महिषी राज्ञः स्तनभरालसा ।
शिरीषसुकुमाराङ्गी क्रीडन्ती सममभ्यगात् ॥
सा जलैरभिषिञ्चन्तं राजानमसहा सती ।
अब्रवीन्मोदकैर्देव परिताडय मामिति ॥
तच्छ्रुत्वा मोदकान्राजा द्रुतमानाययत्तदा ।
ततो विहस्य सा राज्ञी पुनरेवमभाषत ॥
राजन्नवसरः को ऽत्र मोदकानां जलान्तरे ।
उदकैः सिञ्च मा त्वं मामित्युक्तं हि मया तव ॥
संधिमात्रं न जानासि माशब्दोदकशब्दयोः ।
न च प्रकरणं वेत्सि मूर्खस्त्वं कथमीदृशः ॥
इत्युक्तः स तया राज्ञ्या शब्दशास्त्रविदा नृपः ।
परिवारे हसत्यन्तर्लज्जाक्रान्तो झटित्यभूत् ॥
परित्यक्तजलक्रीडो वीतदर्पश्च तत्क्षणम् ।
जातावमानो निर्लक्ष्यः प्राविशन्निजमन्दिरम् ॥
ततश्चिन्तापरो मुह्यन्नाहारादिपराङ्मुखः ।
चित्रस्थ इव पृष्टो ऽपि नैव किं चिदभाषत ॥
पाण्डित्यं शरणं वा मे मृत्युर्वेति विचिन्तयन् ।
शयनीयपरिन्यस्तगात्रः संतापवानभूत् ॥
अकस्मादथ राज्ञस्तां दृष्ट्वावस्थां तथाविधाम् ।
किमेतदिति संभ्रान्तः सर्वः परिजनो ऽभवत् ॥
ततो ऽहं शर्ववर्मा च ज्ञातवन्तौ क्रमेण ताम् ।
अथान्तरे च स प्रायः पर्यहीयत वासरः ॥
प्रातरावामगच्छाव वासवेश्म महीपतेः ॥

तत्र सर्वस्य रुद्धे ऽपि प्रवेशे कथमप्यहम् ।
प्राविशं मम पश्चाच्च शर्ववर्मा लघुक्रमम् ॥
उपविश्याथ निकटे विज्ञप्तः स मया नृपः ।
अकारणं कथं देव वर्तसे विमना इति ॥
तच्छ्रुत्वापि तथैवासीत्स तूष्णीं सातवाहनः ।
शर्ववर्मा ततश्चेदमद्भुतं वाक्यमब्रवीत् ॥
श्रुतिमन्तं मां कुर्विति प्रागुक्तं देव मे त्वया ।
तेनाहं कृतवानद्य स्वप्नमाणवकं निशि ॥
स्वप्ने ततो मया दृष्टं नभसश्च्युतमम्बुजम् ।
तच्च दिव्येन केनापि कुमारेण विकासितम् ॥
ततश्च निर्गता तस्माद्दिव्या स्त्री धवलाम्बरा ।
तव देव मुखं सा च प्रविष्टा समनन्तरम् ॥
इयद्दृष्ट्वा प्रबुद्धो ऽस्मि सा च मन्ये सरस्वती ।
देवस्य वदने साक्षात्संप्रविष्टा न संशयः ॥
एवं निवेदितस्वप्ने शर्ववर्मणि तत्क्षणम् ।
मामस्तमौनः साकूतमवदत्सातवाहनः ॥
शिक्ष्यमाणः प्रयत्नेन कालेन कियता पुमान् ।
अधिगच्छति पाण्डित्यमेतन्मे कथ्यतां त्वया ॥
मम तेन विना ह्येषा लक्ष्मीर्न प्रतिभासते ।
विभवैः किं नु मूर्खस्य काष्ठस्याभरणैरिव ॥
ततो ऽहमवदं राजन्वर्षैर्द्वादशभिः सदा ।
ज्ञायते सर्वविद्यानां मुखं व्याकरणं नरैः ॥
अहं तु शिक्षयामि त्वां वर्षषट्केन तद्विभो ।

श्रुत्वैतत्सहसा सेर्ष्यं शर्ववर्मा किलावदत् ॥
सुखोचितो जनः क्लेशं कथं कुर्यादियच्चिरम् ।
तदहं मासषट्केन देव त्वां शिक्षयामि तत् ॥
श्रुत्वैवैतदसंभाव्यं तमवोचमहं रुषा ।
षड्भिर्मासैस्त्वया देवः शिक्षितश्चेत्ततो मया ॥
संस्कृतं प्राकृतं तद्वद्देशभाषा च सर्वदा ।
भाषात्रयमिदं त्यक्तं यन्मनुष्येषु संभवेत् ॥
शर्ववर्मा ततोऽवादीन्न चेदेवं करोम्यहम् ।
द्वादशाब्दान्वहाम्येष शिरसा तव पादुके ॥
इत्युक्त्वा निर्गते तस्मिन्नहमप्यगमं गृहम् ।
राजाप्युभयतः सिद्धिं मत्वा स्वस्थो बभूव सः ॥
शर्ववर्मा च वीहस्तः प्रतिज्ञां तां सुदुस्तराम् ।
पश्यन्सानुशयः सर्वं स्वभार्यायै शशंस तत् ॥
सापि तं दुःखितावोचत्संकटेऽस्मिंस्तव प्रभो ।
विना स्वामिकुमारेण गतिरन्या न दृश्यते ॥
तथेति निश्चयं कृत्वा पश्चिमे प्रहरे निशि ।
शर्ववर्मा निराहारस्तथैव प्रस्थितोऽभवत् ॥
सोऽपि वातैकभक्षः सन्कृतमौनः सुनिश्चयः ।
प्राप स्वामिकुमारस्य शर्ववर्मान्तिकं क्रमात् ॥
शरीरनिरपेक्षेण तपसा तत्र तोषितः ।
प्रसादमकरोत्तस्य कार्त्तिकेयो यथेप्सितम् ॥
आगत्य शर्ववर्माथ कुमारवरसिद्धिमान् ।
चिन्तितोपस्थिता राज्ञे सर्वा विद्याः प्रदत्तवान् ॥

प्रादुरासंश्च तास्तस्य सातवाहनभूपतेः ।
तत्क्षणं किं न कुर्याद्धि प्रसादः पारमेश्वरः ॥

XXVII.

एवं गुणाढ्यवचसा साथ सप्तकथामयी ।
स्वभाषया कथा दिव्या कथिता काणभूतिना ॥
तथैव च गुणाढ्येन पैशाच्या भाषया तया ।
निबद्धा सप्तभिर्वर्षैर्ग्रन्थलक्षाणि सप्त सा ॥
मैतां विद्याधरा हार्षुरिति तामात्मशोणितैः ।
अटव्यां मष्यभावाच्च लिलेख स महाकविः ॥
तथा च श्रोतुमायातैः सिद्धविद्याधरादिभिः ।
निरन्तरमभूत्तत्र सवितानमिवाम्बरम् ॥
गुणाढ्येन निबद्धां च तां दृष्ट्वैव महाकथाम् ।
जगाम मुक्तशापः सन्काणभूतिर्निजां गतिम् ॥
पिशाचा ये ऽपि तत्रासन्नन्ये तत्सहचारिणः ।
ते ऽपि प्रापुर्दिवं सर्वे दिव्यामाकर्ण्य तां कथाम् ॥
प्रतिष्ठां प्रापणीयैषा पृथिव्यां मे बृहत्कथा ।
अयमर्थो ऽपि मे देव्या शापान्तोक्तावुदीरितः ॥
तत्कथं प्रापयाम्येनां कस्मै तावत्समर्पये ।
इत्येवाचिन्तयत्तत्र स गुणाढ्यो महाकविः ॥
अथैको गुणदेवाख्यो नन्दिदेवाभिधः परः ।
तमूचतुरुपाध्यायं शिष्यावनुगतावुभौ ॥

तत्काव्यस्यार्पणस्थानमेकः श्रीसातवाहनः ।
रसिको हि वहेत्काव्यं पुष्पामोदमिवानिलः ॥
एवमस्त्विति तौ शिष्यावन्तिकं तस्य भूपतेः ।
प्राहिणोत्पुस्तकं दत्त्वा गुणाढ्यो गुणशालिनौ ॥
स्वयं च गत्वा तत्रैव प्रतिष्ठाने पुराद्बहिः ।
कृतसंकेत उद्याने तस्थौ देवीविनिर्मिते ॥
तच्छिष्याभ्यां च गत्वा तत्सातवाहनभूपतेः ।
गुणाढ्यकृतिरेषेति दर्शितं काव्यपुस्तकम् ॥
पिशाचभाषां तां श्रुत्वा तौ च दृष्ट्वा तदाकृती ।
विद्यामदेन सासूयं स राजैवमभाषत ॥
प्रमाणं सप्त लक्षाणि पैशाचं नीरसं वचः ।
शोणितेनाक्षरन्यासो धिक्पिशाचकथामिमाम् ॥
ततः पुस्तकमादाय गत्वा ताभ्यां यथागतम् ।
शिष्याभ्यां तद्गुणाढ्याय यथावृत्तमकथ्यत ॥
गुणाढ्योऽपि तदाकर्ण्य सद्यः खेदवशोऽभवत् ।
तत्त्वज्ञेन कृतावज्ञः को नामान्तर्न तप्यते ॥
सशिष्यश्च ततो गत्वा नातिदूरं शिलोच्चयम् ।
विविक्तरम्यभूभागमग्निकुण्डं व्यधात्पुरः ॥
तत्राग्नौ पत्त्रमेकैकं शिष्याभ्यां साश्रु वीक्षितः ।
वाचयित्वा स चिक्षेप श्रावयन्मृगपक्षिणः ॥
नरवाहनदत्तस्य चरितं शिष्ययोः कृते ।
ग्रन्थलक्षं कथामेकां वर्जयित्वा तदीप्सिताम् ॥
तस्मिंश्च तां कथां दिव्यां पठत्यपि दहत्यपि ।

परित्यक्ततृणाहाराः शृण्वन्तः साश्रुलोचनाः ॥
आसन्नभ्येत्य तत्रैव निश्चला बद्धमण्डलाः ।
निखिलाः खलु सारङ्गवराहमहिषादयः ॥
अथान्तरे स राजाभूदस्वस्थः सातवाहनः ।
दोषं चास्यावदन्वैद्याः शुष्कमांसोपभोगजम् ॥
आक्षिप्तास्तन्निमित्तं च सूपकारा बभाषिरे ।
अस्माकमीदृशं मांसं ददते लुब्धका इति ॥
पृष्टाश्च लुब्धका ऊचुर्नातिदूरे गिरावितः ।
पठित्वा पत्त्रमेकैकं को ऽप्यसौ क्षिपति द्विजः ॥
तत्समेत्य निराहाराः शृण्वन्ति प्राणिनो ऽखिलाः ।
नान्यतो यान्ति तेनैषां शुष्कं मांसमिदं क्षुधा ॥
इति व्याधवचः श्रुत्वा कृत्वा तानेव चाग्रतः ।
स्वयं स कौतुकाद्राजा गुणाढ्यस्यान्तिकं ययौ ॥
ददर्श तं समाकीर्णं जटाभिर्वनवासतः ।
प्रशान्तशेषशापाग्निधूमिकाभिरिवाभितः ॥
अथैनं प्रत्यभिज्ञाय सबाष्पमृगमध्यगम् ।
नमस्कृत्य च पप्रच्छ तं वृत्तान्तं महीपतिः ॥
सो ऽपि स्वं पुष्पदन्तस्य राज्ञे शापादिचेष्टितम् ।
ज्ञानी कथावतारं तमाचख्यौ भूतभाषया ॥
ततो गणावतारं तं मत्वा पादानतो नृपः ।
ययाचे तां कथां तस्माद्दिव्यां हरमुखोद्गताम् ॥
अथोवाच स तं भूपं गुणाढ्यः सातवाहनम् ।
राजन्षड्ग्रन्थलक्षाणि मया दग्धानि षट्कथाः ॥

लक्षमेकमिदं त्वस्ति कथैका सैव गृह्यताम् ।
मच्छिष्यौ तव चात्रैतौ व्याख्यातारौ भविष्यतः ॥
इत्युक्त्वा नृपमामन्त्र्य त्यक्त्वा योगेन तां तनुम् ।
गुणाढ्यः शापनिर्मुक्तः प्राप दिव्यं निजं पदम् ॥
अथ तां गुणाढ्यदत्तामादाय कथां बृहत्कथां नाम्ना ।
नृपतिरगान्निजनगरं नरवाहनदत्तचरितमयीम् ॥
गुणदेवनन्दिदेवौ तत्र च तौ तत्कथाकवेः शिष्यौ ।
क्षितिकनकवस्त्रवाहनभवनधनैः संविभेजे सः ॥
ताभ्यां सह च कथां तामाश्वास्य स सातवाहनस्तस्याः ।
तद्भाषयावतारं वक्तुं चक्रे कथापीठम् ॥
सा च चित्ररसनिर्भरा कथा विस्मृतामरकथा कुतूहलात् ।
तद्विधाय नगरे निरन्तरां ख्यातिमत्र भुवनत्रये गता ॥

॥ इति कथासरित्सागरे ऽष्टमस्तरङ्गः ॥

XXVIII.

॥ अथ मानवधर्मशास्त्रम् ॥

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥५॥ ॥अध्या० १॥
ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।
महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥६॥
यो ऽसावतीन्द्रियग्राह्यः सूक्ष्मो ऽव्यक्तः सनातनः ।
सर्वभूतमयो ऽचिन्त्यः स एव स्वयमुद्बभौ ॥७॥

सो ऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ तासु बीजमवासृजत् ॥८॥
तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामहः ॥९॥
आपो नारा इति प्रोक्ता आपो वै नरसूनवः ।
ता यदस्यायनं पूर्वं तेन नारायणः स्मृतः ॥१०॥
यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥११॥
तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्द्विधा ॥१२॥
ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥१३॥
अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुःसामलक्षणम् ॥२३॥
लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥३१॥
अहोरात्रे विभजते सूर्यो मानुषदैविके ।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥६५॥
पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।
कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥६६॥
दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम् ॥६७॥
ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।

एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥६८॥
चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
तस्य तावच्छती संध्या संध्यांशश्च तथाविधः ॥६९॥
इतरेषु ससंध्येषु ससंध्यांशेषु च त्रिषु ।
एकापायेन वर्तन्ते सहस्राणि शतानि च ॥७०॥
यदेतत्परिसंख्यातमादावेव चतुर्युगम् ।
एतद्द्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥
दैविकानां युगानां तु सहस्रं परिसंख्यया ।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥७२॥
भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥९६॥
ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥९७॥
वेदो ऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥६॥ ॥अध्या॰ २॥
श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्हि मानवः ।
इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥९॥
श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥१०॥
यो ऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्द्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥११॥
वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥१२॥

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥२६॥
गार्भैर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः ।
बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥२७॥
स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥२८॥
प्राङ्नाभिवर्धनात्पुंसो जातकर्म विधीयते ।
मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम् ॥२९॥
नामधेयं दशम्यां तु द्वादश्यां वास्य कारयेत् ।
पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥३०॥
मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम् ।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥३१॥
शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेष्यसंयुतम् ॥३२॥
स्त्रीणां सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम् ।
मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥३३॥
चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात् ।
षष्ठे ऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले ॥३४॥
चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः ।
प्रथमे ऽब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥३५॥
गर्भाष्टमे ऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥३६॥
प्रतिगृह्येप्सितं दण्डमुपस्थाय च भास्करम् ।

प्रदक्षिणं परीत्याग्निं चरेद्भैक्षं यथाविधि ॥४८॥
भवत्पूर्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः ।
भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥४९॥
व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः ।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन च दक्षिणः ॥७२॥
अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः ।
अधीष्व भो इति ब्रूयाद्विरामो ऽस्त्विति चारमेत् ॥७३॥
ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।
स्रवत्यनोंकृतं पूर्वं परस्ताच्च विशीर्यते ॥७४॥
अकारं चाप्युकारं च मकारं च प्रजापतिः ।
वेदत्रयान्निरदुहद्भूर्भुवः स्वरितीति च ॥७६॥
त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत् ।
तदित्यृचो ऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥७७॥
एतदक्षरमेतां च जपन्व्याहृतिपूर्विकाम् ।
संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥७८॥
ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते ॥१२०॥
अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥१२१॥
अभिवादात्परं विप्रो ज्यायांसमभिवादयन् ।
असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत् ॥१२२॥
नामधेयस्य ये के चिदभिवादं न जानते ।
तान्प्राज्ञो ऽहमिति ब्रूयात्स्त्रियः सर्वास्तथैव च ॥१२३॥

भोःशब्दं कीर्तयेदन्ते स्वस्य नाम्नो ऽभिवादने ।
नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः ॥१२४॥
आयुष्मान्भव सौम्येति वाच्यो विप्रो ऽभिवादने ।
अकारश्चास्य नाम्नो ऽन्ते वाच्यः पूर्वाक्षरः प्लुतः ॥१२५॥
यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥१२६॥
ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम् ।
वैश्यं क्षेमं समागम्य शूद्रमारोग्यमेव च ॥१२७॥
अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित् ॥१२८॥
परपत्नी तु या स्त्री स्यादसंबन्धा च योनितः ।
तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च ॥१२९॥
मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजो गुरून् ।
असावहमिति ब्रूयात्प्रत्युत्थाय यवीयसः ॥१३०॥
ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता ।
बालो ऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥१५०॥
अध्यापयामास पितॄन्शिशुराङ्गिरसः कविः ।
पुत्रका इति होवाच ज्ञानेन परिगृह्य तान् ॥१५१॥
ते तमर्थमपृच्छन्त देवानागतमन्यवः ।
देवाश्चैतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान् ॥१५२॥
अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥१५३॥

षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।

तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥१॥ ॥अध्या॰ ३॥
वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।
अविप्लुतब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥२॥
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एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।
विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥
समादिशत्पिता पुत्रं लिख लेखं ममाज्ञया ।
न तेन लिखितो लेखः पितुराज्ञा न खण्डिता ॥

XXXI. RIGVEDA I. 1.

अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥१॥
अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैरुत ।
स देवाँ एह वक्षति ॥२॥
अग्निना रयिमश्नवत्पोषमेव दिवे दिवे ।
यशसं वीरवत्तमम् ॥३॥
अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि ।
स इद्देवेषु गच्छति ॥४॥
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ॥५॥
यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्यमङ्गिरः ॥६॥
उप त्वाग्ने दिवे दिवे दोषावस्तर्धिया वयम् ।
नमो भरन्त एमसि ॥७॥
राजन्तमध्वराणां गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ॥८॥
स नः पितेव सूनवेऽग्ने सूपायनो भव ।
सचस्वा नः स्वस्तये ॥९॥

XXXII. RIGVEDA I. 32.

इन्द्रस्य नु वीर्याणि प्र वोचं यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत्पर्वतानाम् ॥१॥
अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्रा इव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः ॥२॥
वृषायमाणोऽवृणीत सोमं त्रिकद्रुकेष्वपिबत्सुतस्य ।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥३॥
यदिन्द्राहन्प्रथमजामहीनामान्मायिनाममिनाः प्रोत मायाः ।
आत्सूर्यं जनयन्द्यामुषासं तादीत्ना शत्रुं न किला विवित्से ॥४॥
अहन्वृत्रं वृत्रतरं व्यंसमिन्द्रो वज्रेण महता वधेन ।
स्कन्धांसीव कुलिशेना विवृक्णाहिः शयत उपपृक्पृथिव्याः ॥५॥
अयोद्धेव दुर्मद आ हि जुह्वे महावीरं तुविबाधमृजीषम् ।
नातारीदस्य समृतिं वधानां सं रुजानाः पिपिष इन्द्रशत्रुः ॥६॥
अपादहस्तो अपृतन्यदिन्द्रमास्य वज्रमधि सानौ जघान ।
वृष्णो वध्रिः प्रतिमानं बुभूषन्पुरुत्रा वृत्रो अशयद्व्यस्तः ॥७॥
नदं न भिन्नममुया शयानं मनो रुहाणा अति यन्त्यापः ।
याश्चिद्वृत्रो महिना पर्यतिष्ठत्तासामहिः पत्सुतःशीर्बभूव ॥८॥
नीचावया अभवद्वृत्रपुत्रेन्द्रो अस्या अव वधर्जभार ।
उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सा न धेनुः ॥९॥
अतिष्ठन्तीनामनिवेशनानां काष्ठानां मध्ये निहितं शरीरम् ।
वृत्रस्य निण्यं वि चरन्त्यापो दीर्घं तम आशयदिन्द्रशत्रुः ॥१०॥
दासपत्नीरहिगोपा अतिष्ठन्निरुद्धा आपः पणिनेव गावः ।

अपां बिलमपिहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार ॥११॥
अश्व्यो वारो अभवस्तदिन्द्र सृके यत्त्वा प्रत्यहन्देव एकः ।
अजयो गा अजयः शूर सोममवासृजः सर्तवे सप्त सिन्धून् ॥१२॥
नास्मै विद्युन्न तन्यतुः सिषेध न यां मिहमकिरद्ध्रादुनिं च ।
इन्द्रश्च यद्युयुधाते अहिश्चोतापरीभ्यो मघवा वि जिग्ये ॥१३॥
अहेर्यातारं कमपश्य इन्द्र हृदि यत्ते जघ्नुषो भीरगच्छत् ।
नव च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो रजांसि ॥१४॥
इन्द्रो यातो ऽवसितस्य राजा शमस्य च शृङ्गिणो वज्रबाहुः ।
सेदु राजा क्षयति चर्षणीनामरान्न नेमिः परि ता बभूव ॥१५॥

XXXIII. RIGVEDA I. 50.

उदु त्यं जातवेदसं देवं वहन्ति केतवः ।
दृशे विश्वाय सूर्यम् ॥१॥
अप त्ये तायवो यथा नक्षत्रा यन्त्यक्तुभिः ।
सूराय विश्वचक्षसे ॥२॥
अदृश्रमस्य केतवो वि रश्मयो जनाँ अनु ।
भ्राजन्तो अग्नयो यथा ॥३॥
तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य ।
विश्वमा भासि रोचनम् ॥४॥
प्रत्यङ्देवानां विशः प्रत्यङ्ङुदेषि मानुषान् ।
प्रत्यङ्विश्वं स्वर्दृशे ॥५॥
येना पावक चक्षसा भुरण्यन्तं जनाँ अनु ।

त्वं वरुण पश्यसि ॥६॥
वि द्यामेषि रजस्पृथ्वहा मिमानो अक्तुभिः।
पश्यञ्जन्मानि सूर्य ॥७॥
सप्त त्वा हरितो रथे वहन्ति देव सूर्य।
शोचिष्केशं विचक्षण ॥८॥
अयुक्त सप्त शुन्ध्युवः सूरो रथस्य नप्त्यः।
ताभिर्याति स्वयुक्तिभिः ॥९॥

XXXIV. RIGVEDA I. 97.

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम्।
अप नः शोशुचदघम् ॥१॥
सुक्षेत्रिया सुगातुया वसूया च यजामहे।
अप नः शोशुचदघम् ॥२॥
प्र यद्भन्दिष्ठ एषां प्रास्माकासश्च सूरयः।
अप नः शोशुचदघम् ॥३॥
प्र यत्ते अग्ने सूरयो जायेमहि प्र ते वयम्।
अप नः शोशुचदघम् ॥४॥
प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः।
अप नः शोशुचदघम् ॥५॥
त्वं हि विश्वतोमुख विश्वतः परिभूरसि।
अप नः शोशुचदघम् ॥६॥
द्विषो नो विश्वतोमुखाति नावेव पारय।

अप नः शोशुचदघम् ॥७॥
स नः सिन्धुमिव नावयाति पर्षा स्वस्तये ।
अप नः शोशुचदघम् ॥८॥

XXXV. RIGVEDA I. 165.

कया शुभा सवयसः सनीळाः समान्या मरुतः सं मिमिक्षुः ।
कया मती कुत एतास एते ऽर्चन्ति शुष्मं वृषणो वसूया ॥१॥
कस्य ब्रह्माणि जुजुषुर्युवानः को अध्वरे मरुत आ ववर्त ।
श्येनाँ इव ध्रजतो अन्तरिक्षे केन महा मनसा रीरमाम ॥२॥
कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ॥३॥
ब्रह्माणि मे मतयः शं सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः ।
आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ ॥४॥
अतो वयमन्तमेभिर्युजानाः स्वक्षत्रेभिस्तन्व१ः शुम्भमानाः ।
महोभिरेताँ उप युज्महे न्विन्द्र स्वधामनु हि नो बभूथ ॥५॥
क्व१ स्या वो मरुतः स्वधासीद्यन्मामेकं समधत्ताहिहत्ये ।
अहं ह्यु१ग्रस्तविषस्तुविष्मान्विश्वस्य शत्रोरनमं वधस्नैः ॥६॥
भूरि चकर्थ युज्येभिरस्मे समानेभिर्वृषभ पौंस्येभिः ।
भूरीणि हि कृणवामा शविष्ठेन्द्र क्रत्वा मरुतो यद्वशाम ॥७॥
वधीं वृत्रं मरुत इन्द्रियेण स्वेन भामेन तविषो बभूवान् ।
अहमेता मनवे विश्वश्चन्द्राः सुगा अपश्चकर वज्रबाहुः ॥८॥
अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ अस्ति देवता विदानः ।

न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥९॥
एकस्य चिन्मे विभ्व१स्त्वोजो या नु दधृष्वान्कृणवै मनीषा ।
अहं ह्यु१ग्रो मरुतो विदानो यानि च्यवमिन्द्र इदीश एषाम् ॥१०॥
अमन्दन्मा मरुत स्तोमो अत्र यन्मे नरः श्रुत्यं ब्रह्म चक्र ।
इन्द्राय वृष्णे सुमखाय मह्यं सख्ये सखायस्तन्वे तनूभिः ॥११॥
एवेदेते प्रति मा रोचमाना अनेद्यः श्रव एषो दधानाः ।
संचक्ष्या मरुतश्चन्द्रवर्णा अच्छान्त मे छदयाथा च नूनम् ॥१२॥
को न्वत्र मरुतो मामहे वः प्र यातन सखीँरच्छा सखायः ।
मन्मानि चित्रा अपिवातयन्त एषां भूत नवेदा म ऋतानाम् ॥१३॥
आ यद्दुवस्याद्दुवसे न कारुरस्माञ्चक्रे मान्यस्य मेधा ।
ओ षु वर्त्त मरुतो विप्रमच्छेमा ब्रह्माणि जरिता वो अर्चत् ॥१४॥
एष व स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥१५॥

XXXVI. RIGVEDA III. 62.

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।
धियो यो नः प्रचोदयात् ॥१०॥
देवस्य सवितुर्वयं वाजयन्तः पुरंध्या ।
भगस्य रातिमीमहे ॥११॥
देवं नरः सवितारं विप्रा यज्ञैः सुवृक्तिभिः ।
नमस्यन्ति धियेषिताः ॥१२॥

XXXVII. RIGVEDA IV. 42.

मम द्विता राष्ट्रं क्षत्रियस्य विश्वायोर्विश्वे अमृता यथा नः ।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥१॥
अहं राजा वरुणो मह्यं तान्यसुर्याणि प्रथमा धारयन्त ।
क्रतुं सचन्ते वरुणस्य देवा राजामि कृष्टेरुपमस्य वव्रेः ॥२॥
अहमिन्द्रो वरुणस्ते महित्वोर्वी गभीरे रजसी सुमेके ।
त्वष्टेव विश्वा भुवनानि विद्वान्समैरयं रोदसी धारयं च ॥३॥
अहमपो अपिन्वमुक्षमाणा धारयं दिवं सदन ऋतस्य ।
ऋतेन पुत्रो अदितेर्ऋतावोत त्रिधातु प्रथयद्वि भूम ॥४॥
मां नरः स्वश्वा वाजयन्तो मां वृताः समरणे हवन्ते ।
कृणोम्याजिं मघवाहमिन्द्र इयर्मि रेणुमभिभूत्योजाः ॥५॥
अहं ता विश्वा चकरं नकिर्मा दैव्यं सहो वरते अप्रतीतम् ।
यन्मा सोमासो ममदन्यदुक्थोभे भयेते रजसी अपारे ॥६॥
विदुष्टे विश्वा भुवनानि तस्य ता प्र ब्रवीषि वरुणाय वेधः ।
त्वं वृत्राणि शृण्विषे जघन्वान्त्वं वृताँ अरिणा इन्द्र सिन्धून् ॥७॥

XXXVIII. RIGVEDA IV. 52.

प्रति ष्या सूनरी जनी व्युच्छन्ती परि स्वसुः ।
दिवो अदर्शि दुहिता ॥१॥
अश्वेव चित्रारुषी माता गवामृतावरी ।
सखाभूदश्विनोरुषाः ॥२॥
उत सखास्यश्विनोरुत माता गवामसि ।

उतोषो वस्व ईशिषे ॥३॥
यावयद्द्वेषसं त्वा चिकित्वित्सूनृतावरि ।
प्रति स्तोमैरभुत्स्महि ॥४॥
प्रति भद्रा अदृक्षत गवां सर्गा न रश्मयः ।
ओषा अप्रा उरु ज्रयः ॥५॥
आपप्रुषी विभावरि व्यावर्ज्योतिषा तमः ।
उषो अनु स्वधामव ॥६॥
आ द्यां तनोषि रश्मिभिरान्तरिक्षमुरु प्रियम् ।
उषः शुक्रेण शोचिषा ॥७॥

XXXIX. RIGVEDA V. 24.

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ॥१॥
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥२॥
स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ॥३॥
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥४॥

XL. RIGVEDA V. 40.

स्वर्भानोरध यदिन्द्र माया अवो दिवो वर्तमाना अवाहन् ।
गूळ्हं सूर्यं तमसापव्रतेन तुरीयेण ब्रह्मणाविन्ददत्रिः ॥६॥
मा मामिमं तव सन्तमत्र इरस्या द्रुग्धो भियसा नि गारीत् ।
त्वं मित्रो असि सत्यराधास्तौ मेहावतं वरुणश्च राजा ॥७॥
ग्राव्णो ब्रह्मा युयुजानः सपर्यन्कीरिणा देवान्नमसोपशिक्षन्॥

अत्रिः सूर्यस्य दिवि चक्षुराधात्स्वर्भानोरप माया अघुक्षत् ॥८॥

XLI. RIGVEDA VII. 55.

अमीवहा वास्तोष्पते विश्वा रूपाण्याविशन् ।
सखा सुशेव एधि नः ॥१॥
यदर्जुन सारमेय दतः पिशङ्ग यच्छसे ।
वीव भ्राजन्त ऋष्टय उप स्रक्वेषु बप्सतो नि षु स्वप ॥२॥
स्तेनं राय सारमेय तस्करं वा पुनःसर ।
स्तोतॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥३॥
त्वं सूकरस्य दर्दृहि तव दर्दर्तु सूकरः ।
स्तोतॄनिन्द्रस्य रायसि किमस्मान्दुच्छुनायसे नि षु स्वप ॥४॥
सस्तु माता सस्तु पिता सस्तु श्वा सस्तु विश्पतिः ।
ससन्तु सर्वे ज्ञातयः सस्त्वयमभितो जनः ॥५॥
य आस्ते यश्च चरति यश्च पश्यति नो जनः ।
तेषां सं हन्मो अक्षाणि यथेदं हर्म्यं तथा ॥६॥
सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।
तेना सहस्येना वयं नि जनान्स्वापयामसि ॥७॥
प्रोष्ठेशया वह्येशया नारीर्यास्तल्पशीवरीः ।
स्त्रियो याः पुण्यगन्धास्ताः सर्वाः स्वापयामसि ॥८॥

XLII. RIGVEDA VII. 56.

क ईं व्यक्ता नरः सनीळा रुद्रस्य मर्या अधा स्वश्वाः ॥१॥

नकिर्ह्येषां जनूंषि वेद ते अङ्ग विद्रे मिथो जनित्रम् ॥२॥
अभि स्वपूभिर्मिथो वपन्त वातस्वनसः श्येना अस्पृध्रन् ॥३॥
एतानि धीरो निण्या चिकेत पृश्निर्यदूधो मही जभार ॥४॥
सा विट्सुवीरा मरुद्भिरस्तु सनात्सहन्ती पुष्यन्ती नृम्णम् ॥५॥
यामं येष्ठाः शुभा शोभिष्ठाः श्रिया संमिश्ला ओजोभिरुग्राः॥
उग्रं व ओज स्थिरा शवांस्यधा मरुद्भिर्गणस्तुविष्मान् ॥७॥
शुभ्रो वः शुष्मः क्रुध्मी मनांसि धुनिर्मुनिरिव शर्धस्य धृष्णोः॥
सनेम्यस्मद्युयोत दिद्युं मा वो दुर्मतिरिह प्रणङ्नः ॥९॥
प्रिया वो नाम हुवे तुराणामा यत्तृपन्मरुतो वावशानाः ॥१०॥

XLIII. RIGVEDA VII. 86.

धीरा त्वस्य महिना जनूंषि वि यस्तस्तम्भ रोदसी चिदुर्वी ।
प्र नाकमृष्वं नुनुदे बृहन्तं द्विता नक्षत्रं पप्रथच्च भूम ॥१॥
उत स्वया तन्वा३ सं वदे तत्कदा न्व१न्तर्वरुणे भुवानि ।
किं मे हव्यमहृणानो जुषेत कदा मृळीकं सुमना अभि ख्यम्॥
पृच्छे तदेनो वरुण दिदृक्षूपो एमि चिकितुषो विपृच्छम् ।
समानमिन्मे कवयश्चिदाहुरयं ह तुभ्यं वरुणो हृणीते ॥३॥
किमाग आस वरुण ज्येष्ठं यत्स्तोतारं जिघांससि सखायम् ।
प्र तन्मे वोचो दूळभ स्वधावोऽव त्वानेना नमसा तुर इयाम्॥
अव द्रुग्धानि पित्र्या सृजा नोऽव या वयं चकृमा तनूभिः ।
अव राजन्पशुतृपं न तायुं सृजा वत्सं न दाम्नो वसिष्ठम् ॥५॥
न स स्वो दक्षो वरुण ध्रुतिः सा सुरा मन्युर्विभीदको अचित्तिः।

अस्ति ज्यायान्कनीयस उपारे स्वप्नश्चनेदनृतस्य प्रयोता ॥६॥
अरं दासो न मीळ्हुषे कराण्यहं देवाय भूर्णयेऽनागाः ।
अचेतयदचितो देवो अर्यो गृत्सं राये कवितरो जुनाति ॥७॥
अयं सु तुभ्यं वरुण स्वधावो हृदि स्तोम उपश्रितश्चिदस्तु ।
शं नः क्षेमे शमु योगे नो अस्तु यूयं पात स्वस्तिभिः सदा नः ॥

XLIV. RIGVEDA VII. 88.

प्र शुन्ध्युवं वरुणाय प्रेष्ठां मतिं वसिष्ठ मीळ्हुषे भरस्व ।
य ईमर्वाञ्चं करते यजत्रं सहस्रामघं वृषणं बृहन्तम् ॥१॥
अधा न्वस्य संदृशं जगन्वानग्नेरनीकं वरुणस्य मंसि ।
स्व१र्यदश्मन्नधिपा उ अन्धोऽभि मा वपुर्दृशये निनीयात् ॥
आ यद्रुहाव वरुणश्च नावं प्र यत्समुद्रमीरयाव मध्यम् ।
अधि यदपां स्नुभिश्चराव प्र प्रेङ्ख ईङ्खयावहै शुभे कम् ॥३॥
वसिष्ठं ह वरुणो नाव्याधादृषिं चकार स्वपा महोभिः ।
स्तोतारं विप्रः सुदिनत्वे अह्नां यान्नु द्यावस्ततनन्यादुषासः ॥४॥
क्व१ त्यानि नौ सख्या बभूवुः सचावहे यदवृकं पुरा चित् ।
बृहन्तं मानं वरुण स्वधावः सहस्रद्वारं जगमा गृहं ते ॥५॥
य आपिर्नित्यो वरुण प्रियः सन्त्वामागांसि कृणवत्सखा ते ।
मा त एनस्वन्तो यक्षिन्भुजेम यन्धि ष्मा विप्रः स्तुवते वरूथम् ॥
ध्रुवासु त्वासु क्षितिषु क्षियन्तो व्य१स्मत्पाशं वरुणो मुमोचत् ।
अवो वन्वाना अदितेरुपस्थाद्यूयं पात स्वस्तिभिः सदा नः ॥

XLV. RIGVEDA VII. 89.

मो षु वरुण मृन्मयं गृहं राजन्नहं गमम् ।
मृळा सुक्षत्र मृळय ॥१॥
यदेमि प्रस्फुरन्निव दृतिर्न ध्मातो अद्रिवः ।
मृळा सुक्षत्र मृळय ॥२॥
क्रत्वः समह दीनता प्रतीपं जगमा शुचे ।
मृळा सुक्षत्र मृळय ॥३॥
अपां मध्ये तस्थिवांसं तृष्णाविदज्जरितारम् ।
मृळा सुक्षत्र मृळय ॥४॥
यत्किं चेदं वरुण दैव्ये जनेऽभिद्रोहं मनुष्या३श्चरामसि ।
अचित्ती यत्तव धर्मा युयोपिम मा नस्तस्मादेनसो देव रीरिषः॥

XLVI. RIGVEDA VIII. 14.

यदिन्द्राहं यथा त्वमीशीय वस्व एक इत् ।
स्तोता मे गोषखा स्यात् ॥१॥
शिक्षेयमस्मै दित्सेयं शचीपते मनीषिणे ।
यदहं गोपतिः स्याम् ॥२॥
धेनुष्ट इन्द्र सूनृता यजमानाय सुन्वते ।
गामश्वं पिप्युषी दुहे ॥३॥
न ते वर्तास्ति राधस इन्द्र देवो न मर्त्यः ।
यद्दित्ससि स्तुतो मघम् ॥४॥
यज्ञ इन्द्रमवर्धयद्यद्भूमिं व्यवर्तयत् ।

चक्राण ओपशं दिवि ॥५॥
वावृधानस्य ते वयं विश्वा धनानि जिग्युषः ।
ऊतिमिन्द्रा वृणीमहे ॥६॥
व्यन्तरिक्षमतिरन्मदे सोमस्य रोचना ।
इन्द्रो यदभिनद्वलम् ॥७॥
उद्गा आजदङ्गिरोभ्य आविष्कृण्वन्गुहा सतीः ।
अर्वाञ्चं नुनुदे वलम् ॥८॥
इन्द्रेण रोचना दिवो दृळ्हानि दृंहितानि च ।
स्थिराणि न पराणुदे ॥९॥
अपामूर्मिर्मदन्निव स्तोम इन्द्राजिरायते ।
वि ते मदा अराजिषुः ॥१०॥
त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः ।
स्तोतॄणामुत भद्रकृत् ॥११॥
इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः ।
उप यज्ञं सुराधसम् ॥१२॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः ।
विश्वा यदजय स्पृधः ॥१३॥
मायाभिरुत्सिसृप्सत इन्द्र द्यामारुरुक्षतः ।
अव दस्यूँरधूनुथाः ॥१४॥
असुन्वामिन्द्र संसदं विषूचीं व्यनाशयः ।
सोमपा उत्तरो भवन् ॥१५॥

XLVII. RIGVEDA VIII. 85.

वृषस्य त्वा श्वसथादीषमाणा विश्वे देवा अजहुर्ये सखायः ।
मरुद्भिरिन्द्र सख्यं ते अस्त्वथेमा विश्वाः पृतना जयासि ॥७॥
त्रिः षष्टिस्त्वा मरुतो वावृधाना उस्रा इव राशयो यज्ञियासः ।
उप त्वेमः कृधि नो भागधेयं शुष्मं त एना हविषा विधेम ॥८॥
तिग्ममायुधं मरुतामनीकं कस्त इन्द्र प्रति वज्रं दधर्ष ।
अनायुधासो असुरा अदेवाश्चक्रेण ताँ अप वप ऋजीषिन् ॥

XLVIII. RIGVEDA VIII. 91.

अग्ने घृतस्य धीतिभिस्तेपानो देव शोचिषा ।
आ देवान्वक्षि यक्षि च ॥१६॥
तं त्वाजनन्त मातरः कविं देवासो अङ्गिरः ।
हव्यवाहममर्त्यम् ॥१७॥
प्रचेतसं त्वा कवे ऽग्ने दूतं वरेण्यम् ।
हव्यवाहं नि षेदिरे ॥१८॥
नहि मे अस्त्यघ्न्या न स्वधितिर्वनन्वति ।
अथैतादृग्भरामि ते ॥१९॥
यदग्ने कानि कानि चिदा ते दारूणि दध्मसि ।
ता जुषस्व यविष्ठ्य ॥२०॥
अग्निमिन्धानो मनसा धियं सचेत मर्त्यः ।
अग्निमीधे विवस्वभिः ॥२२॥

XLIX. RIGVEDA X. 9.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे ॥१॥
यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
उशतीरिव मातरः ॥२॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥३॥

L. RIGVEDA X. 14.

परेयिवांसं प्रवतो महीरनु बहुभ्यः पन्थामनुपस्पशानम् ।
वैवस्वतं संगमनं जनानां यमं राजानं हविषा दुवस्य ॥१॥
यमो नो गातुं प्रथमो विवेद नैषा गव्यूतिरपभर्तवा उ ।
यत्रा नः पूर्वे पितरः परेयुरेना जज्ञानाः पथ्या३ अनु स्वाः ॥२॥
प्रेहि प्रेहि पथिभिः पूर्व्येभिर्यत्रा नः पूर्वे पितरः परेयुः ।
उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवम् ॥७॥
सं गच्छस्व पितृभिः सं यमेनेष्टापूर्तेन परमे व्योमन् ।
हित्वायावद्यं पुनरस्तमेहि सं गच्छस्व तन्वा सुवर्चाः ॥८॥
अपेत वीत वि च सर्पतातो ऽस्मा एतं पितरो लोकमक्रन् ।
अहोभिरद्भिरक्तुभिर्व्यक्तं यमो ददात्यवसानमस्मै ॥९॥
अति द्रव सारमेयौ श्वानौ चतुरक्षौ शबलौ साधुना पथा ।
अथा पितॄन्सुविदत्राँ उपेहि यमेन ये सधमादं मदन्ति ॥१०॥
यौ ते श्वानौ यम रक्षितारौ चतुरक्षौ पथिरक्षी नृचक्षसौ ।

ताभ्यामेनं परि देहि राजन्स्वस्ति चास्मा अनमीवं च धेहि ॥
उरूणसावसुतृपा उदुम्बलौ यमस्य दूतौ चरतो जनाँ अनु ।
तावस्मभ्यं दृशये सूर्याय पुनर्दातामसुमद्येह भद्रम् ॥१२॥

LI. RIGVEDA X. 16.

मैनमग्ने वि दहो माभि शोचो मास्य त्वचं चिक्षिपो मा शरीरम् ।
यदा शृतं कृणवो जातवेदोऽथेमेनं प्र हिणुतात्पितृभ्यः ॥१॥
शृतं यदा करसि जातवेदोऽथेमेनं परि दत्तात्पितृभ्यः ।
यदा गच्छात्यसुनीतिमेतामथा देवानां वशनीर्भवाति ॥२॥
सूर्यं चक्षुर्गच्छतु वातमात्मा द्यां च गच्छ पृथिवीं च धर्मणा ।
अपो वा गच्छ यदि तत्र ते हितमोषधीषु प्रति तिष्ठा शरीरैः ॥
अजो भागस्तपसा तं तपस्व तं ते शोचिस्तपतु तं ते अर्चिः ।
यास्ते शिवास्तन्वो जातवेदस्ताभिर्वहेनं सुकृतामु लोकम् ॥४॥
अव सृज पुनरग्ने पितृभ्यो यस्त आहुतश्चरति स्वधाभिः ।
आयुर्वसान उप वेतु शेषः सं गच्छतां तन्वा जातवेदः ॥५॥
यत्ते कृष्णः शकुन आतुतोद पिपीलः सर्प उत वा श्वापदः ।
अग्निष्टद्विश्वादगदं कृणोतु सोमश्च यो ब्राह्मणाँ आविवेश ॥६॥
अग्नेर्वर्म परि गोभिर्व्ययस्व सं प्रोर्णुष्व पीवसा मेदसा च ।
नेत्त्वा धृष्णुर्हरसा जर्हृषाणो दधृग्विधक्ष्यन्पर्यङ्खयाते ॥७॥
इममग्ने चमसं मा वि जिह्वरः प्रियो देवानामुत सोम्यानाम् ।
एष यश्चमसो देवपानस्तस्मिन्देवा अमृता मादयन्ते ॥८॥
क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्ञो गच्छतु रिप्रवाहः ।

इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥९॥
यो अग्निः क्रव्यात्प्रविवेश वो गृहमिमं पश्यन्नितरं जातवेदसम्।
तं हरामि पितृयज्ञाय देवं स घर्ममिन्वात्परमे सधस्थे ॥१०॥
यो अग्निः क्रव्यवाहनः पितॄन्यक्षदृतावृधः।
प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥११॥
उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि।
उशन्नुशत आ वह पितॄन्हविषे अत्तवे ॥१२॥
यं त्वमग्ने समदहस्तमु निर्वापया पुनः।
कियाम्ब्वत्र रोहतु पाकदूर्वा व्यल्कशा ॥१३॥
शीतिके शीतिकावति ह्लादिके ह्लादिकावति।
मण्डूक्या३ सु सं गम इमं स्व१ग्निं हर्षय ॥१४॥

LII. RIGVEDA X. 17.

त्वष्टा दुहित्रे वहतुं कृणोतीतीदं विश्वं भुवनं समेति।
यमस्य माता पर्युह्यमाना महो जाया विवस्वतो ननाश ॥१॥
अपागूहन्नमृतां मर्त्येभ्यः कृत्वी सवर्णामददुर्विवस्वते।
उताश्विनावभरद्यत्तदासीदजहादु द्वा मिथुना सरण्यूः ॥२॥
पूषा त्वेतश्च्यावयतु प्र विद्वाननष्टपशुर्भुवनस्य गोपाः।
स त्वैतेभ्यः परि ददत्पितृभ्यो ऽग्निर्देवेभ्यः सुविदत्रियेभ्यः ॥३॥
आयुर्विश्वायुः परि पासति त्वा पूषा त्वा पातु प्रपथे पुरस्तात्।
यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥४॥
पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत्।

स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्पुर एतु प्रजानन् ॥५॥
प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः ।
उभे अभि प्रियतमे सधस्थे आ च परा च चरति प्रजानन् ॥

LIII. RIGVEDA X. 18.

परं मृत्यो अनु परेहि पन्थां यस्ते स्व इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजां रीरिषो मोत वीरान् ॥
मृत्योः पदं योपयन्तो यदैत द्राघीय आयुः प्रतरं दधानाः ।
आप्यायमानाः प्रजया धनेन शुद्धाः पूता भवत यज्ञियासः ॥२॥
इमे जीवा वि मृतैराववृत्रन्नभूद्भद्रा देवहूतिर्नो अद्य ।
प्राञ्चो अगाम नृतये हसाय द्राघीय आयुः प्रतरं दधानाः ॥३॥
इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम् ।
शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेन ॥४॥
यथाहान्यनुपूर्वं भवन्ति यथ ऋतव ऋतुभिर्यन्ति साधु ।
यथा न पूर्वमपरो जहात्येवा धातरायूंषि कल्पयैषाम् ॥५॥
आ रोहतायुर्जरसं वृणाना अनुपूर्वं यतमाना यति ष्ठ ।
इह त्वष्टा सुजनिमा सजोषा दीर्घमायुः करति जीवसे वः ॥६॥
इमा नारीरविधवाः सुपत्नीराञ्जनेन सर्पिषा सं विशन्तु ।
अनश्रवोऽनमीवाः सुरत्ना आ रोहन्तु जनयो योनिमग्रे ॥७॥
उदीर्ष्व नार्यभि जीवलोकं गतासुमेतमुप शेष एहि ।
हस्तग्राभस्य दिधिषोस्तवेदं पत्युर्जनित्वमभि सं बभूथ ॥८॥
धनुर्हस्तादाददानो मृतस्यास्मे क्षत्राय वर्चसे बलाय ।

अत्रैव त्वमिह वयं सुवीरा विश्वा स्पृधो अभिमातीर्जयेम ॥९॥

उप सर्प मातरं भूमिमेतामुरुव्यचसं पृथिवीं सुशेवाम् ।
ऊर्णम्रदा युवतिर्दक्षिणावत एषा त्वा पातु निर्ऋतेरुपस्थात् ॥
उच्छ्वञ्चस्व पृथिवि मा नि बाधथाः सूपायनास्मै भव सूपवञ्चना ।
माता पुत्रं यथा सिचाभ्येनं भूम ऊर्णुहि ॥११॥

उच्छ्वञ्चमाना पृथिवी सु तिष्ठतु सहस्रं मित उप हि श्रयन्ताम् ।
ते गृहासो घृतश्चुतो भवन्तु विश्वाहास्मै शरणाः सन्त्वत्र ॥१२॥

उत्ते स्तभ्नामि पृथिवीं त्वत्परीमं लोगं निदधन्मो अहं रिषम् ।
एतां स्थूणां पितरो धारयन्तु तेऽत्रा यमः सादना ते मिनोतु ॥
प्रतीचीने मामहनीष्वाः पर्णमिवा दधुः ।
प्रतीचीं जग्रभा वाचमश्वं रशनया यथा ॥१४॥

LIV. RIGVEDA X. 33.

कुरुश्रवणमावृणि राजानं त्रासदस्यवम् ।
मंहिष्ठं वाघतामृषिः ॥४॥
यस्य मा हरितो रथे तिस्रो वहन्ति साधुया ।
स्तवै सहस्रदक्षिणे ॥५॥
यस्य प्रस्वादसो गिर उपमश्रवसः पितुः ।
क्षेत्रं न रण्वमूचुषे ॥६॥
अधि पुत्रोपमश्रवो नपान्मित्रातिथेरिहि ।
पितुष्टे अस्मि वन्दिता ॥७॥
यदीशीयामृतानामुत वा मर्त्यानाम् ।

जीवेदिन्मघवा मम ॥८॥
न देवानामति व्रतं शतात्मा चन जीवति ।
तथा युजा वि वावृते ॥९॥

LV. RIGVEDA X. 40. 10.

जीवं रुदन्ति वि मयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरः।
वामं पितृभ्यो य इदं समेरिरे मयः पतिभ्यो जनयः परिष्वजे॥

LVI. RIGVEDA X. 52.

विश्वे देवाः शास्तन मा यथेह होता वृतो मनवै यन्निषद्य ।
प्र मे ब्रूत भागधेयं यथा वो येन पथा हव्यमा वो वहानि ॥१॥
अहं होता न्यसीदं यजीयान्विश्वे देवा मरुतो मा जुनन्ति ।
अहरहरश्विनाध्वर्यवं वां ब्रह्मा समिद्भवति साहुतिर्वाम् ॥२॥
अयं यो होता किरु स यमस्य कमप्यूहे यत्समञ्जन्ति देवाः ।
अहरहर्जायते मासि मास्यथा देवा दधिरे हव्यवाहम् ॥३॥
मां देवा दधिरे हव्यवाहमपम्लुक्तं बहु कृच्छ्रा चरन्तम् ।
अग्निर्विद्वान्यज्ञं नः कल्पयाति पञ्चयामं त्रिवृतं सप्ततन्तुम्॥
आ वो यक्ष्यमृतत्वं सुवीरं यथा वो देवा वरिवः कराणि ।
आ बाह्वोर्वज्रमिन्द्रस्य धेयामथेमा विश्वाः पृतना जयाति॥५॥
त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन्घृतैरस्तृणन्बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥६॥

LVII. RIGVEDA X. 53.

तन्तुं तन्वन्रजसो भानुमन्विहि ज्योतिष्मतः पथो रक्ष धिया कृतान्।
अनुल्बणं वयत जोगुवामपो मनुर्भव जनया दैव्यं जनम् ॥६॥
अश्मन्वती रीयते सं रभध्वमुत्तिष्ठत प्र तरता सखायः।
अत्रा जहाम ये असन्नशेवाः शिवान्वयमुत्तरेमाभि वाजान् ॥८॥

LVIII. RIGVEDA X. 85. 36, 24–26, 32–33, 27, 43–47.

गृभ्णामि ते सौभगत्वाय हस्तं मया पत्या जरदष्टिर्यथासः।
भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ॥३६॥
प्र त्वा मुञ्चामि वरुणस्य पाशाद्येन त्वाबध्नात्सविता सुशेवः।
ऋतस्य योनौ सुकृतस्य लोकेऽरिष्टां त्वा सह पत्या दधामि ॥२४॥
प्रेतो मुञ्चामि नामुतः सुबद्धाममुतस्करम्।
यथेयमिन्द्र मीढ्वः सुपुत्रा सुभगासति ॥२५॥
पूषा त्वेतो नयतु हस्तगृह्याश्विना त्वा प्र वहतां रथेन।
गृहान्गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमा वदासि ॥२६॥
मा विदन्परिपन्थिनो य आसीदन्ति दंपती।
सुगेभिर्दुर्गमतीतामप द्रान्त्वरातयः ॥३२॥
सुमङ्गलीरियं वधूरिमां समेत पश्यत।
सौभाग्यमस्यै दत्त्वायाथास्तं वि परेतन ॥३३॥
इह प्रियं प्रजया ते समृध्यतामस्मिन्गृहे गार्हपत्याय जागृहि।
एना पत्या तन्वं१ सं सृजस्वाधा जिव्री विदथमा वदाथः ॥२७॥
आ नः प्रजां जनयतु प्रजापतिराजरसाय समनक्त्वर्यमा।

अदुर्मङ्गलीः पतिलोकमा विश शं नो भव द्विपदे शं चतुष्पदे॥
अघोरचक्षुरपतिघ्न्येधि शिवा पशुभ्यः सुमनाः सुवर्चाः ।
वीरसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे ॥४४॥

इमां त्वमिन्द्र मीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥४५॥
सम्राज्ञी श्वशुरे भव सम्राज्ञी श्वश्र्वां भव ।
ननान्दरि सम्राज्ञी भव सम्राज्ञी अधि देवृषु ॥४६॥
समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ ।
सं मातरिश्वा सं धाता समु देष्ट्री दधातु नौ ॥४७॥

LIX. RIGVEDA X. 137.

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥१॥
द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आ वातु परान्यो वातु यद्रपः ॥२॥
आ वात वाहि भेषजं वि वात वाहि यद्रपः ।
त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥३॥
आ त्वागमं शंतातिभिरथो अरिष्टतातिभिः ।
दक्षं ते भद्रमाभार्षं परा यक्ष्मं सुवामि ते ॥४॥
त्रायन्तामिह देवास्त्रायतां मरुतां गणः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥५॥
आप इद्वा उ भेषजीरापो अमीवचातनीः ।

आपः सर्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥६॥
हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां त्वा ताभ्यां त्वोप स्पृशामसि ॥७॥

LX. RIGVEDA X. 154.

सोम एकेभ्यः पवते घृतमेक उपासते ।
येभ्यो मधु प्रधावति तांश्चिदेवापि गच्छतात् ॥१॥
तपसा ये अनाधृष्यास्तपसा ये स्वर्ययुः ।
तपो ये चक्रिरे महस्तांश्चिदेवापि गच्छतात् ॥२॥
ये युध्यन्ते प्रधनेषु शूरासो ये तनूत्यजः ।
ये वा सहस्रदक्षिणास्तांश्चिदेवापि गच्छतात् ॥३॥
ये चित्पूर्व ऋतसाप ऋतावान ऋतावृधः ।
पितॄन्तपस्वतो यम तांश्चिदेवापि गच्छतात् ॥४॥
सहस्रणीथाः कवयो ये गोपायन्ति सूर्यम् ।
ऋषीन्तपस्वतो यम तपोजाँ अपि गच्छतात् ॥५॥

LXI. RIGVEDA X. 155.

परीमे गामनेषत पर्यग्निमहृषत ।
देवेष्वक्रत श्रवः क इमाँ आ दधर्षति ॥५॥

LXII. MAITRAYANI SANHITA II. 13. 23.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।

स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥१॥
यः प्राणतो निमिषतश्च राजा पतिर्विश्वस्य जगतो बभूव ।
ईशे यो अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥२॥
य ओजोदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥३॥
यस्येमे विश्वे गिरयो महित्वा समुद्रं यस्य रसया सहाहुः ।
दिशो यस्य प्रदिशः पञ्च देवीः कस्मै देवाय हविषा विधेम ॥
येन द्यौरुग्रा पृथिवी च दृढा येन स्वः स्तभितं येन नाकः ।
यो अन्तरिक्षं विममे वरीयः कस्मै देवाय हविषा विधेम ॥५॥
य इमे द्यावापृथिवी तस्तभाने अधारयद्रोदसी रेजमाने ।
यस्मिन्नधि विततः सूर एति कस्मै देवाय हविषा विधेम ॥६॥
आपो ह यन्महतीर्विश्वमायन्गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानां निरवर्ततासुः कस्मै देवाय हविषा विधेम ॥७॥

LXIII. MAITRAYANI SANHITA I. 5. 12.

यमो वा अम्रियत । ते देवा यम्या यममपाब्रुवन् । तां यदपृच्छन्त्साब्रवीदद्यामृतेति । ते ऽब्रुवन्न वा इयमिममित्थं मृष्यते रात्रीं सृजावहा इति । अहर्वाव तर्ह्यासीन्न रात्रिः । ते देवा रात्रिमसृजन्त । ततः श्वस्तनमभवत् । ततः सा तममृष्यत । तस्मादाहुरहोरात्राणि वावाघं मर्षयन्तीति ।

LXIV. MAITRAYANI SANHITA I. 10. 13.

प्रजापतेर्वा एतज्ज्येष्ठं तोकं यत्पर्वताः । ते पक्षिण आ-

सन् । ते परापातमासत यत्र यत्राकामयन्त । अथ वा इयं तर्हि शिथिरासीत् । तेषामिन्द्रः पक्षानछिनत् । तैरिमामदृंहत । ये पक्षा आसंस्ते जीमूता अभवन् । तस्मादेते सदंदि पर्वतमुप प्लवन्ते । योनिर्ह्येषामेषः ।

LXV. MAITRAYANI SANHITA II. 1. 12.

ऐन्द्राबार्हस्पत्यं हविर्निर्वपेद्यो राष्ट्रीयो नैव प्रस्तिङ्नुयात् । अदितिर्वै प्रजाकामौदनमपचत् । सोच्छिष्टमाश्नात् । तं वा इन्द्रमन्तरेव गर्भं सन्तमयस्मयेन दाम्नापौम्भत् । सो ऽपोब्धो ऽजायत । तं वा एतेन बृहस्पतिरयाजयदैन्द्राबार्हस्पत्येन । तस्य तद्दाम स्वयमेव व्यपद्यत । स इमा दिशो वज्रेणाभिपर्यावर्तत । यो राष्ट्रीयो नैव प्रस्तिङ्नुयात्तमेतेन याजयेदैन्द्राबार्हस्पत्येन । परितो हि वा एष पाप्मना । अथैष न प्रस्तिङ्नोति । बृहस्पतये निरुप्यता इन्द्राय क्रियते सर्वत एवैनं मुञ्चति । वज्रेणेमा दिशो ऽभिपर्यावर्तते ।

LXVI. TAITTIRIYA SANHITA II. 6. 6.

अग्नेस्त्रयो ज्यायांसो भ्रातर आसन् । ते देवेभ्यो हव्यं वहन्तः प्रामीयन्त । सो ऽग्निरबिभेदित्थं वाव स्य आर्तिमारिष्यतीति । स निलायत । सो ऽपः प्राविशत् । तं देवताः प्रैषमैच्छन् । तं मत्स्यः प्राब्रवीत् । तमशपद्धिया धिया त्वा वध्यासुर्यो मा प्रावोच इति । तस्मान्मत्स्यं धिया धिया घ्नन्ति । शप्तो हि । तमन्वविन्दन् । तमब्रुवन्नुप न आ वर्तस्व हव्यं नो

वहेति। सो ऽब्रवीद्वरं वृणै यदेव गृहीतस्याहुतस्य बहिःपरिधि स्कन्दात्तन्मे भ्रातॄणां भागधेयमसदिति। तस्माद्यद्गृहीतस्याहुतस्य बहिःपरिधि स्कन्दति तेषां तद्भागधेयम्।

LXVII. AITAREYA BRAHMANA III. 20.

इन्द्रो वै वृत्रं हनिष्यन्सर्वा देवता अब्रवीदनु मोप तिष्ठध्वमुप मा ह्वयध्वमिति। तथेति। तं हनिष्यन्त आद्रवन्। सो ऽवेन्मां वै हनिष्यन्त आ द्रवन्ति हन्तेमान्भीषया इति। तानभि प्राश्वसीत्। तस्य श्वसथादीषमाणा विश्वे देवा अद्रवन्। मरुतो हैनं नाजहुः प्रहर भगवो जहि वीरयस्वेत्येवैनमेतां वाचं वदन्त उपातिष्ठन्त। तदेतदृषिः पश्यन्नभ्यनूवाच वृत्रस्य त्वा श्वसथादिति। सो ऽवेदिमे वै किल मे सचिवा इमे माकामयन्त हन्तेमानस्मिन्नुक्थ आ भजा इति। तानेतस्मिन्नुक्थ आभजत्।

LXVIII. AITAREYA BRAHMANA III. 21.

इन्द्रो वै वृत्रं हत्वा सर्वा विजितीर्विजित्याब्रवीत्प्रजापतिमहमेतदसानि यत्त्वमहं महानसानीति। स प्रजापतिरब्रवीदथ को ऽहमिति। यदेवैतदवोच इत्यब्रवीत्। ततो वै को नाम प्रजापतिरभवत्। को वै नाम प्रजापतिः। यन्महानिन्द्रो ऽभवत्तन्महेन्द्रस्य महेन्द्रत्वम्।

LXIX. ÇATAPATHA BRAHMANA II. 2. 2.

द्वया वै देवाः। देवा अहैव देवाः। अथ ये ब्राह्मणाः शुश्रुवां-

सो ऽनूचानास्ते मनुष्यदेवाः । तेषां द्वेधा विभक्त एव यज्ञः । आहुतय एव देवानां दक्षिणा मनुष्यदेवानां ब्राह्मणानां शुश्रुवुषामनूचानानाम् । आहुतिभिरेव देवान्प्रीणाति दक्षिणाभिर्मनुष्यदेवान्ब्राह्मणाञ्छुश्रुवुषो ऽनूचानान् । त एनमुभये देवाः प्रीताः सुधायां दधति ॥६॥

LXX. ÇATAPATHA BRAHMANA II. 2. 2.

तस्य वा एतस्याग्न्याधेयस्य सत्यमेवोपचारः । स यः सत्यं वदति यथाग्निं समिद्धं तं घृतेनाभिषिञ्चेदेवं हैनं स उद्दीपयति तस्य भूयो भूय एव तेजो भवति श्वः श्वः श्रेयान्भवति । अथ यो ऽनृतं वदति यथाग्निं समिद्धं तमुदकेनाभिषिञ्चेदेवं हैनं स जासयति तस्य कनीयः कनीय एव तेजो भवति श्वः श्वः पापीयान्भवति । तस्मादु सत्यमेव वदेत् ॥१९॥ तदु हाप्यरुणमौपवेशिं ज्ञातय ऊचुः स्थविरो वा अस्यग्नी आ धत्स्वेति । स होवाच ते मैतद्ब्रूथ वाचंयम एवैधि न वा आहिताग्निनानृतं वदितव्यं न वदञ्जातु नानृतं वदेत्तावत्सत्यमेवोपचार इति ॥२०॥

LXXI. ÇATAPATHA BRAHMANA X. 4. 3.

एष वै मृत्युर्यत्संवत्सरः । एष हि मर्त्यानामहोरात्राभ्यामायुः क्षिणोति । अथ म्रियन्ते । तस्मादेष एव मृत्युः । स यो हैतं मृत्युं संवत्सरं वेद न हास्यैष पुरा जरसो ऽहोरात्राभ्यामायुः क्षिणोति । सर्वं हैवायुरेति ॥१॥ एष उ एवान्तकः । एष हि मर्त्यानामहोरात्राभ्यामायुषो ऽन्तं गच्छति । अथ म्रियन्ते ।

तस्मादेष एवान्तकः। स यो हैतमन्तकं मृत्युं संवत्सरं वेद न हास्यैष पुरा जरसो ऽहोरात्राभ्यामायुषो ऽन्तं गच्छति। सर्वं हैवायुरेति ॥२॥ ते देवा एतस्मादन्तकान्मृत्योः संवत्सरात्प्रजापतेर्बिभयां चक्रुर्यद्वै नो ऽयमहोरात्राभ्यामायुषो ऽन्तं न गच्छेदिति ॥३॥ त एतान्यज्ञक्रतूंस्तेनिरे ऽग्निहोत्रं दर्शपूर्णमासौ चातुर्मास्यानि पशुबन्धं सौम्यमध्वरम्। त एतैर्यज्ञक्रतुभिर्यजमाना नामृतत्वमानशिरे ॥४॥ ते हाप्यग्निं चिक्यिरे। ते ऽपरिमिता एव परिश्रित उप दधुरपरिमिता यजुष्मतीरपरिमिता लोकंपृणा यथेदमप्येतर्ह्येक उपदधति। इति देवा अकुर्वन्। इति ते ह नैवामृतत्वमानशिरे ॥५॥ ते ऽर्चन्तः श्राम्यन्तश्चेरुरमृतत्वमवरुरुत्समानाः। तान्ह प्रजापतिरुवाच न वै मे सर्वाणि रूपाण्युप धत्थाति वैव रेचयथ न वाभ्यापयथ तस्मान्नामृता भवथेति ॥६॥ ते होचुस्तेभ्यो वै नस्त्वमेव तद्ब्रूहि यथा ते सर्वाणि रूपाण्युपदधामेति ॥७॥ स होवाच षष्टिं च त्रीणि च शतानि परिश्रित उप धत्त षष्टिं च त्रीणि च शतानि यजुष्मतीरधि षट्त्रिंशतमथ लोकंपृणा दश च सहस्राण्यष्टौ च शतान्युप धत्ताथ मे सर्वाणि रूपाण्युप धास्यथाथामृता भविष्यथेति। ते ह तथा देवा उप दधुः। ततो देवा अमृता आसुः ॥८॥ स मृत्युर्देवानब्रवीदित्थमेव सर्वे मनुष्या अमृता भविष्यन्त्यथ को मह्यं भागो भविष्यतीति। ते होचुर्नातो ऽपरः कश्चन सह शरीरेणामृतो ऽसद्यदैव त्वमेतं भागं हरासा अथ व्यावृत्य शरीरेणामृतो ऽसद्यो ऽमृतो ऽसद्विद्यया वा कर्मणा वेति। यद्वै तदब्रुवन्विद्यया वा कर्मणा वेत्येषा

हैव सा विद्या यदग्निरेतदु हैव तत्कर्म यदग्निः ॥९॥ ते य एवमेतद्विदुर्ये वैतत्कर्म कुर्वते मृत्वा पुनः सं भवन्ति। ते संभवन्त एवामृतत्वमभिसं भवन्ति। अथ य एवं न विदुर्ये वैतत्कर्म न कुर्वते मृत्वा पुनः सं भवन्ति त एतस्यैवान्नं पुनः पुनर्भवन्ति ॥१०॥

LXXII. ÇATAPATHA BRAHMANA XII. 7. 3.

इन्द्रस्येन्द्रियमन्नस्य रसं सोमस्य भक्षं सुरयासुरो नमुचिरहरत्। सो ऽश्विनौ च सरस्वतीं चोपाधावच्छेपानो ऽस्मि नमुचये न त्वा दिवा न नक्तं हनानि न दण्डेन न धन्वना न पृथेन न मुष्टिना न शुष्केण नार्द्रेणाथ म इदमहार्षीदिदं म आ जिहीर्षथेति। ते ऽब्रुवन्नस्तु नो ऽत्राप्यथा हरामेति। सह न एतदथा हरतेत्यब्रवीत्। इति तावश्विनौ च सरस्वती च अपां फेनं वज्रमसिञ्चन्न शुष्को नार्द्र इति। तेनेन्द्रो नमुचेरासुरस्य व्युष्टायां रात्रावनुदित आदित्ये न दिवा न नक्तमिति शिर उदवासयत्। तस्मादेतदृषिणाभ्यनूक्तमपां फेनेनेति।

LXXIII. NIRUKTA II. 16.

अतिष्ठन्तीनामनिविशमानानामित्यस्थावराणां काष्ठानां मध्ये निहितं शरीरं मेघः। शरीरं शृणातेः शम्नातेर्वा। वृत्रस्य निण्यं निर्णामं विचरन्ति विजानन्त्याप इति। दीर्घं द्राघतेः। तमस्तनोतेः। आशयदाशेतेः। इन्द्रशत्रुरिन्द्रो ऽस्य शमयिता वा शातयिता वा तस्मादिन्द्रशत्रुः। तत्को वृत्रः। मेघ इति नैरु-

क्ताः । त्वाष्ट्रो ऽसुर इत्यैतिहासिकाः । अपां च ज्योतिषश्च मिश्रीभावकर्मणो वर्षकर्म जायते । तत्रोपमार्थेन युद्धवर्णा भवन्ति । अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्ध्या शरीरस्य स्रोतांसि निवारयां चकार । तस्मिन्हते प्रसस्यन्दिर आपः । तदभिवादिन्येषर्ग्भवति ।

LXXIV. AÇVALAYANA'S GRIHYASUTRA I. 5, 7, 8.

कुलमग्रे परीक्षेत ये मातृतः पितृतश्चेति यथोक्तं पुरस्तात् ।१। बुद्धिमते कन्यां प्रयच्छेत् ।२। बुद्धिरूपशीललक्षणसंपन्नामरोगामुपयच्छेत ।३। दुर्विज्ञेयानि लक्षणान्यष्टौ पिण्डान्कृत्वा ऋतमग्रे प्रथमं जज्ञ ऋते सत्यं प्रतिष्ठितम् । यदियं कुमार्यभिजाता तदियमिह प्रतिपद्यताम् । यत्सत्यं तद्दृश्यतामिति पिण्डानभिमन्त्र्य कुमारीं ब्रूयादेषामेकं गृहाणेति ।४। क्षेत्राच्चेदुभयतःसस्याद्गृह्णीयादन्नवत्यस्याः प्रजा भविष्यतीति विद्याद्गोष्ठात्पशुमती वेदिपुरीषाद्ब्रह्मवर्चस्विन्यविदासिनो ह्रदात्सर्वसंपन्ना देवनात्कितवी चतुष्पथाद्द्विप्रव्राजिनीरिणादधन्या श्मशानात्पतिघ्नी ।५। ॥५॥

अथ खलूच्चावचा जनपदधर्मा ग्रामधर्माश्च तान्विवाहे प्रतीयात् ।१। यत्तु समानं तद्वक्ष्यामः ।२। पश्चादग्नेर्दृषदमश्मानं प्रतिष्ठाप्योत्तरपुरस्तादुदकुम्भं समन्वारब्धायां हुत्वा तिष्ठन्प्रत्यङ्मुखः प्राङ्मुख्या आसीनाया गृभ्णामि ते सौभगत्वाय हस्तमित्यङ्गुष्ठमेव गृह्णीयाद्यदि कामयीत पुमांस एव मे पुत्रा जायेरन्निति ।३। अङ्गुलीरेव स्त्रीकामः ।४। रोमान्ते हस्तं साङ्गुष्ठ-

मुभयकामः ।५। प्रदक्षिणमग्निमुदकुम्भं च त्रिः परिणयं जपति

अमो ऽहमस्मि सा त्वं सा त्वमस्यमो ऽहम् ।
द्यौरहं पृथिवी त्वं सामाहमृक्त्वम् ॥
तावेहि विवहावहै प्रजां प्रजनयावहै ।
संप्रियौ रोचिष्णू सुमनस्यमानौ जीवेव शरदः शतम् ॥

इति ।६। परिणीय परिणीयाश्मानमारोहयति

इममश्मानमारोहाश्मेव त्वं स्थिरा भव ।
सहस्व पृतनायतो ऽभितिष्ठ पृतन्यतः ॥

इति ।७। वध्वञ्जला उपस्तीर्य भ्राता भ्रातृस्थानो वा त्रिर्लाजानावपति ।८। त्रिर्जामदग्न्यानाम् ।९। प्रत्यभिघार्य हविः ।१०। अवत्तं च ।११। एषो ऽवदानधर्मः ।१२।

अर्यमणं नु देवं कन्या अग्निमयक्षत ।
स इमां देवो अर्यमा प्रेतो मुञ्चातु नामुतः स्वाहा ॥
वरुणं नु देवं कन्या अग्निमयक्षत ।
स इमां देवो वरुणः प्रेतो मुञ्चातु नामुतः स्वाहा ॥
पूषणं नु देवं कन्या अग्निमयक्षत ।
स इमां देवः पूषा प्रेतो मुञ्चातु नामुतः स्वाहा ॥

इत्यविच्छिन्दत्यञ्जलिं स्रुचेव जुहुयात् ।१३। अपरिणीय शूर्पपुटेनाभ्यात्मं तूष्णीं चतुर्थम् ।१४। ओप्योप्य हैके लाजान्परिणयन्ति तथोत्तमे आहुती न संनिपततः ।१५। अथास्यै शिखे विमुञ्चति यदि कृते भवत ऊर्णास्तुके केशपक्षयोर्बद्धे भवतः ।१६। प्र त्वा मुञ्चामि वरुणस्य पाशादिति ।१७। उत्तरामुत्तरया ।१८। अथैनामपराजितायां दिशि सप्त पदान्यभ्युत्क्रामयति

इष एकपदी ऊर्जे द्विपदी
रायस्पोषाय त्रिपदी मायोभव्याय चतुष्पदी
प्रजाभ्यः पञ्चपदी ऋतुभ्यः षट्पदी
सखा सप्तपदी भव सा मामनुव्रता भव।
पुत्रान्विन्दावहै बहूंस्ते सन्तु जरदष्टयः॥

इति।१९। उभयोः संनिधाय शिरसी उदकुम्भेनावसिच्य।२०। ब्राह्मण्याश्च वृद्धाया जीवपत्न्या जीवप्रजाया अगार एतां रात्रीं वसेत्।२१। ध्रुवमरुन्धतीं सप्त ऋषीनिति दृष्ट्वा वाचं विसृजेत जीवपत्नी प्रजां विन्देयेति।२२। ॥७॥

प्रयाण उपपद्यमाने पूषा त्वेतो नयतु हस्तगृह्येति यानमारोहयेत्।१। अश्मन्वती रीयते सं रभध्वमित्यर्धर्चेन नावमारोहयेत्।२। उत्तरेणोत्क्रमयेत्।३। जीवं रुदन्तीति रुदत्याम्।४। विवाहाग्निमग्रतो ऽजस्रं नयन्ति।५। कल्याणेषु देशवृक्षचतुष्पथेषु मा विदन्परिपन्थिन इति जपेत्।६। वासे वासे सुमङ्गलीरियं वधूरितीक्षकानीक्षेत।७। इह प्रियं प्रजया ते समृध्यतामिति गृहं प्रवेशयेत्।८। विवाहाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम तस्मिन्नुपविष्टायां समन्वारब्धायामा नः प्रजां जनयतु प्रजापतिरिति चतसृभिः प्रत्यृचं हुत्वा समञ्जन्तु विश्वे देवा इति दध्नः प्राश्य प्रतिप्रयच्छेदाज्यशेषेण वानक्ति हृदये।९। अत ऊर्ध्वमक्षारालवणाशिनौ ब्रह्मचारिणावलंकुर्वाणावधःशायिनौ स्यातां त्रिरात्रं द्वादशरात्रम्।१०। संवत्सरं वैक ऋषिर्जायत इति।११।

चरितव्रतः सूर्याविदे वधूवस्त्रं दद्यात् ।१४। अन्नं ब्राह्मणेभ्यः ।१३। अथ स्वस्त्ययनं वाचयीत ।१४। ॥८॥

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आहिताग्निं चेदुपतपेत्प्राच्यामुदीच्यामपराजितायां वा दिश्युदवस्येत् ।१। ग्रामकामा अग्नय इत्युदाहरन्ति ।२। आशंसन्त एनं ग्राममाजिगमिषन्तो ऽगदं कुर्युरिति ह विज्ञायते ।३। अगदः सोमेन पशुनेष्ट्येष्ट्वावस्येत् ।४। अनिष्ट्वा वा ।५। संस्थिते भूमिभागं खानयेद्दक्षिणपूर्वस्यां दिशि दक्षिणापरस्यां वा ।६। दक्षिणाप्रवणं प्राग्दक्षिणाप्रवणं वा ।७। प्रत्यग्दक्षिणाप्रवणमित्येके ।८। यावानुद्बाहुकः पुरुषस्तावदायामम् ।९। व्याममात्रं तिर्यक् ।१०। वितस्त्यवाक् ।११। अभित आकाशं श्मशानम् ।१२। बहुलौषधिकम् ।१३। कण्टकिक्षीरिणस्त्विति यथोक्तं पुरस्तात् ।१४। यत्र सर्वत आपः प्रस्यन्देरन्नेतदादहनस्य लक्षणं श्मशानस्य ।१५। केशश्मश्रुलोमनखानि वापयन्तीत्युक्तं पुरस्तात् ।१६। द्विगुल्फं बर्हिराज्यं च ।१७। दधन्यत्र सर्पिरानयन्ति ।१८। एतत्पित्र्यं पृषदाज्यम् ।१९। ॥१॥

अथैतां दिशमग्नीन्नयन्ति यज्ञपात्राणि च ।१। अन्वञ्चं प्रेतमयुजो ऽमिथुनाः प्रवयसः ।२। पीठचक्रेण गोयुक्तेनेत्येके ।३। अनुस्तरणीम् ।४। गाम् ।५। अजां वैकवर्णाम् ।६। कृष्णामेके ।७। सव्ये बाहौ बद्ध्वानुसंकालयन्ति ।८। अन्वञ्चो ऽमात्या अधोनिवीताः प्रवृत्तशिखा ज्येष्ठप्रथमाः कनिष्ठजघन्याः ।९। प्राप्यैवं भूमिभागं कर्तोदकेन शमीशाखया त्रिः प्रसव्यमायतनं

परिव्रजन्प्रोक्षत्यपेत वीत वि च सर्पतात इति ।१०। दक्षिणपूर्व उद्धतान्त आहवनीयं निदधाति ।११। उत्तरपश्चिमे गार्हपत्यम् ।१२। दक्षिणपश्चिमे दक्षिणम् ।१३। अथैनमन्तर्वेदीध्मचितिं चिनोति यो जानाति ।१४। तस्मिन्बर्हिरास्तीर्य कृष्णाजिनं चोत्तरलोम तस्मिन्प्रेतं संवेशयन्त्युत्तरेण गार्हपत्यं हृत्वाहवनीयमभिशिरसम् ।१५। उत्तरतः पत्नीम् ।१६। धनुश्च क्षत्रियाय ।१७। तामुत्थापयेद्देवरः पतिस्थानीयो ऽन्तेवासी जरद्दासो वोदीर्ष्व नार्यभि जीवलोकमिति ।१८। कर्ता वृषले जपेत् ।१९। धनुर्हस्तादाददानो मृतस्येति धनुः ।२०। उक्तं वृषले ।२१। अधिज्यं कृत्वा संचितिमचित्वा संशीर्यानुप्रहरेत् ।२२। ॥२॥

अथैतानि पात्राणि योजयेत् ।१। दक्षिणे हस्ते जुहूम् ।२। सव्य उपभृतम् ।३। दक्षिणे पार्श्वे स्फ्यं सव्ये ऽग्निहोत्रहवणीम् ।४। उरसि ध्रुवां शिरसि कपालानि दत्सु ग्राव्णः ।५। नासिकयोः स्रुवौ ।६। भित्त्वा चैकम् ।७। कर्णयोः प्राशित्रहरणे ।८। भित्त्वा चैकम् ।९। उदरे पात्रीम् ।१०। समवत्तधानं च चमसम् ।११। उपस्थे शम्याम् ।१२। अरणी ऊर्वोः ।१३। उलूखलमुसले जङ्घयोः ।१४। पादयोः शूर्पे ।१५। छित्त्वा चैकम् ।१६। आसेचनवन्ति पृषदाज्यस्य पूरयन्ति ।१७। अमा पुत्रो दृषदुपले कुर्वीत ।१८। लौहायसं च कौलालम् ।१९। अनुस्तरण्या वपामुत्खिद्य शिरोमुखं प्रच्छादयेदग्नेर्वर्म परि गोभिर्व्ययस्वेति ।२०। वृक्का उद्धृत्य पाण्योरादध्यादति द्रव सारमेयौ श्वानाविति दक्षिणे दक्षिणं सव्ये सव्यम् ।२१। हृदये हृदयम् ।२२। पिण्डौ चैके ।२३। वृक्कापचार इत्येके ।२४। सर्वां यथाङ्गं विनिक्षिप्य च-

र्मणा प्रच्छाद्येममग्ने चमसं मा वि जिह्वर इति प्रणीताप्रणयनमनुमन्त्रयते ।२५। सव्यं जान्वाच्य दक्षिणाग्नावाज्याहुतीर्जुहुयादग्नये स्वाहा कामाय स्वाहा लोकाय स्वाहानुमतये स्वाहेति ।२६। पञ्चमीमुरसि प्रेतस्यास्माद्वै त्वमजायथा अयं त्वदधि जायतामसौ स्वर्गाय लोकाय स्वाहेति ।२७। ॥३॥

प्रेष्यति युगपदग्नीन्प्रज्वालयतेति ।१। आहवनीयश्चेत्पूर्वं प्राप्नुयात्स्वर्गलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुत्रैवमयमस्मिन्निति पुत्रः ।२। गार्हपत्यश्चेत्पूर्वं प्राप्नुयादन्तरिक्षलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुत्रैवमयमस्मिन्निति पुत्रः ।३। दक्षिणाग्निश्चेत्पूर्वं प्राप्नुयान्मनुष्यलोक एनं प्रापदिति विद्याद्रात्स्यत्यसावमुत्रैवमयमस्मिन्निति पुत्रः ।४। युगपत्प्राप्तौ परामृद्धिं वदन्ति ।५। तं दह्यमानमनुमन्त्रयते प्रेहि प्रेहि पथिभिः पूर्व्येभिरिति समानम् ।६। स एवंविदा दह्यमानः सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते ।७। उत्तरपुरस्तादाहवनीयस्य जानुमात्रं गर्तं खात्वावकां शीपालमित्यवधापयेत्ततो ह वा एष निष्क्रम्य सहैव धूमेन स्वर्गं लोकमेतीति ह विज्ञायते ।८। इमे जीवा वि मृतैराववृत्रन्निति सव्यावृतो व्रजन्त्यनवेक्षमाणाः ।९। यत्रोदकमवहद्भवति तत्प्राप्य सकृदुन्मज्ज्यैकाञ्जलिमुत्सृज्य तस्य गोत्रं नाम च गृहीत्वोत्तीर्यान्यानि वासांसि परिधाय सकृदेनान्यापीड्योदग्दशानि विसृज्यासत आ नक्षत्रदर्शनात् ।१०। आदित्यस्य वा दृश्यमाने प्रविशेयुः ।११। कनिष्ठप्रथमा ज्येष्ठजघन्याः ।१२। प्राप्यागारमश्मानमग्निं गोमयमक्षतांस्तिलानप उ-

पस्पृशन्ति ।१३। नैतस्यां रात्र्यामन्नं पचेरन् ।१४। क्रीतोत्पन्नेन वा वर्तेरन् ।१५। त्रिरात्रमक्षारालवणाशिनः स्युः ।१६। द्वादशरात्रं वा महागुरुषु दानाध्ययने वर्जयेरन् ।१७। दशाहं सपिण्डेषु ।१८। गुरौ चासपिण्डे ।१९। अप्रत्तासु च स्त्रीषु ।२०। त्रिरात्रमितरेष्वाचार्येषु ।२१। ज्ञातौ चासपिण्डे ।२२। प्रत्तासु च स्त्रीषु ।२३। अदन्तजाते ।२४। अपरिजाते च ।२५। एकाहं सब्रह्मचारिणि ।२६। समानग्रामीये च श्रोत्रिये ।२७। ॥४॥

संचयनमूर्ध्वं दशम्याः कृष्णपक्षस्यायुजास्वेकनक्षत्रे ।१। अलक्षणे कुम्भे पुमांसमलक्षणायां स्त्रियम् ।२। अयुजोऽमिथुनाः प्रवयसः ।३। क्षीरोदकेन शमीशाखया त्रिः प्रसव्यं परिव्रजन्प्रोक्षति शीतिके शीतिकावतीति ।४। अङ्गुष्ठोपकनिष्ठिकाभ्यामेकैकमस्थ्यसंह्रादयन्तोऽवदध्युः ।५। पादौ पूर्वं शिर उत्तरम् ।६। सुसंचितं संचित्य पवनेन संपूय यत्र सर्वत आपो नाभिस्यन्देरन्नन्या वर्षाभ्यस्तत्र गर्तेऽवदध्युरुप सर्प मातरं भूमिमेतामिति ।७। उत्तरया पांसूनवकिरेत् ।८। अवकीर्योत्तराम् ।९। उत्ते स्तभ्नामीति कपालेनापिधायाथानवेक्षं प्रत्याव्रज्याप उपस्पृश्य श्राद्धमस्मै दद्युः ।१०। ॥५॥

गुरुणाभिमृता अन्यतो वापक्षीयमाणा अमावास्यायां शान्तिकर्म कुर्वीरन् ।१। पुरोदयादग्निं सहभस्मानं सहायतनं दक्षिणा हरेयुः क्रव्यादमग्निं प्र हिणोमि दूरमित्यर्धर्चेन ।२। तं चतुष्पथे न्युप्य यत्र वा त्रिः प्रसव्यं परियन्ति सव्यैः पाणिभिः सव्यानूरूनाघ्नानाः ।३। अथानवेक्षं प्रत्याव्रज्याप उपस्पृश्य केश-

श्मश्रुलोमनखानि वापयित्वोपकल्पयीरन्नवान्मणिकान्कुम्भानाचमनीयांश्च शमीसुमनोमालिनः शमीमयमिध्मं शमीमय्यावरणी परिधींश्चानडुहं गोमयं चर्म च नवनीतमश्मानं च यावत्यो युवतयस्तावन्ति कुशपिञ्जूलानि ।४। अग्निवेलायामग्निं जनयेदिहैवायमितरो जातवेदा इत्यर्धर्चेन ।५। तं दीपयमाना आसत आ शान्तरात्रादायुष्मतां कथाः कीर्तयन्तो माङ्गल्यानीतिहासपुराणानीत्याख्यापयमानाः ।६। उपरतेषु शब्देषु संप्रविष्टेषु वा गृहं निवेशनं वा दक्षिणाद्द्वारपक्षात्प्रक्रम्याविच्छिन्नामुदकधारां हरेत्तन्तुं तन्वन्रजसो भानुमन्विहीत्योत्तरस्मात् ।७। अथाग्निमुपसमाधाय पश्चादस्यानडुहं चर्मास्तीर्य प्राग्ग्रीवमुत्तरलोम तस्मिन्नमात्यानारोहयेदा रोहतायुर्जरसं वृणाना इति ।८। इमं जीवेभ्यः परिधिं दधामीति परिधिं परिदध्यात् ।९। अन्तर्मृत्युं दधतां पर्वतेनेत्युत्तरतो ऽश्मानमग्नेः कृत्वा परं मृत्यो अनु परेहि पन्थामिति चतसृभिः प्रत्यृचं हुत्वा यथाहान्यनुपूर्वं भवन्तीत्यमात्यानीक्षेत ।१०। युवतयः पृथक्पाणिभ्यां दर्भतरुणकैर्नवनीतेनाङ्गुष्ठोपकनिष्ठिकाभ्यामक्षिणी आज्य पराच्यो विसृजेयुः ।११। इमा नारीरविधवाः सुपत्नीरित्यञ्जाना ईक्षेत ।१२। अश्मन्वती रीयते सं रभध्वमित्यश्मानं कर्ता प्रथमो ऽभिमृशेत् ।१३। अथापराजितायां दिश्यवस्थायाग्निनानडुहेन गोमयेन चाविच्छिन्नया चोदकधारयापो हि ष्ठा मयोभुव इति तृचेन परीमे गामनेषतेति परिक्रामत्सु जपेत् ।१४। पिङ्गलो ऽनड्वान्परिणेयः स्यादित्युदाहरन्ति

।१५। अथोपविशन्ति यथाभिरंस्यमाना भवन्त्यहतेन वाससा प्रच्छाद्य ।१६। आसते ऽस्वपन्त ओदयात् ।१७। उदित आदित्ये सौर्याणि स्वस्त्ययनानि च जपित्वान्नं संस्कृत्याप नः शोशुचदघमिति प्रत्यृचं हुत्वा ब्राह्मणान्भोजयित्वा स्वस्त्ययनं वाचयीत ।१८। गौः कंसो ऽहतं वासश्च दक्षिणा ।१९। ॥६॥

GEBRÜDER UNGER, BERLIN, SW.

PART II.

SANSKRIT-ENGLISH VOCABULARY.

[*For Explanations and Abbreviations, see pages* 289–293.]

1 a, *pron. root, see* **idam** *and* **502**.

2 a, *negative prefix, see* **an**.

áṅça, *m.* (that which one gets, *i.e.*) one's portion; *and so, generalized,* portion, part. [√**1 aç**, 'get.']

aṅçú, *m.* juicy internodium *or* shoot of the Soma-plant; *and so,* shooting ray (of light).

aṅçumánt, *a.* rich in beams, radiant; *as m.* the sun, 16⁴. [**aṅçú**, 1235b.]

áṅsa, *m.* shoulder. [perhaps, 'the strong' (part), √**am**, 1197a: cf. *ὦμ-ος*, Lat. *um-erus*, Goth. *amsa*, 'shoulder.']

a-kasmāt, *adv.* without any "wherefore"; without apparent cause; unexpectedly; accidentally.

akasmād-āgantu, *m.* an accidental arrival, a chance comer.

a-kāra, *m.* the sound *or* letter **a**. [Whitney, 18.]

a-kāraṇa, *n.* lack of cause; **-am**, *adv.* causelessly.

a-kīrti, *f.* non-fame, disgrace.

akīrti-kara, *a.* causing disgrace, disgraceful.

á-kṛta, *a.* not done; uncooked.

aktú, *m.* —1. ointment; —2. light, beam of light; —3. night. [for 2, cf. *ἀκτίς*, 'beam.']

a-kriyamāṇa, *a.* not being accomplished. [√**1 kṛ**, 'do,' 770c.]

a-krūra, *a.* not harsh.

1 akṣá, *n. for* **akṣán** *at end of cpds* [1315a].

2 akṣá, *m.* a die for playing. [named, perhaps, from its 'eyes' (**1 akṣá**) or 'spots.']

ákṣa, *m.* axle. [cf. *ἄξων*, Lat. *axis*, AS. *eax*, Eng. *axe* (i.e. 'axle'), and *axle*.]

á-kṣata, *a.* unhurt, uninjured; unbroken; *as m. pl.* unbroken *or* unhusked grains, *esp.* of barley.

akṣata-kesara, *a.* having an uninjured mane.

akṣata-deha, *a.* having an unhurt *or* perfect body.

akṣán [431], *n.* eye. [cf. *ὄπ-ωπ-α*, 'have seen,' *ὤψ*, 'eye'; *ὄσσε*, **ὀκ-jε*, 'eyes'; Lat. *oc-ulus*, 'eye'; the kinship of AS. *eāge*, Eng. *eye*, remains to be proved: cf. √**īkṣ**.]

akṣa-priya, *a.* beloved of the dice, *i.e.* lucky at gaming.

a-kṣama, *a.* not equal to a thing; unable, *w. inf.*

a-kṣaya, *a.* imperishable.

akṣayatva, *n.* imperishability. [**akṣaya**.]

a-kṣára, *a.* imperishable; *as n.* word; syllable; the sacred syllable, **om**, 60¹⁴; sound, letter, 61⁴.

akṣara-nyāsa, *m.* the commitment to letters, the writing.

a-kṣāra, *a.* not pungent.

akṣārālavaṇa, *n.* that which is not pungent and not salt. [**alavaṇa**: 1253b.]

akṣārālavaṇāçin, *a.* eating that which is not pungent and not salt, abstaining from seasoned and salted food. [**āçin**.]

ákṣi [431], *n.* eye; *see* **akṣán**.

akṣāuhiṇī, *f.* a complete army.

akṣāuhiṇī-pati, *m.* master of an army; general.

a-khila, *a.* without a gap, entire; all.

a-gadá, *a.* not having disease, well, healthy, whole; wholesome; *as m.* medicine.

agāra, *m. n.* house.

agní, *m.* fire; *esp.* a sacred fire; the god of fire, Agni, mediator between men and

gods, messenger who carries the sacrifice to them, protector from the terrors and spirits of darkness, and keeper of house and hearth. [perhaps, 'the quickly moving *or* agile one,' √aj, 1158: cf. Lat. *ignis*, 'fire,' *agilis*, 'agile'; akin, poss., is αἴγλη, 'flashing light.']

agni-kuṇḍa, *n.* round hole in the ground for the sacred fire.

agni-velā, *f.* fire-hour, time for kindling the sacred fire; afternoon.

agni-hotrá, *n.* fire-sacrifice (a burnt-offering of fresh milk).

agnihotra-hávaṇī, *f.* fire-sacrifice ladle.

agny-ādhéya, *n.* placing *or* setting up of the sacred fire. [acct, 1272.]

ágra, *n.* —1. front; agre, in front, before, in presence of, *w. gen.*; —2. beginning; agre, in the beginning, in the first place, first; —3. tip, end. [perhaps, 'that which goes before, leader,' √aj: cf. ἄγω, 'lead,' στρατ-ηγός, 'army-leader.']

agratás, *adv.* in front [1098c[3]]; before (one's self); *w.* kṛ, place in front, cause to lead. [agra, 1098b.]

agryá, *a.* foremost, best. [ágra, 1212c.]

aghá, *a.* distressful, harmful; *as n.* harm, trouble, evil; sin; sorrow. [like aṅhú, 'narrow,' and áṅhas, 'distress,' from √*aṅgh or aṅh, 'straiten': cf. ἄχος, 'distress'; ἄγχω, Lat. *ango*, 'strangle'; AS. *ange*, 'anxious,' Ger. *enge*, 'narrow,' *Angst*, 'distress': for connection of mgs, cf. Eng. *straiten*, 'to narrow' and 'to distress.']

√ **aghāya** (aghāyáti). harm; plan mischief. [agha, 1059b.]

á-ghoracakṣus, *a.* not evil-eyed.

á-ghnya, *m.* bull (the animal that is 'hard to overcome,' or more exactly, 'not to be slain').

ághnyā, *f.* cow. [formed as a pendant to aghnya.]

aṅká, *m.* —1. the bend at the groin made by taking a sitting position, lap; —2. the bend just above the hip (where babes, sitting astride, are carried by Hindu women —*see* āroha); —3. hook; —4. (*like Eng.* pot-hook) mark, sign. [√añc: for 1, cf. ἀγκών, 'bend in arm *or* wall *or* shore'; for 3, cf. ὄγκος, Lat. *uncus*, AS. *ongel*, 'hook'; cf. Eng. *angle*, not a borrowed word.]

√ **aṅkhaya** (aṅkháyati [1056, 1067]). hook on, grapple. [from aṅka, 'hook,' despite the aspiration.]

+ **pari**, clasp, embrace.

√ **aṅg.** move, *in derivs.*

aṅgá, *asseverative particle.* yád aṅgá, just when; té aṅgá, they only.

áṅga, *n.* limb, member; *by synecdoche*, body, person, form. [√aṅg: for mg, cf. aṅgúli, aṅgúṣṭha.]

aṅgana, *n.* court. [orig., perhaps, 'gangway,' √aṅg.]

aṅganá, *f.* a (fair) form, *i.e.* a woman. [áṅga.]

áṅgāra, *m.* coal.

áṅgiras, *m.* —1. *orig., probably*, messenger; *esp.* messenger between gods and men; *by eminence*, Agni; —2. *as pl.* Angirases, a name applied by the Hindus to a certain race among their forefathers (perhaps because their intercourse with the gods was conceived as very intimate), these forefathers being regarded as half divine; —3. *as s.* the (mythical) ancestor of the Angirases.

aṅgúli, *f.* finger. [√aṅg, 1191: for mg, cf. áṅga.]

aṅgúṣṭha, *m.* thumb. [for mg, cf. áṅga.]

√ **ac** *or* **añc** (ácati, áñcati; akná, añcitá; -ácya). bend. [cf. aṅka and vbl añc.]

+ **ā**, bend.

a-cara, *a.* not moving; *as subst.* plant (as distinguished from animals).

a-cala, *a.* immovable; *as m.* mountain.

a-cít, *a.* not knowing; unwise; foolish.

á-citti, *f.* unwisdom; folly.

a-citvā, *grd.* without piling. [√1 ci.]

a-cintya, *a.* incomprehensible.

áccha, *vbl prefix.* to, unto; hither; *w.* √√ 2 naç, yā, vah, vṛt; *often* acchā, 248a.

√ **aj** (ájati, -te). drive. [orig. 'put in motion': cf. Lat. *ago*, 'lead, drive'; ἄγω, 'lead': cf. also agra, ajira, āji.]

+ **ud**, drive out.

ajá, *m.* he-goat. [prob. 'the agile one,' √aj: cf. αἴξ, 'goat.']

a-jára, *a.* not aging; ageless.

ajarāmaravat, *adv.* as if ageless and immortal. [ajara-amara, 1107, 1257.]

á-jasra, *a.* not dying out; perpetual (of fire).

ajá, *f.* she-goat. [see **aja.**]

á-jāta, *a.* unborn.

ajína, *m.* goat-skin; pelt. [**aja**: cf. αἰγίς, 'goat-skin, Aegis,' w. αἴξ, 'goat.']

ajirá, *a.* agile, swift. [√**aj**, 1188c: cf. Lat. *agilis*, 'agile.']

√ **ajirāya** (**ajirāyate**). be swift; press swiftly onward. [**ajira**, 1059b.]

a-jña, *a.* not knowing, ignorant; foolish; *as m.* fool.

á-jñāta, *a.* unknown. [√**jñā**: cf. ἄ-γνωτος, Lat. *i-gnotus*, Eng. *un-couth*, 'unknown.']

ajñāta-kulaçīla, *a.* whose family and character are unknown.

a-jñātvā, *grd.* without knowing.

a-jñāna, *n.* ignorance; **-āt** *and* **-atas**, out of ignorance.

√ **añc**, *see* √**ac**.

añc, *as vbl at end of cpds* [*see* 407-9], turning, directed; *e.g.* **úd-añc**, directed upward. [for mg, cf. Eng. *-ward* (in *to-ward*, etc.), which is akin w. √**vṛt**, 'turn.']

√ **añj** *or* **aj** (**anákti, añkté; ānáñja, ānajé** [788]; **áñjīt; aktá; aktvá; -áñjya, -ájya**). —**1.** smear; anoint; —**2.** adorn. [cf. **aktu**: cf. Lat. *ungo*, 'anoint.']

+ ā, anoint.

+ vi, —**1.** anoint; —**2.** adorn; *and so*, bring to notice; **vyàkta**: adorned, fair; manifest; — *caus.* make clear *or* manifest.

+ sam, —**1.** anoint; —**2.** adorn; —**3.** unite by anointing, 89[19]; —**4.** *generalized*, unite with, take to one's self (*e.g.* food), 88[10].

añjalí, *m.* the two hollowed and open hands placed side by side; the hands so placed and raised to the forehead, *i.e.* a gesture of reverent salutation; a double handful (as measure).

áñjas, *adv.* quickly, suddenly. [prob. adv. acc. or instr. of an obsolete subst. **áñjas**, 'a slippery way *or* a gliding motion,' √**añj**.]

√ **aṭ** (**áṭati, -te; aṭiṣyáti; aṭitá; aṭitvá**). wander about. [cf. √**at**.]

aṭanī, *f.* the notched end of a bow.

aṭavī, *f.* forest. [perhaps, 'roaming-place,' √**aṭ**.]

aṇḍa, *n.* egg.

aṇḍa-ja, *a.* egg-born; *as m.* bird.

√ **at** (**átati, -te; atitá**). wander about. [cf. √**aṭ**.]

a-tandrita, *a.* unwearied.

átas, *adv.* —**1.** (*as abl. of pron. root* **a** [1098], *and synonymous w.* **asmāt**) from it; *so* 22[9], *sc.* **pañkāt**; **ato 'nya**, other than it, 68[12]; —**2.** from this (place), 83[15]; —**3.** from this (time), 96[21]; *cf.* **ūrdhvam**; then, 40[16]; —**4.** from this (cause), 35[10]; therefore, 27[8], etc.; *w. correl.* **yatas**, 36[8]; hence; and so, 39[4], 42[21]; so then, 73[12]. [pron. root **a**, 502.]

áti, *adv.* across, beyond, past, over, *as vbl prefix; in cpds*, to excess, excessive, *see* 1289b; *as prep.* beyond, over. [cf. ἔτι, 'further, besides'; Lat. *et*, 'besides, and.']

atikrama, *m.* act of overstepping *or* overcoming. [√**kram** + **ati.**]

átithi, *m.* guest. ['wanderer,' √**at.**]

ati-durvṛtta, *a.* excessively wicked.

ati-dūra, *a.* very far *or* distant; *as n.* great distance.

ati-bhāra, *m.* excessive burden.

ati-lāulya, *n.* excessive greediness.

ati-vṛṣṭi, *f.* excessive rain.

á-tiṣṭhant, *a.* not standing; restless. [√**sthā.**]

ati-saṁcaya, *m.* excessive accumulation.

ati-saṁnidhāna, *n.* excessive nearness.

atīndriya, *a.* transcending the senses; *as n.* soul, spirit. [**ati + indriya**, 1310a.]

atīva, *adv.* exceedingly; very. [**ati + iva.**]

a-tyājya, *a.* not to be abandoned.

aty-ugra, *a.* extraordinary. ['excessively strong.']

atyugra-puṇyapāpa, *a.* extraordinarily good and bad; *as n. pl.* extraordinarily good and bad deeds.

átra (**átrā**, 248a), *adv.* —**1.** (*as loc. of pron. root* **a** [1099[4]], *and synonymous w.* **asmin**) *substantively:* in it, 97[10]; in this case, 31[5]; in that case, 18[17]; on this point, 29[2]; *adjectively: w.* **antare**: in this interim, meantime, 24[19], 45[2], 50[22], 55[4]; on this occasion, at this juncture, 19[11]; **atra sarasi**, in this pool; —**2.** in this *or* that (place); here, 25[16]; there, 33[5], 89[4]; in that world (*opp. to* 'in this world'), 87[1,7,9]; —**3.** in that (time), then, 56[12]. [pron. root **a**, 502.]

átri, *m.* Atri, name of a famous Rishi.

átha (**áthā**, 248a), *adv. expresses a sequence, temporal or resultant:* then; so; so then; accordingly; thereupon; —1. *temporal: e.g.* **áti drava, áthā · · úpehi,** run past, and then go unto · ·, 83[18]; *in apodosis after* **yadā́**, 84[5, 6, 7], 96[22]; —2. *resultant: e.g.* **marúdbhiḥ sakhyáṁ te astu, átha jayāsi,** make friends with the Maruts, and then (if thou dost) thou shalt conquer, 82[2] N.; —3. *very frequent as a simple continuative:* now; so; then; *usually at beginning of sentence* (*e.g.* 20[1]) *or çloka* (*e.g.* 2[6]); *sometimes within the çloka* (*e.g.* 3[14]); *exceptionally at the end,* 13[9]; *at beginning of section or book,* now, 98[16]; here beginneth (*cf.* íti), 1[1]; *sometimes much attenuated in meaning; often almost equivalent to a capital letter, to mark the beginning of a new clause, e.g.* 94[18]; *connecting parts of sentence,* 4[11]; —4. *pleonastically w.* **tatas**, 13[9]; *mere verse-filler,* 10[19]; —5. **átho**, *i.e.* **átha u**, and also, 90[16]; —6. *serving as a* point d'appui *for an enclitic, which may thus precede its word: e.g.* **devo, 'tha vā yakṣas**, a god or a Yaksha, *instead of* **devo, yakṣo vā**, 8[18]; *so* 2[12]; *in this use,* **vā : atha vā : :** que : atque; *cf.* 27[21]; *cf.* **vā**; —7. **atha vā**, or rather, 26[7] N. [pron. root **a**, 1101, 502; later form of **ádhā** (which is more common in the Veda): cf. Lat. *at,* 'then, further, but.']

√ **ad** (**átti; atsyáti; áttum**). eat; consume. [cf. ἔδω, Lat. *edo,* AS. *etan,* Eng. *eat:* cf. **anna**.]

ád, *vbl.* eating, consuming, *in cpds.*

ada, *a.* eating, *in cpds.* [√**ad**.]

a-daṅṣṭrin, *a.* without tusks *or* large teeth.

á-datta, *a.* not given.

a-dantajāta, *a.* not having teethed. ['not having grown teeth,' for **a-jāta-danta**.]

adás [501], *pron.* yon, yonder, that, that there, *in opposition to the one here or just mentioned: e.g.* **asāu**, 22[7], that one (the traveller—*last mentioned at* 20[19]); *so* 31[10]; **asāv amutra, ayam asmin,** that one in that world, this one in this, 103[7]; that one (*correl.* **ya**), 7[6], 37[11]; *as designation of persons not to be named,* so-and-so, N. or M.; **asāv aham**, I am so-and-so, 61[14]; 60[21]; 103[5]; *follows at a distance the word to which it refers, thus emphasizing it,* 23[1]. [see 501 and 503.]

áditi, *a.* without bond *or* limit; infinite; *as f.* infinity, the endless heaven, 79[19]; infinity, *personified as a goddess,* Aditi, 75[8]. [apparently **a** + ***diti**, acct, 1304a[2]: **diti**, 'bond,' would be a reg. deriv. of √3**dā**, 'bind,' but does not occur as such, although there is a word **díti**, q.v., of quite different mg and origin.]

a-dīna, *a.* not depressed.

adīnātman, *a.* with cheerful spirit, undaunted. [**ātman**.]

á-durmañgala, *f.* **-ī**, *a.* bringing no bad luck. [for declension, cf. **sumañgála, -galí**, and 355b.]

a-dṛṣṭa, *a.* unseen, unnoticed. [√**dṛç**.]

adṛṣṭa-kāma, *m.* love for one not yet seen.

a-devá, *m.* non-god, who is no god. [1288a[4].]

adbhís, *see* 393.

ádbhuta, *a.* wonderful; *as n.* wonder. [despite **anatidbhuta**, prob. from **at(i)-bhūta**, 'transcending what has existed,' 1810a: cf. **ambara**.]

ádbhuta-rūpa, *a.* having wonderful beauty.

adyá, *adv.* to-day; **adya niçi**, in this night (just past), 51[8]; now; **adya yāvat**, until now; **adya‿ārabhya**, from now on. [perhaps from ***a-dyavi**, 'on this day,' 1122f, see **dyu**: cf. Lat. *ho-die,* 'to-day.']

a-dravya, *n.* non-thing, unworthy object.

ádri, *m.* rock; stone; *esp.* Soma-stone (for bruising the Soma); missile stone.

adrivant, *a.* having *or* armed with the hurling-stone.

ádha (**ádhā**, 248a), *Vedic adv. expressing a sequence:* then, so, 79[8]; so then, 89[18]; **adha yad**, just then when, 76[14]; (then, *i.e.* besides, *i.e.*) and, 77[18], 78[6]. [1104[3]: cf. **átha**.]

a-dhanya, *a.* not rich; poor.

adhamá [525], *a.* lowest; worst. [cf. **adhas** and 474: cf. Lat. *infimus,* 'lowest.']

ádhara [525], *a.* lower. [cf. **adhas** and 474: cf. Lat. *inferus,* 'lower'; Eng. *under.*]

á-dharma, *m.* unrighteousness.

adhaḥ-çāyin, *a.* lying low, *i.e.* sleeping on the ground.
adhás, *adv.* below; down.
adhástāt, *adv.* below; *as prep., w. gen.* [1130], under. [**adhas**, 1100b.]
ádhi, *adv.* over, besides, in addition, 96[16]; *as prep.* above, over, on; *w. instr.* (*of* **snú** *only*), away over, 79[11]; *w. abl.* from, out of, 103[4]; *w. loc.:* over, 90[7]; on, 70[13], 92[11].
adhika, *a.* (*like Eng.* over *in adj. uses*) additional; surpassing the usual measure, superior, extraordinary; *as n.* surplus. [**ádhi**, 1222a.]
adhika-rūpavant, *a.* surpassingly *or* most beautiful.
adhikānurāga, *m.* superior affection *or* most affection. [**anurāga**.]
adhikāra, *m.* authority; office; duties of office. [√1 **kṛ** + **adhi**, 'put over *or* in office.']
ádhijya, *a.* having the bow-string up *or* on, *i.e.* strung. [2 **jyá**, 1305.]
adhi-pa, *m.* lord; ruler. ['over-keeper,' 1289a: cf. 354.]
ádhi-pati, *m.* over-lord; sovereign. [1289a.]
adhi-pá [352], *m.* lord. ['over-keeper,' 1289a.]
adhiṣṭhána, *n.* standing-place; (of the soul) a dwelling-place *or* manifestation. [√**sthā** + **adhi**.]
adhuná, *adv.* now.
adho-nivīta, *a.* having the sacred cord (worn) low. [**adhas**.]
adhyayana, *n.* reading; study, *esp.* of the Veda. [√**i** + **adhi**, 1150. 1a.]
adhyāya, *m.* reading; study, *esp.* of the Veda; (*like Eng.* lesson), *lectio*, chapter, 56[16], 58[15], etc. [√**i** + **adhi**, 1148. 2.]
adhvará, *m.* religious *or* liturgical service; sacrifice, *esp.* Soma-sacrifice.
√ **adhvarya** (**adhvaryáti**). perform sacrifice. [**adhvara**, 1059d.]
adhvaryú, *m.* priest, who did the actual work of the sacrifice, and appears in the oldest period as companion of the **hotṛ** — *see* **ṛtvij**. [√**adhvarya**, 1178h.]
an, *before consonants* **a**, *negative prefix.* [1121a; acct, 1288a, 1304a: cf. ἀν-, ἀ-, Lat. *in-*, Eng. *un-*.]

√ **an** (**ániti** [631]; **ána**; **ániṣus**; **aniṣyáti**; **anitá**; **ánitum**; **-ánya**). breathe, blow; live. [cf. **anila**, ἄνεμος, Lat. *anima*, 'current of air'; Goth. *an-an*, 'breathe.']
+**pra**, breathe.
aná, *pron. stem, see* **idam**.
an-agha, *a.* faultless.
anaḍváh [404], *m.* bull. ['cart-drawing,' **ánas** + **váh**.]
an-adhigata, *a.* un-studied.
an-anuṣṭhāna, *n.* non-observance, neglect.
an-antará, —**1.** *a.* having no interval; immediately adjoining; **-am**, *adv.* immediately afterwards, afterwards; thereupon; —**2.** *as n.* non-interval, *in* **sam-**.
an-amīvá, *a.* without sickness *or* trouble, well; *as n.* weal. [**ámīvā**, 1304a.]
an-arghya, *a.* not to be priced, priceless.
anarghyatva, *n.* pricelessness. [1239.]
an-artha, *m.* non-advantage; disadvantage.
anala, *m.* fire.
an-avadyá, *a.* not un-praiseworthy; blameless, faultless.
anavadyāñga, *f.* **-ī**, *a.* having a faultless body. [**áñga**.]
an-avekṣa, *a.* without any looking around; **-am**, *adv.* without looking around. [**avekṣā**.]
an-avekṣamāṇa, *a.* not looking around. [√**īkṣ** + **ava**.]
an-açrú, *a.* without tears. [**áçru**, 1304a.]
a-naṣṭa, *a.* not lost. [√1 **naç**.]
ánaṣṭa-paçu, *a.* who loses nothing from his herd. [prop. 'having a not lost herd.']
ánas, *n.* cart for heavy burden. [cf. Lat. *onus*, 'burden.']
án-āgata, *a.* not arrived; not (yet) come, impending, future. [√**gam** + **ā**.]
anāgatavant, *a.* having to do with the future. [1233.]
anāgata-vidhātṛ, *m.* arranger for the future; Forethought, name of a fish.
án-āgas, *a.* without sin. [acct, 1304a[2]].
an-ādhṛṣyá, *a.* un-approachable. [acct, 1285.]
an-āmayá, *a.* without disease, healthy; *as n.* health.
an-āmayitnú, *a.* not sickening; healing.

an-āyudhá, *a.* weaponless; defenceless. [ā́yudha, 1304a.]

an-āruhya, *grd.* without going into (danger). [√ruh + ā.]

anila, *m.* wind. [√an, 1189.]

á-niviçamāna, *a.* not going to rest. [acct, 1283.]

a-niveçaná, *a.* having no resting-place, unsettled. [nivéçana, 1304a.]

an-iṣṭa, *a.* undesired; disagreeable; unapproved, unlawful. [√1 iṣ.]

aniṣṭa-cintana, *n.* the thinking about something unlawful.

an-iṣṭvā, *grd.* without sacrificing. [√yaj.]

ánīka, *n.* —1. face; —2. *fig.* appearance; —3. of a hatchet (face, *i.e.*), sharp edge; —4. front, *and so, by synecdoche,* troop. [so Lat. *acies* has mgs 3 and 4.]

a-nītijña, *a.* not knowing discreet conduct.

ánu, *prep.* after, along, toward; *w. acc.* along *or* over; after, *i.e.* according to.

anugati, *f.* a going after. [√gam + anu.]

anucará, *a.* going after; *as m.* attendant; companion. [√car + anu.]

anu-jīvin, *a.* living upon, dependent; *as m.* a dependent. [√jīv + anu.]

ánu-tta, *ppl. see* √1 dā + anu.

á-nutta, *a.* un-moved, *i.e.* invincible. [√nud.]

anuttama, *a.* most highest; best, most excellent; supreme. [lit. 'most best,' formal superl. to **anuttara**, which is itself logically a superl.]

an-uttara, *a.* not having a superior, *i.e.* best. [for mg, cf. niḥçreyasa.]

án-udita, *a.* not arisen. [√i + ud.]

an-udyoga, *m.* non-exertion.

anunaya, *m.* conciliation. [√nī + anu.]

an-upakārin, *a.* not doing *or* unable to do a friendly service.

anu-pūrva, *a.* following the one preceding, one after another; **-ám**, *adv.* in regular order. [1310a.]

ánumati, *f.* approbation; favor (of gods to the pious); *personified,* Grace. [√man + anu.]

anumāna, *n.* the forming of a conception. [√1 mā + anu, 'conceive.']

anurāga, *m.* affection. [√raj + anu.]

anurodha, *m.* regard. [√1 rudh + anu.]

anurodhin, *a.* having (some) regard for. [√1 rudh + anu.]

an-ulbaṇá, *a.* not lumpy; smooth *or* perfect (of a weft). [1288a[4].]

anuvṛtti, *f.* sequence, *and so,* continuance. [√vṛt + anu.]

ánu-vrata, *a.* acting according to the will *or* command (of another), obedient; devoted to, *w. acc.* [272], 6[16], 100[4]. [1310a: cf. **apavrata**.]

anuçaya, *m.* repentance. [perhaps 'that which lies down after one *or* follows one to his bed': √çī + anu.]

anuṣṭhāna, *n.* devotion to, observance. [√sthā + anu.]

anuṣṭheya, *grdv.* to be accomplished. [see √sthā + anu, and 963a.]

anusaraṇa, *n.* a going after, a searching. [√sṛ + anu.]

anustaraṇa, *a.* strewing over, covering over; —*f.* **anustáraṇī** (*sc.* go), a cow, slaughtered at the funeral ceremony, and the pieces of which are used for covering over the corpse, limb by limb. [√stṛ + anu.]

anūcāná, *see* 807 *and* 784.

an-ṛta, *a.* untrue; **ánṛta**, *n.* untruth; wrong. [ṛtá, 1288a.]

an-eka, *a.* not one, *i.e.* more than one; many.

anekadhā, *adv.* many times. [1104.]

anekaças, *adv.* in large numbers. [1106.]

á-nedya, *a.* not to be blamed; blameless. [acct, 1285a.]

an-enás, *a.* free from guilt. [énas, 1304a.]

an-oṁkṛta, *a.* not having om uttered, *i.e.* unaccompanied by om. [see **oṁkṛta**.]

ánta, *m.* —1. vicinity, proximity; —2. border; limit; end. [see **ánti**: cf. Eng. *end.*]

antaḥ-pura, *n.* inner stronghold *or* citadel; inner apartment of the royal citadel, gynaeceum, harem, 2[21]. [**antar**, 1289a.]

ántaka, *m.* ender (death). [**ánta**, 1222a.]

anta-kara, *a.* end-making; *as m.* destroyer.

ántama, *a.* nearest, very near; *as m.* intimate, companion. [see **ánta**, mg 1, and 474: cf. Lat. *intumus*, 'inmost.']

antár, *adv.* inward, inwardly, within; *prep.*, *w. loc.*: between, among, within; along with, 78[12]; cf. √**i**, **gam**, **dhā**. [cf. Lat. *inter*, 'between.']

1 **ántara**, *a.* very near, *only in V. and B.* [see **ánta**, mg 1, and 474.]

2 **ántara**, *a.* inner; *as n.* —**1.** the interior, middle; **jala‿antare**, in the middle of the water = in the water, 50[7]; **vana‿antara-saṁcārin**, wandering in the forest, 49[13]; —**2.** interval — *see* **atra**; —**3.** distance between two things; the difference, 29[7]; —**4.** difference, *at end of cpds* [1302c 5]: ··-**antara**, that which has a difference of ··, *i.e.* another ··, 33[1], 38[12, 23], 43[6]; —**5.** occasion, juncture, 19[11]. [**antár**: cf. ἔντερα, 'inwards, guts.']

antar-ātman, *m.* the in(-dwelling) soul; heart. [1289.]

antári-kṣa, *n.* the atmosphere, *see* 92[9] N. ['lying *or* situate in the middle' between heaven and earth: **antar** + **kṣa**: for mg, cf. τὸ μεσηγύ, as used of the aerial space traversed by Iris.]

antarikṣa-ga, *a.* moving in the air; *as m.* bird. [for mg, cf. **khaga**.]

antarikṣa-loká, *m.* atmosphere-world [1280b]; the atmosphere, regarded as a separate world.

antar-gata, *a.* gone within, *i.e.* being within; hidden.

antardhāna, *n.* a hiding; disappearance; *w.* **i**, disappear. [√1 **dhā** + **antar**, q.v.]

antar-lajjā, *f.* inward shame. [1289.]

antar-vedi, *a.* situate within the sacrificial bed; -**dí**, *adv.* within the sacrificial spot. [1310a.]

ánti, *adv.* opposite, in front, before; near. [see **ánta**: cf. ἀντί, 'opposite,' ἄντα, 'face to face'; Lat. *ante*, 'before'; *anticus*, 'former, ancient'; AS. *and-swaru*, Eng. *an-swer*.]

1 **antiká**, *n.* neighborhood *or* presence; *used like* **samīpa**, *q.v.* [**ánti**.]

2 **antika**, *for* **anta** *at end of cpds*, 1222, 1307; **grahaṇa‿antika**, having acquisition as its conclusion.

antimá, *a.* last. [**ánti**, 474: for mg ('endmost'?), cf. **ánta** 2, and **antya**.]

ante-vāsín, *m.* pupil. [lit. 'abiding in the vicinity,' 1250c.]

antya, *a.* being at the end, last; lowest; of lowest caste. [**ánta**.]

antya-jāti, *a.* having lowest birth.

antyajātitā, *f.* condition of having lowest birth. [1237.]

antya-strī, *f.* woman of lowest caste.

andhá, *a.* blind; blinding (of darkness).

ándhas, *n.* darkness. [cf. **andhá**.]

ánna, *n.* food; *esp.* rice, *usually* boiled, the chief food of the Hindus; grain. [√**ad**, 1177a: cf. εἶδαρ, Lat. *esca*, *ed-ca*, 'food'; *ador*, 'spelt'; AS. *āta*, Eng. *oat*.]

anna-prāçana, *n.* rice-feeding, the first feeding of an infant with rice.

anna-rasa, *n.* food and drink. [1253b.]

ánnavant, *a.* provided with food. [**ánna**.]

anyá [523], *pron. a.* another, other, else; **anyac ca**, and another thing, *i.e.* again, *see* **ca** 3; other than, different from, *w. abl.*, 3[4], 24[19], 68[11], 104[14]; *otiose*, 2[12]; **yad anyat kiṁ cana**, whatever else, 9[16]; **anya** *or* **eka** ·· **anya**, the one ·· the other, 90[13], 29[8]. [cf. ἔνιοι, 'some'; Goth. *an-þar*, 'other,' Eng. *other*.]

anyatama, *a.* one of several, some one. [**anya**, 525[3].]

anyátas, *adv.* from another direction [1098b], otherwise; elsewhere [1098c[3]], to another place. [**anya**.]

anyáthā, *adv.* otherwise, 18[9]; *w.* **bhū**, become otherwise, suffer change, 17[5]; otherwise than it really is, falsely, 35[20]; otherwise (*i.e.* if not), 48[8]. [**anya**.]

anya-hrada, *m.* another pool.

anye-dyús, *adv.* on the next day. ['altero die': 1250c.]

anyonya, *pron. a.* one the other, *for* **anyò 'nyá** [175a], *the first part being a crystallized nom. s. m.* [1314c]; *w. value of gen.*, **anyonyam prati hṛcchaya** = **anyasya‿anyam prati h.**, love of one towards the other, 2[19]. [see **paraspara**.]

anváñc [409c], *a.* directed after, following after, being behind. [**ánu** + **áñc**.]

anvita, *see* √**i** + **anu**.

áp [393], *f. plurale tantum.* water; waters. [unrelated to Lat. *aqua*, 'water,' Goth. *ahva*, 'stream.']

ápa, *prep.* away, forth, off; *opp. of* **úpa**, *see* √√ **i**, **kṛ**. [cf. ἀπό, Lat. *ab*, 'from'; Eng. *off*, *of*.]

apakāra, *m.* injury. [√1 **kṛ** + **apa**.]

apakārin, *a.* injuring. [do.]

apacāra, *m.* going off; absence. [√**car** + **apa**.]

á-patighnī, *a. f.* not husband-slaying. [402: acct, 1288a.]

ápatya, *n.* offspring; child; young (of animals). [**ápa**, 'off,' 1245b.]

a-pád [391], *a.* footless. [cf. ἄποδ-ες, 'halt': 1304a.]

apabhraṣṭa, *a.* fallen off; deviating (from good grammar); provincial. [√**bhraṅç** + **apa**.]

ápara [525], *pron. a.* hinder, *opp. of* **pūrva**; following a former one (**pūrva**), 86[13]; later; westerly, *opp. to* **pūrva** — *cf.* **prāñc**; a following one, *i.e.* an other; **aparaṁ ca**, and another thing, and further, *see* **ca** 3; —**aparí** [*cf.* 355b], *f. pl.* the future (days), the future. [lit. 'remoter,' fr. **ápa**, 474.]

a-parāñmukha, *a.* not having an averted face, *i.e.* not turning the back, 5[19].

á-parājita, *a.* unconquered; *w.* **diç**, the northeast quarter, 99[23] N. [√**ji**.]

aparādha, *m.* sin. [√**rādh** + **apa**.]

a-parijāta, *a.* not completely grown (of an embryo), *i.e.* prematurely born, still-born. [√**jan**.]

a-pariṇīya, *grd.* without any leading around. [√**nī**.]

á-parimita, *a.* unmeasured, unlimited. [√1 **mā**.]

ápa-vrata, *a.* disobedient; stubborn. ['away from command,' 1310a: cf. **ánu-vrata**.]

apás, *see* **ap**.

ápas, *n.* work. [perhaps from √*ap, 'reach, take hold of' — see √**āp**: cf. Lat. *opus*, 'work.']

apāya, *m.* a going away; what takes one from the mark (*cf.* **upāya**); danger; disadvantage; diminution. [√**i** + **apa**, 1148. 1a: for mg, cf. Eng. *untoward*.]

a-pārá, *a.* boundless. [**pārá**: acct, 1304a.]

ápi, *indecl.* unto, close upon *or* on; —**1.** *prep.* to, *w.* √**gam**; —**2.** *adv.* (thereto, besides, *i.e.*) further, also; *connecting clauses* (63[23]) *or words* (65[11]); *connecting sentences*, **api ca**, and besides, 29[9], *see* **ca** 3; · · **api** · · **api**, both · · and, 54[23]; · ·, · · **ca_api**, and, 5[12], 26[5]; · · **ca**, · · **cāpi**, both · · and also, 12[1]; · ·, · · **cāiva**, · · **cāpi**, 65[15]; · · **cāpi**, · · **ca**, 8[21], 16[11]; · · **cāpi**, · · **ca**, · · **ca**, 16[4], 60[10]; **na** · ·, **na_api** · ·, neither · ·, nor · ·, 9[9]; **na** · ·, **na cāpi**, 22[12]; **na** · ·, **na** · ·, · · **api ca**, neither · ·, nor · ·, nor also · ·, 2[12]; · ·, · · **vā**, · · **vā_api**, either · ·, or · ·, or even · ·, 62[2]; —**3.** also, too, *immediately following the emphasized word*, 6[12], 11[8], 21[18], 24[21]; **mām api**, me too, 41[20]; —**4.** even, *immediately following the emphasized word, and often marking a circumstance under which a thing is true where this is not to be expected*: *e.g.* 2[13], 28[7,18], 33[19]; **tathā_api**, so even, *i.e.* nevertheless, 21[11]; *concessively*, although, 29[1], 21[14], 51[1,5]; *w.* **na**, not even, 19[15]; *w. indefinites*, **kadā cid api na**, not ever at all, 31[14], 32[3]; —**5.** but, *immediately following a new subject, after change of subject*, 6[15], 28[21], 32[22], 41[17,20,21]; —**6.** at least, 28[9,11]; —**7.** *converts an interr. into an indef.* [507]; *so* **ka**, 17[11], etc.; **katham**, 51[1]. [cf. ἐπί, 'on, upon'; perhaps Lat. *op-*, *ob-*, 'unto, on.']

á-pīḍayant, *a.* non-oppressing. [√**pīḍ**.]

a-pūrvá, *a.* having no predecessor; unprecedented; incomparable. [**pūrva**: acct, 1304a.]

apekṣā, *f.* regard; expectation. [√**īkṣ** + **apa**.]

á-praja, *a.* having no offspring, childless. [**prajā**, 367b.]

a-prajñāta, *a.* undistinguished *or* not clearly to be known. [√**jñā**.]

a-pratarkya, *a.* un-imaginable.

a-pratima, *a.* without match *or* equal; unequalled. [**pratimā**, 367b.]

á-pratīta, *a.* not gone against; not withstood; invincible. [√**i** + **prati**.]

a-pratta, *a.* not given (in marriage). [√1 **dā** + **pra**, 1087e.]

á-prayucchant, *a.* not heedless; watchful. [√2 **yu** + **pra**, q.v.]

á-priya, *a.* not dear; disliked; disagreeable.

apsarás, *f.* one of a class of semi-divine beings, wives of the Gandharvas; an Apsaras, 67[12] N. [1151. 2d.]

a-buddhimant, *a.* unwise; foolish.

ábda, *m.* *lit.* water-giving; (*then, perhaps,* rainy season, *and so*) year. [ap + da, but w. irreg. acct, 1269: for mg, see **varṣa**.]

a-bhakṣya, *a.* not to be eaten; *as n.* that which ought not to be eaten.

á-bhaya, *a.* dangerless; *as n.* safety; feeling of safety; *superl.* greatest safety. [**bhayá**: acct, 1304a[2].]

a-bhāva, *m.* non-existence; absence; lack.

a-bhāvin, *a.* not about to be, not destined to be.

abhí, *adv.* to, unto; against; *frequent as vbl prefix*; *as prep.* unto, *w. acc.* [cf. ἀμφί, 'around'; Lat. *ambi-*, *amb-*, 'on both sides, around'; AS. *ymbe*, Ger. *um*, 'around'; for mg, cf. **abhitas**.]

abhijña, *a.* knowing, acquainted with. [√**jñā** + **abhi**, 333.]

abhítas, *adv.* on both sides; on all sides, 101[10]; around; near. [**abhí**.]

abhidrohá, *m.* offense. [√**druh** + **abhi**.]

abhidhā́, *f.* name; *cf.* **ākhyā**. [√1**dhā** + **abhi**, q.v.]

abhidhāna, *n.* name; designation. [do.]

abhidhyāna, *n.* the thinking upon. [√**dhyā** + **abhi**.]

abhiniveça, *m.* inclination towards. [√**viç** + **abhi-ni**.]

abhibhāṣin, *a.* addressing. [√**bhāṣ** + **abhi**, 1183[3].]

abhíbhūti, *f.* superiority; *as a.* [1157. 2], superior. [√**bhū** + **abhi**.]

abhíbhūty-ojas, *a.* having superior might.

abhímāti, *f.* hostile plot; *concrete*, plotter, foe. [√**man** + **abhi**, 1157. 1d: **ā** *irreg.*]

abhi-mukha, *a.* having the face towards; facing; turned towards. [1305.]

abhivāda, *m.* salutation; *at* 60[22], signification. [√**vad** + **abhi**.]

abhivādana, *n.* salutation. [do.]

abhivādin, *a.* signifying. [do.]

abhivādya, *grdv.* to be saluted. [do.]

abhi-çiras, *a.* having the head towards, *w. acc.* [1305.]

a-bhīta, *a.* fearless; **-vat** [1107], fearlessly.

abhīpsu, *a.* desirous of obtaining, *w. acc.* [√**āp** + **abhi**, 1178f, 1038.]

abhy-adhika, *a.* additional; more.

abhy-antara, *a.* situated in the inside [1310a]; *as n.* interior; interval.

abhy-ātma, *a.* directed towards one's self [1310a]; **-ám**, *adv.* towards one's self [1310d].

abhyāsa, *m.* study. [√2**as** + **abhi**, q.v.]

abhrá, *n.* rain-cloud. [cf. ὄμβρος, 'rain'; Lat. *imber*, 'rain': cf. **ámbhas** and **ambu**, 'water.']

abhrāvakāçika, *a.* (having, *i.e.*) affording an opportunity for the rain, exposing one's self to the rain. [**abhra** + **avakāça**, 1307.]

√ **am** (**ámīti** [634]; **āmé**; **āmáyati**). press on violently; harm; *caus.* [1041[2]], harm; be sick. [cf. **aṅsa**.]

áma, *pron.* this; he. [503[4]: cf. **amā́**.]

a-mantú, *a.* without intention. [**mántu**: 1304a.]

a-mára, *a.* deathless; immortal; *as m.* an immortal, a god; -vat [1107], *adv.* like a god. [**mará**: 1304a[2] end.]

amarottama, *a.* chief of gods. [**uttama**.]

amaropama, *a.* like a god. [**upamā**, 367b.]

á-martya, *a.* immortal.

a-marṣa, *m.* non-endurance; impatience; anger.

a-mahātman, *a.* not high-minded.

amā́, *adv.* at home, chez soi; **amā kṛ**, keep by one. [**áma**, 1112a and e.]

amā́tya, *m.* inmate of the same house, relative. [**amā́**, 1245b.]

a-māyā, *f.* no guile; sincerity.

amā-vāsa, *m.* a dwelling (of the moon) at home (*i.e.* with the sun).

amāvāsyà, *a.* of **amāvāsa**; *f.* **-ā**, *w. or without* **rātri**, the night of **amāvāsa**, *i.e.* night of new moon. [1212d 4.]

a-mithuna, *a.* not forming pairs (of both sexes).

a-mīmāṅsya, *a.* not to be called in question.

ámīva, *n., but generally* -ā, *f.* plague, distress; *as m.* tormenting spirit. [√am.]
amīva-cā́tana, *f.* -ī, *a.* driving away disease. [1271.]
amīva-hán [402], *a.* slaying the tormenting spirits.
amú, *pron. root, see* **adas**. [503[2].]
amútas, *adv.* from there, *opp. of* **itas**; there. [**amu.**]
amútra, *adv.* there; in the other world, *opp. of* **iha** *or* **asmin** (loke). [**amú.**]
amuyā́, *adv.* so. [**amú**, 1112a, e end.]
a-mṛ́ta, *a.* immortal; *as subst.* an immortal; *as n.* immortality; the drink of immortality, *ἀμβροσία*. ['not dead,' **mṛtá**, 1284a: cf. *ἄ-μβροτος*, 'immortal.']
amṛtatvá, *n.* immortality. [**amṛta.**]
ámbara, *n.* garment; sky. [prob. 'covering, envelope,' √1 vṛ + anu, for **an(u)-vara**: cf. **adbhuta.**]
ambu, *n.* water. [see **abhrá.**]
ambu-ja, *a.* water-born; *as n.* lotus.
ámbhas, *n.* water. [see **abhrá.**]
áya, *a. subst.* going, a going. [√i, 1148. 1a b.]
áyana, *n.* a going; place of going, way; course; *esp.* course (of the sun from one solstice to the other), *i.e.* half-year. [√i, 1150. 1a.]
áyas, *n.* metal; iron. [cf. Old Lat. *ais*, gen. *ais-is*, Lat. *aes*, 'metal, bronze'; AS. *ār*, 'bronze,' Eng. *ore*; perhaps AS. *īsern*, *īren*, Eng. *iron*, 'ferrum, ferreus.']
ayasmáya, *a.* iron. [see **maya.**]
a-yúj, *a.* not paired; in uneven numbers. [cf. *ἄ-ζυξ*, 'unyoked.']
a-yujá, *a.* not paired, uneven. [cf. *ἄ-ζυγος*, 'unpaired'; also *ζυγὰ ἢ ἄζυγα*, the game 'even or odd.']
á-yuddha, *n.* no fight. [1288a.]
a-yoddhṛ́, *m.* non-fighter, coward. [1288a[4].]
ará, *m.* spoke. [√ṛ, caus. 'fit in.']
áraṇa, *a.* distant, strange.
aráṇi, *f.* piece of wood for kindling fire by attrition.
áraṇya, *n.* wilderness, forest. ['strange land,' fr. **áraṇa.**]
araṇya-rājya, *n.* forest-sovereignty.
araṇya-vāsin, *a.* dwelling in the forest.
araṇyānī́, *f.* wilderness. [**araṇya**, cf. 1223b.]
a-rapás, *a.* without infirmity; whole. [**rápas**, 1304a.]
áram, *adv.* so as to fit *or* suit, ready, at hand, enough; *w.* **kṛ**, make ready, serve, 79[2]; *w.* **gam**, attend upon. [adv. acc. of **ara**, √ṛ, 1111d: cf. **alam.**]
á-rāti, *f.* non-favor; malignity; *personified, pl.*, malign hags. [acct, 1288a.]
arí [343d], *a.* —1. eager, *esp.* in one's relations to the gods, *and so*, pious; —2. greedy; —3. hostile; *as m.* enemy. [√ṛ, 'go for': cf. **ārya.**]
á-riṣṭa, *a.* unharmed. [√riṣ: acct, 1284.]
ariṣṭátāti, *f.* unharmedness, health. [**áriṣṭa**, 1238.]
aruṇá, *a.* ruddy; *as m.* Aruna, name of a teacher, 95[11]. [cf. **aruṣá.**]
a-rundhatī́, *f.* Arundhatī, name of the faint star Alkor in Ursa Major, conceived as consort of the Seven Rishis. [√rudh, 691: acct, 1283a.]
aruṣá, *f.* **áruṣī**, *a.* ruddy. [see 362b[2]: cf. **aruṇá.**]
are, *word of address.* Ah! [voc. of **ari**, 1135c: cf. **re.**]
a-roga, *a.* not having disease, diseaseless.
arká, *m.* the sun. [√ṛc, 216.1.]
arghá, *m.* worth, price. [√arh.]
arghya, *a.* of price *or* that may be priced. [**argha**, 1212.]
√ **arc**, see √ṛc.
arcís, *n.* flame. [√ṛc, 1153.]
√ **arj**, *see* √2 ṛj.
arjana, *n.* acquisition. [√2 ṛj, 'get.']
árjuna, *a.* silver-white. [√3 ṛj, q.v.]
ártha, *m.* —1. aim, object, purpose, errand, sake; **artham** *and* **arthe** [1302c 4], for the sake of, on account of, for, *esp. frequent at end of cpds*; —2. (object, *i.e.*) thing, matter, affair, cause, business; —3. (object, *i.e.*) advantage, profit (*w. instr.*), wealth, property; —4. aim, intent, meaning, 59[15]. ['that which one goes for,' √ṛ, 1163.]
artha-tattva, *n.* true state of the matter *or* case.
√ **arthaya** (**artháyate**, -**ti**). seek for an object. [**artha**, 1067.]
 + **abhi**, ask, entreat.
 + **pra**, desire, sue for.

arthārjana, *n.* acquisition of an object. [arjana.]

arthín, *a.* having an object, desiring, seeking; (begging, *i.e.*) needy. [artha.]

arthya, *a.* wealthy. [artha.]

ardhá, *a.* half; *as m.* the half.

ardharcá, *m.* half-stanza. [ardha + ṛca.]

árdhika, *a.* amounting to half. [ardha.]

árpaṇa, *n.* the sending, consignment, entrusting. [caus. of √ṛ.]

árbuda, *n.* a hundred millions.

arbuda-çikhara, *m.* Million-peaks, name of a mountain.

aryá, *a.* faithful; attached, kindly, 79[3]. ['going eagerly to,' √ṛ: cf. árya.]

aryamán [426a], *m.* bosom-friend, *esp.* a bridegroom's friend, παρανύμφιος; Aryaman, name of an Aditya (invoked at the wedding, and often with play upon the appellative mg of the word). [aryá.]

arvāk-kālika, *a.* belonging to hither *or* nearer time, posterior; -tā, *f.* posteriority. [arvāñc (1249a) + kāla, 1222c 2.]

arvā́ñc [409a], *a.* directed hitherwards; *w.* kṛ, bring hither; *w.* nud, thrust hither, *i.e.* downwards.

√ **arh** (árhati, -té; arháyati). deserve; have a right to; *w. inf.*, be able; *w. inf.*, *as a weak imperative*, 7[17]; *caus.* give a right to, presént with.

arha, *a.* deserving; worthy; fit. [√arh.]

a-lakṣaṇá, *a.* without any characteristic mark; without special mark, *i.e.* plain, unornamented. [lakṣaṇá.]

á-lakṣita, *a.* unnoticed. [√lakṣaya.]

a-labhamāna, *a.* not catching.

álam, *adv.* enough; *sometimes equiv. to an adj.*, adequate, fitting, ready; —*w. instr.* enough with, have done with; —*w.* kṛ, make ready, adorn; sv-alaṁkṛta, well adorned; sam-alaṁkṛta, well (sam *intens.*, 1077b) adorned. [later form of áram.]

a-lavaṇa, *a.* not salt.

a-lasá, *a.* not lively; without energy; slothful; tired.

a-lobha, *m.* non-greed; absence of cupidity.

álpa, *a.* small.

alpa-dhī, *a.* small-minded, of small intelligence.

alpaçás, *adv.* to a small degree. [alpa.]

√ **av** (ávati; áva; ávīt; aviṣyáti; ūtá; -ávya). —1. set a-going; —2. further, favor, wish well; —3. refresh; —4. have pleasure in (*acc.*). [cf. Lat. *avēre*, 'have pleasure in,' *ave*, 'hail.']
+ **pra**, show forth favor; *then*, be attentive *or* heedful (*as, conversely, in Eng.* attention *has come to mean* 'act of kindness *or* courtesy').

áva, *vbl prefix.* down; off.

ávakā, *f.* grassy swamp-plant, Blyxa octandra Richard.

avakāçá, *m.* —1. open place; —2. (place, *and so*) opportunity. [√kāç + ava.]

avajñā, *f.* contempt. [√jñā + ava: for mg, cf. avamāna.]

avatāra, *m.* descent, *esp.* of supernatural beings to the earth; an epiphany; incarnation, *Anglo-Indian* avatár. [√tṛ + ava.]

ávatta, *see* 1087e.

avadā́na, *n.* cutting off. [√2 dā + ava.]

a-vadyá, *a.* un-praiseworthy; *as n.* imperfection. [1285.]

√ **avadhīraya** (avadhīrayati). despise; reject.

a-vadhyá, *a.* not to be harmed, inviolable. [vádhya, 1285.]

avadhya-bhāva, *m.* inviolability, 35[21].

avanata-kāya, *a.* with bent down body, 34[17]. [√nam.]

avamāna, *m.* contempt; self-contempt, 50[14]. [√man + ava: for mg, cf. avajñā.]

avalambitavya, *grdv.* to be held on to. [√lamb + ava.]

a-vaçá, *a.* not willing *or* submissive; uncontrolled. [váça: acct, 1288a[4].]

avaçyam, *adv.* necessarily, surely. [fr. an unused adj. a-vaçya, 'unyielding.']

ávas, *n.* furtherance; grace. [√av.]

avás, *adv.* downwards; *w. abl.* [1128], down from. [cf. áva.]

avasá, *n.* refreshment, nourishment. [√av, mg 3.]

avasara, *m.* occasion. [√sṛ + ava: for mg, cf. Lat. *cāsus*, 'occasion,' w. *cadere*, 'fall,' and Ger. *Fall*, 'case, instance,' w. *fallen*, 'fall.']

avasā́na, *n.* place of rest. [√sā + ava.]

avasthā́, *f.* state, condition. [√**sthā** + **ava**: for mg, cf. Lat. *status* w. *stāre*.]

a-vahant, *a.* not flowing, standing. [√**vah**, mg 4.]

a-vācya, *a.* not to be spoken to.

ávāñc [409a], *a.* directed downwards; *acc. s. n.* **avā́k**, *adv.* downwards, in depth.

ávi, *m.* sheep; *as f.* ewe. [cf. ὄις, *ὄϝις, Lat. *ovis*, 'sheep'; Eng. *ewe*.]

a-vicchindant, *a.* not severing. [√**chid**.]

a-vicchinna, *a.* not severed, continuous. [do.]

a-vijñāya, *grd.* without discerning. [√**jñā**.]

a-vijñeya, *a.* unknowable. [do.]

a-vidāsin, *a.* not drying up, perennial. [√**das**.]

á-vidvāṅs, *a.* unwise; *as m.* fool. [acct, 1288a.]

a-vidhavā́, *f.* not widow. [vidhávā: acct, 1288a[4].]

a-vidhānatas, *adv.* not according to regulation.

a-vipluta, *a.* not dishonored; unsullied. [√**plu** + **vi**, q.v.]

a-viveka, *a.* without discrimination.

avivekatā, *f.* lack of judgment. [1237.]

a-viçaṅka, *a.* without hesitation, unhesitating. [viçaṅkā, 334[2], 1304a.]

a-viṣaya, *m.* a non-province; something out of one's line *or* that one has no business to do; unlawful thing.

a-vṛkā́, *a.* not harmful; **-ám**, *adv.* harmlessly, lovingly. [vṛ́ka: acct, 1288a[4].]

avekṣā, *f.* a looking around. [√**īkṣ** + **ava**, 1149[2].]

a-vyakta, *a.* not manifest; *as m.* The All-soul, 67[17]. [√**añj**.]

a-vyaya, *a.* imperishable; not subject to change; unbroken. [1288a.]

√ **1 aç**, *orig.* **aṅç** (açnóti, açnuté; ānáṅça, ānaçé [788[4]]; ā́ṣṭa; aṣṭá; áçitum). reach; attain; obtain, get. [cf. ποδ-ηνεκ-ής, 'reaching to the feet'; ἤν-εγκ-α, 'carried': see also the closely related √**2 naç**.]
+ upa, attain to.

√ **2 aç** (açnā́ti; ā́ça; ā́çīt; açiṣyáti; açitá; áçitum; açitvā́; -áçya). partake of; taste; eat. [a specialization of √**1 aç**: cf. ἄκ-ολος, 'bit': for mg, cf. **bhakṣ**.]
+ pra, partake of; *caus.* feed.

a-çaknuvant, *a.* not being able. [√**çak**.]

a-çakya, *a.* impossible.

a-çaṅka, *a.* without hesitation. [**çaṅkā**: cf. **aviçaṅka**.]

açaná, *n.* food. [√**2 aç**.]

a-çuci, *a.* impure.

á-çubha, *a.* disagreeable.

á-çeva, *a.* not dear; hostile. [**çéva**: acct, 1288a.]

a-çeṣa, *a.* without remainder, entire; **-tas**, *adv.* entirely, without exception.

áçman, *m.* —1. stone; —2. thunderbolt; —3. vault of heaven, 79[9]. [cf. ἄκμων, 'anvil, thunderbolt'; kinship w. Eng. *hammer* uncertain.]

áçmanvant, *a.* stony. [**áçman**.]

áçru, *n.* tear.

áçva, *m.* horse; **áçvā**, *f.* mare, steed. [cf. ἵππος, dialectic ἴκκος, Lat. *equus*, Old Saxon *ĕhu*, AS. *eh*, *eoh*, 'horse.']

açva-kovida, *a.* well skilled in horses.

açva-medhá, *m.* horse-sacrifice.

açvín, *a.* horsed; *as dual m.* the Açvins, gods of the morning light, 85[15] N. [**açva**.]

áçvya, *a.* consisting of horses; of a horse. [**açva**: cf. ἵππιος, 'of a horse.']

aṣṭá [483[3]], *num.* eight. [cf. ὀκτώ, Lat. *octō*, AS. *eahta*, Eng. *eight*.]

aṣṭamá, *a.* eighth. [**aṣṭá**, 487[4].]

aṣṭa-vidha, *a.* of eight sorts; eight-fold. [**vidhā**, 1302c 5.]

aṣṭāṅga, *n.* eight members. [**aṅga**, 1312.]

aṣṭāṅga-pāta, *m.* a fall on eight members, *i.e.* on hands, knees, feet, breast, and face, *i.e.* a most profound obeisance.

áṣṭi, *f.* attainment. [√**1 aç**.]

√ **1 as** (**ásti** [636]; **ása**). —1. be, exist; be present *or* on hand; take place, happen; **asti**, **āsīt**, there is, there was, *very frequent at beg. of stories*; —2. be, *w. predicate possessive gen.*, *i.e.* belong to; **asti mama**, I have; *observe that Skt. has no verb for* 'have'; —3. *most frequent as simple copula; further, w. ppls: e.g.* **prāpto 'si**, art thou come, didst thou come, 9[1]; **hantavyo 'smi**, *occidendus sum*, 3[2]; **çepāno 'smi**, I have sworn, 97[7]; *redundantly* [303b[4] end]: *e.g.* **tathā anuṣṭhite sati**, it being thus performed, 35[17]; *so* 37[13], 39[16,22]; **prahṛṣṭaḥ**

san, being pleased, 48[12]; —4. *w. advs:* **tūṣṇīm āsīt**, kept silent; **evam astu**, so be it; *w.* **prādus**, *see s.v.;* —5. become, 96[19]. [w. **ás-ti**, **s-ánti**, 'is, are,' cf. *ἔσ-τι*, 'is, exists,' *εἰσί*, Doric *ἐντί*, **ἕντι*, 'are,' Lat. *es-t*, *s-unt*, AS. *is*, **wis-t*, *s-ind*, 'is, are,' Eng. *is;* cognate are *a-m*, *ar-t*, *are.*]

√ **2as** (**ásyati**, **-te**; **āsa**; **asiṣyáti**; **astá**; **ásitum**; **asitvā́**; **-ásya**). throw, cast, shoot; throw aside. [cf. **así**, 'the brandished' sword; Lat. *ensis*, 'sword'; *ālea*, **aslea*, 'die,' like Ger. *Würfel*, 'die,' fr. *werfen*, 'throw.']

+**vy-ati**, throw over, cross.

+**abhi**, throw (one's self) upon, direct (one's attention) to, study. [for mg, cf. *προσέχειν* without *τὸν νοῦν*.]

+**ni**, throw down; deposit; commit.

+**pari-ni**, throw down over, stretch over.

+**nis**, throw out; root out; destroy.

+**vi**, —1. cast asunder; cast *or* throw away; —2. break in pieces, 70[14].

+**sam**, cast *or* put together.

a-saṁhrādayant, *a.* not causing to rattle. [√**hrād**.]

a-satyasaṁdha, *a.* unfaithful, treacherous.

á-sant, *a.* non-existing; *as n.* non-existence.

a-sapiṇḍa, *a.* related more distantly than in the sixth generation, *see* **sapiṇḍa**.

a-samartha, *a.* unable.

a-sampatti, *f.* non-success.

a-sambaddha, *a.* un-connected, in-coherent, *w. same fig. mg as in Eng.* [√**bandh**.]

a-sambandha, *a.* not having relationship.

a-sambhāvya, *a.* unsupposable, impossible.

a-saha, *a.* impatient.

ásu, *m.* vital spirit; vigorous life. [√**1as**.]

a-sutṛ́p, *a.* insatiable. [1288a[4].]

asu-tṛ́p, *a.* life-robbing. [vbl of √**2tṛp**.]

ásu-nīti, *f.* the leading *or* continuing of life (in the other world); spirit-life; spirit-world. [acct, 1274.]

a-sunvá, *a.* not pressing (Soma), *i.e.* indifferent to the gods, godless. [see 1148.3b and 716.]

ásura, —1. *a.* spiritual (used of the gods, and designating esp. the difference between celestial and mundane existence); —2. *as m.* a spirit of life, a god; **ásura adevá**, spirit that is no god, demon, 82[6]; —3. *later*, demon (45[6]), enemy of the gods, an Asura, a not-god (as if the word were **a-sura**—whence, by popular etymology, the pendant **sura**, 'god'). [**asura**, 1226 (cf. 1188f), and **as-u** fr. √**1as**, 1178b.]

asuryà, *a.* godlike; *as n. pl.* godhead. [**ásura**, 1212d4.]

√ **asūya** (**asūyáti**). be impatient.

asūyā, *f.* impatience. [√**asūya**, 1149[6].]

ásṛj [432], *n.* blood, 24[22]. [cf. Cyprian *ἔαρ*, 'blood.']

asāú, *see* 501 *and* **adas**.

ásta, *n.* home; **ástam**, *w.* **i**, **gam**, **yā**, go home; *esp.* of the sun [*see* 1092b], set. [prob. √**1as**: for mg, cf. **bhavana**.]

asta-māuna, *a.* having thrown aside *or* abandoned silence. [√**2as**.]

asti, *f.* being. [√**1as**.]

asthán [431], *n.* bone. [cf. *ὀστέον*, Lat. stem *ossi-*, **osti-*, nom. *os*, 'bone.']

a-sthāvara, *a.* not standing.

ásthi, *see* **asthán**.

a-spṛçant, *a.* not touching. [√**spṛç**.]

asmá [494], *pron. stem.* we, us. [cf. *ἡμεῖς*, Lesbian *ἄμμες*, 'we.']

asmád, *as stem in cpds* [494], our; *as pl. majestaticus*, my.

asmáka, *a.* of us; our. [**asma**, 516[4].]

á-svapant, *a.* not sleeping. [√**svap**.]

a-svastha, *a.* not well, ill; not self-contained, not master of one's self.

a-sveda, *a.* free from sweat.

√ **ah** (**āttha**, **āha**, **āháthus**, **-tus**, **āhús** [801a]). say; call; **āhus**, they say. [cf. Lat. *aio*, 'say,' *ad-ag-ium*, 'saw, proverb,' *nego*, 'say no.']

+**pra**, declare to be.

1 **áha**, *assev. particle.* certainly, of course; namely. [pron. root **a**: cf. 1104[3] end.]

2 **áha**, *for* **áhan** *in cpds.* [1209a, 1315a.]

á-hata, *a.* —1. not beaten; —2. (since Hindu washermen wet the clothes and pound them with stones) unwashed, of a garment, *i.e.* new. [√**han**.]

áhan, áhar, áhas [430a], *n.* day (as opp. to night), *e.g.* 92[16]; day.

ahám [491], *pron.* I. [cf. ἐγώ, Lat. *ego*, AS. *ic*, Eng. *I:* see 491 and **ma** etc.]

áhar, *see* **áhan.**

ahar-niça, *n.* day and night, νυχθήμερον; **-am**, *adv.* constantly. [**niçá**: 1253b.]

ahalyā, *f.* Ahalyā, Gautama's wife.

áhas, *see* **áhan.**

a-hastá, *a.* handless. [**hásta**, 1304a.]

ahaha, *excl. of joy or sorrow.* [1135a.]

a-hārya, *a.* not liable to be stolen.

ahāryatva, *n.* non-liability to be stolen. [1239.]

áhi, *m.* serpent; *esp.* the dragon of the sky, *often identified w.* the demon Vritra. [see under **agha**: cf. ἔχις, Lat. *anguis*, 'serpent'; ἔγχελυς, Lat. *anguilla*, 'eel.']

á-hiṅsā, *f.* non-injuring (any creature).

áhi-gopā [352], *a.* having the dragon as their keeper. [1302[1].]

ahivat, *adv.* as a dragon. [1107.]

ahi-hátya, *n.* the slaying of the dragon; the (victorious) fight with the dragon. [acct, 1272a, 1213c.]

á-hṛṇāna, *a.* not being angry. [√2 **hṛ**.]

aho, *excl. of astonishment, pleasant or unpleasant.* [1135a: euphony, 138f.]

aho-rātrá, *n.* day and night, νυχθήμερον. [**áhas** + **rátri**, 1253b: see **rātra.**]

á, *adv.* —1. hither, unto, *as prefix w. verbs of motion;* —2. *conjunctively*, thereto, besides; **ca** · · **á**, both · · and, 85[5]; —3. *asseveratively*, (up to, *i.e.*) quite, entirely, 73[20]; —4. *as prep., w. abl.:* hither from, all the way from; *and then* [293c], all the way to, until, 49[13], 64[14], 103[20], 105[6], 106[2]; as far as, 105[10]. [cf. Lat. *ā*, 'from,' which is not akin w. *ab*, 'from.']

ākará, *m.* —1. accumulation, abundance; —2. mine. [√3 **kṛ** + **ā**, q.v.]

√ **ākarṇaya** (**ākarṇayati**; **ākarṇita**; **ākarṇya**). listen; give ear to; hear. [denom. fr. the possessive adj. ***ākarṇa**, 'having the ear to, *i.e.* listening.']

ākarṣaka, *a.* attractive; —*f.* **-ikā** [1222d], Pleasanton, as name of a town. [√**kṛṣ** + **ā.**]

ākarṣikākhya, *a.* having the name **ākarṣikā**. [**ākhyā.**]

ākāra, *m.* make; shape; appearance. [√1 **kṛ** + **ā**: cf. **ākṛti.**]

ākāravant, *a. like the Eng.* shapely. [**ākāra.**]

ākāçá, *in Veda, m.; later, n.* free *or* open space; sky. [prop. 'outlook, clearness,' √**kāç** + **ā.**]

ākula, *a.* —1. bestrewn, covered, filled; —2. *fig.* confused; agitated. [√3 **kṛ** + **ā**, q.v.]

√ **ākulaya** (**ākulayati**). confuse; **ākulita**, at one's wit's end. [**ākula.**]

ákūta, *n.* intention. [√**kū** + **ā.**]

ákṛti, *f.* make; shape; appearance. [√1 **kṛ** + **ā**, 1157. 1d: cf. **ākāra.**]

ākhú, *m.* mold-warp; mouse. ['burrower,' √**khā** + **ā**, 1178a end.]

ākhyā, *f.* name; *at end of cpds*, having · · as name. [√**khyā** + **ā.**]

ākhyána, *n.* tale. [√**khyā** + **ā**, 1150.]

āgantavya, *grdv. see* √**gam** + **ā.**

āgantu, *m.* arrival; *and so, as in Eng.*, person arriving. [√**gam** + **ā**, 1161.]

āgamana, *n.* a coming hither; *w.* **punar**, a returning. [√**gam** + **ā.**]

ágas, *n.* sin. [orig., perhaps, 'a slip,' √**añj**: cf. ἄγος, 'guilt': different is ἅγος, see √**yaj.**]

ághṛṇi, *a.* glowing, beaming. [√2 **ghṛ**, 'glow,' + **ā**, 1158.]

āṅgirasá, *a.* descended from Angiras. [**áṅgiras**, 1208a.]

ācamana, *n.* the rinsing of the mouth. [√**cam** + **ā.**]

ācamanīya, *m.* dish for use in rinsing the mouth. [**ācamana**, 1215.]

ācāra, *m.* walk and conversation; conduct; usage; observance. [√**car** + **ā.**]

ācāryà, *m.* teacher, *esp.* of the Veda. [perhaps, 'the man of observances,' fr. **ācāra**, 1212d 4.]

ājarasám, *adv.* to old age. [from the phrase **á jarás-am.**]

ājarasáya, *adv.* to old age. [dat. (1113) formed fr. the preceding, as if that were acc. of **ājarasá.**]

ājí, *m.* race; contest; battle. [√**aj**, 1155: cf. ἀγ-ών, 'contest.']

ājñā, *f.* order; command. [√**jñā** + **ā**.]

ā́jya, *n.* clarified butter (for anointing, etc.); *cf.* **ghṛta**. [√**añj** + **ā**, see 100[20]: for mg, cf. Eng. noun *smear*, 'ointment,' and verb *smear*.]

ājya-çeṣa, *m. n.* rest of the clarified butter.

ājyāhutí, *f.* oblation of clarified butter. [**āhuti**.]

ā́ñjana, *n.* ointment. [√**añj** + **ā**: cf. Lat. *unguen*, 'ointment.']

āḍhyá, *a.* wealthy; rich. [perhaps fr. **arthya**.]

ā́t, *adv.* thereupon; **ā́d id**, then indeed. [lit. 'from that,' abl. of **á**, 1114a.]

ātithyá, *n.* hospitality. [**átithi**, 'guest,' 1211.]

ātma, *for* **ātman** *in cpds*, 1249a[2].

ātmaka, *for* **ātman** *in mg* 4 *at end of cpds* [1222, 1307]; *e.g.* **māra‿ātmaka**, murder-natured, murderous.

ātmán, *m.* —1. breath; —2. spirit; soul (*cf.* 84[8] N.), as principle of life and feeling; —3. self; *very often so used as a simple reflexive pron.* [514]; *e.g.*, myself, 36[16]; thyself, 26[15]; himself, 4[19]; *in genitive:* his, 17[16]; her, 46[5]; one's own, 21[18], 58[22]; —4. nature, character, peculiarity; *esp. at end of cpds, see* **ātmaka**; —5. the soul κατ' ἐξοχήν, the soul of the universe, 66[8]. [cf. ἀϋτμήν, 'breath'; ἀτμός, 'vapor'; AS. *ǣþm*, *ǣðm*, 'breath': for mg, cf. πνεῦμα and Lat. *anima*, 'breath, spirit.']

ātma-pakṣa, *m.* one's own party.

ātma-prabha, *a.* having his *or* their own splendor. [**prabhā**, 354.]

ātma-bhava, *m.* the coming into existence of one's self.

ātma-mā̃sa, *n.* one's own flesh.

ātmavát, *adv.* as one's self. [**ātma**, *i.e.* **ātman**: 1107.]

ātma-çakti, *f.* one's own power.

ātma-çoṇita, *n.* one's own blood.

ātma-saṁdeha, *m.* danger of one's self, personal risk.

ātma-hita, *n.* one's own welfare.

ātmāupamya, *n.* likeness to one's self, *i.e.* a putting one's self in another's place. [**āupamya**.]

ādara, *m.* respect, notice, care. [√2 **dṛ** + **ā**, 'regard.']

ādáhana, *n.* burning-place, place of cremation. [√**dah** + **ā**.]

ādāna, *n.* receiving. [√1 **dā** + **ā**, 'take,' 1150.]

ādi, *m.* —1. in-ception, beginning, 60[8]; **ādim ādatte**, he makes a beginning; **ādāv eva**, just before, just now; —2. *esp. at end of adj. cpds* [*see* 1302c 1]: · · **-ādi**, having · · as the beginning, *i.e.* · · and so forth; *or, the qualified noun being omitted, and the adj. cpd being used as subst.*, · · and so forth. [undoubtedly fr. √1 **dā** + **ā**, 'take,' 'a taking hold of, *i.e.* beginning,' 1155.2e: for mg, cf. Lat. *in-cipere*, Ger. *an-fangen*, 'take hold of, begin.']

ādika, *equiv. to* **ādi** *in use* 2. [1222, 1307.]

ādityá, *m.* —1. son of Aditi, name applied to the gods of the heavenly light, Varuna, Mitra, Aryaman, etc.; —2. Aditya, name of the sun-god, son of Aditi; the sun. [**áditi**, 1211.]

ādin, *a.* eating, devouring. [√**ad**, 1183[3].]

ādevana, *n.* gambling-place, 98[13]. [√1 **dīv**, 'play,' + **ā**.]

ādya, *a.* first; *equiv. to* **ādi** *in use* 2. [**ādi**, 1211.]

ā́dhipatya, *n.* sovereignty. [**ádhipati**, 1211[2] end.]

ādhṛṣya, *grdv.* to be ventured against; approachable. [√**dhṛṣ** + **ā**, 963d.]

ādheya, *n.* a placing, *esp.* of the sacred fire. [√1 **dhā** + **ā**, 'put,' 1213c.]

ā́dhvaryava, *n.* service of sacrificing priest. [**adhvaryú**, 1208c.]

ā́naḍuha, *a.* of a bull, taurine. [**anaḍúh**, weak form of **anaḍvah**, 404; 1208a.]

ānana, *n.* mouth; face. [prop. 'the breather,' √**an**: cf. ἠνεσ-, 'face,' in προσ-ηνής and ἀπ-ηνής, 'with face turned towards,' 'with face averted': for mg, cf. **nayana**.]

√ **āp** (**āpnóti**; **āpa**; **ā́pat**; **āpsyáti**; **āptá**; **ā́ptum**; **āptvā́**; **-ā́pya**; **āpyáte**; **ī́psati** [1030]; **āpáyati**). reach; win; get; bring upon one's self; —**āptá**: —1. having reached; extending over; *and so*, adequate, suitable, fit; —2. having reached, *i.e.* being near *or* intimate, *and so, as m.*,

a friend; —īpsitá, whom *or* what one desires to obtain, sought for, desired. [prob. for **ā-ap**, 108g, see **ápas**: cf. *ἤπιος*, 'approachable, friendly'; Lat. *ap-iscor*, 'reach,' *ap-ere*, 'seize, fasten'; *ἅπτω* (√*ἀφ* for *ἀπ*), 'fasten.']

+**abhi**, reach to a thing, attain; *desid.* strive to win; *caus.* cause to reach the mark, *i.e.* carry out fully, 96[12].

+**ava**, come upon, fall in with; obtain, acquire; take upon one's self; incur.

+**pra**, reach; arrive; come upon; catch; win, obtain, get; incur; —**prāpta**: reached, found, caught, obtained; reached, arrived, having come; —*caus.* cause to arrive at, bring to, 53[17]; **prāpaṇīya**, to be brought to, 53[15].

+**vi**, reach through, pervade, 66[9].

āpaṇa, *m.* market. [√**paṇ** + **ā**.]

āpad, *f.* misfortune. [lit. 'a getting into' (trouble), √**pad** + **a**: for specialization of mg, cf. **ārti**, and Eng. *ac-cident*, lit. 'a happening' (of trouble).]

ápas, *see* **áp**.

āpí, *m.* friend. ['one who has reached *or* stands near another' (cf. **āpta**), √**āp**: cf. *ἤπιος*, s.v. **āp**.]

āpta-dakṣiṇa, *a.* having *or* accompanied by suitable presents. [**dakṣiṇā**, 334[2].]

ābdika, *a.* annual; · · -**ābdika**, · · -ennial, lasting · · years. [**abda**.]

ābharaṇa, *n.* ornament (jewels, etc.). ['what is worn,' √**bhṛ** + **ā**: for mg, cf. *φᾶρος*, 'garment,' w. *φέρω*, and Ger. *Tracht*, 'dress,' w. *tragen*, 'wear.']

āmá, *a.* raw. [cf. *ὠμός*, 'raw'; Lat. *am-ārus*, 'bitter.']

āmaya, *m.* injury; disease. [caus. of √**am**.]

āmayitnu, *a.* sickening. [caus. of √**am**, 1196b.]

āmiṣa, *n.* flesh. [cf. **āmá** and **ámis**.]

āmiṣāçin, *a.* flesh-eating. [**āçin**.]

ámis, *n.* raw flesh; flesh. [cf. **āmá**.]

āmóda, *a.* gladdening; *as m.* fragrance. [√**mud** + **ā**.]

āyátana, *n.* foot-hold; resting-place; *esp.* place of the sacred fire, fire-place. [√**yat** + **ā**.]

áyata-locana, *a.* having long eyes. [√**yam** + **ā**.]

āyasá, *a.* metallic, of iron; *as n.* metal, iron. [**áyas**, 1208a.]

āyāma, *m.* *like Eng.* extent, *i.e.* length. [√**yam** + **ā**, 'extend.']

āyú, *a.* active, lively. [√**i**, 1178a: prob. akin are *ἠύς*, **ἠϝύ-ς*, *ἐύς*, 'active, doughty, mighty,' *εὐ-*, 'strongly,' *εὖ*, generalized, 'well': for mg of **āyú**, cf. the phrase "full of *go*."]

áyudha, *n.* weapon. [√**yudh** + **ā**.]

áyuṣmant, *a.* having life *or* vitality; long-lived; old. [**áyus**, 1235a.]

áyus, *n.* (activity, liveliness, *and so*) life; vitality; *personified as a genius*, Ayus, 85[18]; period *or* duration of life; long life; (*like Eng.* life, *i.e.*) living creatures. [√**i**, 1154, cf. **āy-ú**: cf. *αἰ-ών*, Lat. *ae-vu-m*, AS. *ǣw*, *ǣ*, 'life-time, time'; AS. *āwa*, *ā*, Eng. *aye*, 'ever'; AS. *ǣf-re*, Eng. *ev-er*.]

āraṇyaka, *a.* pertaining to the wilderness; *as n.* forest-treatise (to be read in the solitude of the wilderness — *Whitney*, *p.* xvi.). [**áraṇya**, 1222e.]

ārādhana, *n.* the gratifying, propitiation, service. [√**rādh** + **ā**, caus.]

ārogya, *n.* *lit.* diseaseless-ness, *i.e.* health. [**aroga**.]

āroháa, *m.* the swelling hips *or* buttocks of a woman. [prop. 'the seat' on which a child is carried astride by its mother, √**ruh** + **ā**, 'get upon, take one's seat upon': see **aṅka** and cf. the words of an ogress, MBh., **āruha mama çroṇim, neṣyāmi tvām vihāyasā**, 'get upon my hip, I will carry thee through the air.']

árta, *a.* visited, *esp.* by trouble; afflicted; stricken; distressed. [√**ṛ** + **ā**, q.v.: for mg, cf. American slang phrase *gone for*.]

árti, *f.* a visitation (of evil), *i.e.* trouble, misfortune, *see* 93[15] N. [√**ṛ** + **ā**: for mg, cf. **ārta** and **āpad**.]

ārdrá, *a.* wet.

ārdrá-vāsas, *a.* having wet garments.

árya, *a.* belonging to the faithful, *i.e.*, *as m.*, man of one's own tribe, an Aryan, as designation of a man of the Vedic Indian tribes; *as adj.* Aryan; noble; reverend (used in respectful address). [**aryá**, 1208f: cf. Avestan *airya*, 'Aryan'; New Persian, *īrān*, 'Persia'; Hdt. vii. 62, *οἱ Μῆδοι ἐκα-*

λέοντο πάλαι Ἄριοι; Keltic nom. *eriu*, acc. *erinn*, name of Ireland; Eng. *Ir-ish*: cf. **arí, aryá.**]

ālasya, *n.* sloth. [**alasa.**]

ālasya-vacana, *n.* sloth-dictum, as designation for the ignava ratio *or* fatalist's argument.

ālāpá, *m.* talk; conversation. [**√lap + ā.**]

ālokana, *n.* the beholding. [**√lok + ā.**]

āvá, *pron. stem*, 491.

āvís, *adv.* forth to sight, in view; *w.* **kṛ**, make visible. [1078.]

āvṛ́t, *f.* a turning. [**√vṛt + ā.**]

āça, *m.* food. [**√2 aç**, 'eat.']

āçayá, *m.* lying-place; abode. [**√çī + ā.**]

āçás, *f.* wish, hope. [**çaṅs + ā.**]

āçā́, *f.* hope. [younger form of **āçás.**]

ā́çā, *f.* region; quarter (of the sky). [specialized from 'place, objective point, that which one reaches,' **√1 aç**, 'reach.']

āçāvant, *a.* hopeful. [**āçā́.**]

āçin, *a.* eating, *in cpds.* [**√2 aç**, 1183^{2}.]

āçís [392], *f.* wish *or* prayer, *esp.* for good. [**√çās + ā**, 639, 225^{2}: cf. **praçís.**]

āçīr-vāda, *m.* expression of a (good) wish, *i.e.* a benediction. [**āçís**, cf. 392.]

āçīrvādābhidhānavant, *a.* containing a designation of a benediction. [**āçīr-vāda + abhidhāna**, 1233.]

āçú, *a.* swift. [cf. ὠκύ-ς, 'swift'; Lat. *ōc-ior*, 'swifter.']

āçcarya, *n.* wonder; prodigy.

āçrama, *m.* —1. (place of self-castigation, *i.e.*) hermitage; —2. stadium in a Brahman's religious life (of which there are four: that of the student *or* **brahmacārin**, that of the householder *or* **gṛhastha**, that of the hermit *or* **vānaprastha**, and that of the beggar *or* **bhikṣu**), *see* 65^{3} N. [**√çram + ā.**]

āçraya, *m.* that on which anything leans *or* rests; support; refuge; protection; authority. [**√çri + ā.**]

āçraya-bhūta, *a.* having become a protection, *i.e.*, *as m.*, protector. [1273c.]

ās, *excl. of joy or of displeasure.* ah!

√ ās (**ā́ste** [628], **ā́sīna** [619^{3}]; **āsā́ṁ cakre**; **ā́siṣṭa**; **āsiṣyáte**; **āsitá**; **ā́situm**; **āsitvā́**; **-ā́sya**). —1. sit; seat one's self; settle down, 93^{1}; —2. abide; dwell, 85^{19}; stay; remain; continue, 64^{14}; —3. *w. ppl.* [1075c], continue (doing anything), keep on, $32^{14,18}$. [cf. ἧσ-ται, 'sits'; Lat. *ānus*, **ās-nu-s*, 'seat, buttocks'; Old Lat. *āsa*, Lat. *āra*, 'family-seat, hearth, altar.']

+ adhi, take one's place in, *i.e.* visit, 49^{16}; get into (shoes), *i.e.* put on, 45^{17}.

+ upa, sit by (in sign of readiness to serve), wait upon (a command), 92^{4}; sit by (expectantly), sit waiting for, 91^{4}.

+ pary-upa, sit around, surround, 2^{7}.

āsana, *n.* sitting, 4^{12}; seat. [**√ās.**]

āsāra, *m.* (*like Eng. colloq.* a pour, *i.e.*) pouring rain. [**√sṛ + ā**, 'run.']

āsurá, *a.* demonic; *as m.* demon. [**ásura**, 1208f.]

āsécana, *n.* cavity (into which one pours). [**√sic + ā.**]

āsecanavant, *a.* having a cavity, hollow. [**āsecana.**]

āhati, *f.* blow. [**√han + ā**, 1157^{1} and 1d.]

āhanás, *a.* swelling, fermenting, foaming.

āhávana, *n.* oblation. [**√hu + ā.**]

āhavanīya, *a.* of *or* for the oblation; *w.* **agni**, oblation-fire; *as m.*, *without* **agni**, oblation-fire (the one that receives the oblation), *see* 102^{2} N. [**āhavana**, 1215.]

āhāra, *m.* the taking to one's self (of food), eating; what one takes, *i.e.* food. [**√hṛ + ā.**]

āhāra-dāna, *n.* giving of food.

āhāra-parityāga, *m.* relinquishment of food.

āhārādi, *n.* food and so forth. [**ādi**, 1302c 1.]

āhārārthin, *a.* seeking food. [**arthin.**]

ā́hitāgni, *a.* having a set *or* established fire; *as m.* one who is keeping alive a sacred fire. [**āhita**, **√1 dhā + ā**, 'set': 1299a.]

ā́huti, *f.* oblation, offering (used both of the act and of the thing offered); *cf. the later word* **homa**. [**√hu + ā**: w. -**huti**, cf. χύ-σι-ς, 'a pouring.']

āhvāna, *n.* call; invitation. [**√hū** or **hvā + ā.**]

i, *pron. root*, *see* **idam** *and* 502^{3}.

√ i (**éti** [612]; **iyā́ya**, **īyús** [783b²]; **eṣyáti**; **itá**; **étum**; **itvā́**; **-ítya**). —1. go; go

to *or* towards; come; enter; —2. move on, 86[12]; pass; —3. go to, *i.e.* attain (a thing *or* condition); —íyase [1021[2]], goest hither and thither, 90[15]; —īmahe [1021[2]], (*like Ger.* an-gehen) we approach with prayers, beseech. [w. **i-más**, cf. ἴ-μεν, Lat. *i-mus*, 'we go'; Goth. *i-ddja*, AS. *eode*, 'went'; radically akin, perhaps, is AS. *gān* (stem *gā* for **ga-i*, *ga-* being the inseparable prefix), Eng. *go*, Ger. *gehen*: see also **āyú, áyus.**]

+**ati**, go beyond *or* past *or* over; overwhelm; transcend; leave behind, get rid of, 68[9]; escape.

+**adhi**, come upon, notice; take notice, 87[18]; —*middle* **adhīté** [612 note], go over for one's self, repeat, learn, read; *ppl.* **adhīta**: *w. act. mg*, learn-ed, 18[6]; *w. pass. mg*, learnt, 21[15]; —*caus.* **adhyāpáyati** [1042e], cause to learn, teach.

+**upa‿adhi**, *in* **upādhyāya.**

+**anu**, go along *or* after; accompany; *ppl.* **anvita**, accompanied by, endowed *or* filled *or* connected with.

+**sam-anu**, *the same.*

+**antar**, go within; retire, withdraw.

+**apa**, go off; slink away.

+**abhi**, go unto; become embodied in.

+**ava**, approach.

+**ā**, come near *or* unto *or* hither; *w. the adv.* **punar**, go back.

+**abhy-ā**, approach, go near.

+**upa‿ā**, come unto.

+**sam-ā**, come near to together; assemble.

+**ud**, go up, rise (of the sun).

+**upa**, go unto; fall to the lot of; *ppl.* **upeta**, gone unto, attended by, provided with.

+**sam-upa**, come hither.

+**ni**, go into *or* in; *cf.* **nyāya.**

+**parā**, go away *or* forth; depart.

+**anu-parā**, go forth along (a path).

+**vi-parā**, go away separately.

+**pari**, circumambulate; walk round (the fire).

+**pra**, —1. go forward *or* onward, 83[11]; *esp.* go forth out of this world, *and so* (*like Eng.* depart), die; **pretya**, after dying, *i.e.* in the other world (*opp. of* **iha**); **preta**, dead; —2. come out, stick out, be prominent.

+**prati**, go against, withstand; go back to; recognize, 98[16]; **pratīta**, recognized, approved.

+**vi**, go asunder; separate; disperse, 83[15]; spread one's self over, *i.e.* pervade, 72[2]; **vīta**, *at beg. of cpds*, having departed ··, *i.e.* free from ··.

+**sam**, come together; assemble.

icchā, *f.* wish; desire; inclination. [√**liṣ**, 'seek': cf. AS. *ǣsce*, 'an asking.']

ij, *vbl.* sacrificing, *in* **ṛtv-ij.** [√**yaj**, 252.]

ijyā, *f.* sacrifice. [√**yaj**, 252.]

itara [523], *pron. a.* other; the other; another; other than, *i.e.* different from, *w. abl.* [pron. root **i**, 502[3]: cf. Lat. *iterum*, 'another time.']

itás, *adv.* —1. *used like the abl. of a pron.* [1098c[2]], 24[18]; —2. from this (place), from here; here; from this (world), 5[8]; **itas tatas**, here and there; —3. from this (time), now, 41[8]. [pron. root **i**, 502[3].]

iti, *adv. see* 1102a. —1. in this way, thus; so; **iti devā akurvan**, thus the gods did, 96[9]; —2. *used w. all kinds of quotations made* verbis ipsissimis: **tathā‿ity uktvā**, upon saying "Yes," 4[2]; **sa pṛṣṭavān kāu yuvām iti**, he asked, "Who are ye," 45[5]; **evam astu iti tāu dhāvitāu**, with the words, "So be it," the two ran off, 45[16]; *so* RV., 85[12]; *so* MS., 92[15]; **ity ākarṇya**, on hearing (so, *i.e.*) the preceding çlokas, 17[16]; *cf.* 18[10]; —2a. *designating something as that which was, or under the circumstances might have been said or thought or intended or known, sometimes* (46[16]) *preceding it, but usually following it*: **martavyam iti**, at the thought, "I must die," 29[9]; **gardabho 'yam iti jñātvā**, recognizing (the fact), "This is an ass," 34[20]; —2b. *interr. in place of the exact quotation:* **kim iti**, alleging *or* intending what, under what pretext, with what intention, 30[4], 41[5]; —2c. *used in giving an authority:* **iti dhāraṇā**, so (is) the rule, 62[17]; **ity eke**, so some folks (say), 101[9]; —2d. *used in citing a Vedic verse by its first word* (60[13]) *or words* (98[20], etc.); —2e. *at the end of a section or book* (*cf.* **atha**), here endeth, 4[4]; —2f. *w. verbs*

of naming, considering, etc., the predicate, marked by **iti**, *-is nom., sometimes acc. — both constructions at* 61[22]; **damayantī iti viçrutā**, known as *or* named "D.," 6[3]; —**3.** *used to include under one head or as in a list several separate objects*, 21[7], 100[8], 105[7]; —**4. evam** *superfluously added*, 61[12]; **iti** *doubled*, 60[11]; —**5. iti ha** = **iti**, 12[8], 61[18]. [pron. root **i**, 1102a: cf. Lat. *itidem*, 'just so.']

itihāsá, *m.* story, legend. [agglomeration of **iti ha āsa**, 'thus, indeed, it was': 1314b.]

itthā́ (*V. only*) *and* **itthám**, *adv.* in this way; so; **kíṁ ta itthā́**, how does this happen thee? 73[5]. [adverbs made from the acc. sing. neut., **i-d**, of the pron. root **i**, see 1101: cf. Lat. *itā* and *item*, 'so.']

ity-ādi, *at end of possessive adj. cpds used substantively*, that which has "· · ·" as its beginning, *i.e.* "· · ·" and so forth. [see 1302c 1 end.]

id, *V. pcl.* just; exactly; even; *emphasizing the preceding word and to be rendered by laying emphasis on that word.* [acc. of pron. root **i**, 1111a: cf. Lat. *i-d*, 'it.']

1 **idám** [501-2 — *forms made from four stems*, **a** *and* **aná**, **i** *and* **imá**, *those from* **a** *being often unaccented, see* 74[9] N.], *pron.* this, this here, τόδε, *e.g.* 20[9], 86[10], 87[8]; *contrasted w.* **asāu**, 'that one,' 103[7]; **asmin loke**, in this world, 66[12]; *without* **loke** *and contrasted w.* **amutra**, 103[8]; **idaṁ viçvam bhuvanam**, this whole world, 85[12]; **idaṁ sarvam**, this entire (world), 63[21]; *so* 66[19]; *so* **idam**, τὸ πᾶν, 56[15, 17]; **iyam pṛthivī**, this earth, 10[10]; **iyam** *alone*, this earth, 93[1, 2]; —*refers very often, like* τόδε, *to something following* (*just as* **etad** *and* ταῦτα *to something preceding*), *e.g.* 13[22], 26[7], 45[14], 51[6]; *occasionally refers to something immediately preceding, e.g.* 10[17], 24[9], 74[12], 79[4]; —*joined w. pronouns:* **ko 'yam āyāti**, who comes here? 27[12]; **yo 'yaṁ dṛçyate**, which is seen here, 46[17]; **mām imam**, me here, 76[16]; *nom. to be rendered* here is *or* are, 56[1], 4[21]; **imāu vātas**, blow hither, 90[12]. [cf. Lat. *i-d*, Goth. *i-ta*, Ger. *es*, 'it.']

2 **idám**, *adv.* now, 86[19]; here, 80[9], 96[9]. [1111a: cf. 502.]

idā́nīm, *adv.* now. [pron. root **i**, 1103b.]

√ **idh** *or* **indh** (**inddhé** [694]; **īdhé** [783b]; **áindhiṣṭa**; **indhiṣyáti**; **iddhá**; **-ídhya**). kindle. [cf. *αἴθ-ω*, 'burn'; Lat. *aed-e-s*, 'fire-place, hearth, dwelling' (cf. *stove* and Ger. *Stube*, 'room'); *aestus*, **aid-tu-s*, 'heat'; AS. *ād*, 'funeral pile'; *āst*, Eng. *oast*, 'kiln for drying hops *or* malt.']

+ **sam**, kindle, *trans. and intrans.*

idhmá, *m.* fuel. [√**idh**, 1166: for mg, cf. Eng. *kindlings*.]

idhma-citi, *f.* fuel-pile.

√ **in** (**in-ó-ti**, *prop.* **i-nó-ti** [713]). drive; force; *in* **enas**. [cf. √**inv**.]

índra, *m.* Indra, name of a Vedic god; *in the later language*, the best of its kind, chief, prince. [none of the numerous proposed derivations is satisfactory.]

índra-purogama, *a.* having Indra as leader, preceded by Indra. [1302c 2.]

indra-loká, *m.* Indra's world, heaven.

índra-çatru, *a.* having Indra as his conqueror. [1302.]

indra-senā́, *f.* Indra's missile weapon; personified as his bride, RV. x. 102. 2; *hence*, name of a woman, *see* 16[11] N.; —*m.* **-a**, name of a man, *formed as a mere pendant to the fem.* [**índra** + 1 **sénā**.]

indrāgnī́, *m.* Indra and Agni. [**índra** + **agní**: acct, 1255b.]

índrā-bṛhaspáti, *m.* Indra and Brihaspati. [acct, 1255a.]

indrāyudha, *n.* Indra's weapon, the rainbow. [**āyudha**.]

indriyá, *a.* belonging to Indra; *as n.* —**1.** the quality pertaining especially to Indra, *i.e.* great might, power, 73[18], 97[6]; —**2.** *in general*, one of a man's powers, *i.e.* a sense *or* organ of sense. [**índra**, 1214b.]

√ **indh**, *see* **idh**.

√ **inv** (**ínvati**). drive; send. [secondary root from **i**, 749b, 716: cf. **in**.]

imá, *pron. stem, see* **idam**.

iyacciram, *adv.* so long. [**iyant** (1249a) + **ciram**.]

íyant [451], *a.* so great; so much. [fr. pron. root **i**, 502.]

iras, *n.* ill-will; anger; *assumed as basis of the following denom.* [√**ṛ**, 'go for' in hostile sense: cf. Lat. *īra*, 'anger.']

√ **irasya** (**irasyáti**). be evil disposed. [**iras**, 1058.]

irasyá, *f.* ill-will; wrath. [√**irasya**, 1149[6]: cf. **īrṣyā**.]

íriṇa, *n.* a run *or* runlet; gulch; gullied *and so* desert land. [√**ṛ**, 1177b: for mg, cf. Provincial Eng. *run*, 'brook.']

iva, *encl. pcl.* —1. as; like; —2. *used to modify a strong expression*, in a manner; so to speak, 56[16]; as it were, 1[10]; perhaps; almost, 34[13]; —3. *sometimes* (*like* **eva**), just, quite; **nacirād iva**, right soon. [pron. root i, 1102b.]

√ **1 iṣ** (**icchati** [753]; **iyéṣa**, **iṣús** [783b]; **āiṣīt**; **eṣiṣyáti**; **iṣṭá**; **éṣṭum**; **-íṣya**). seek; desire; *esp. w. inf.* [981[3]]; *pass.* be desired; be approved *or* recognized, *and so* pass for, 59[18]; **iṣṭá**, desired, *i.e.* desirable, 1[4]. [radical mg, 'go, go for,' √2 **iṣ** being merely a causative of √1 **iṣ**: cf. ἵμερος, *ἴσμερος, 'desire'; w. **icchā**, 'desire,' cf. AS. *ǣsce*, 'petition,' whence *āscian*, Ger. (*h*)*eischen*, Eng. *ask*: **icchati** for ***is-skati**, cf. √**vāñch**.]

+**anu**, seek after.

+**abhi**, seek for; *ppl.* **abhīṣṭa**, desired, dear, 21[18].

√ **2 iṣ** (**iṣáyati** [1042a[2]]; *also* **íṣyati** [761c]; **iyéṣa**, **iṣús** [783b]; **iṣitá**; **íṣayitum**; **-íṣya**). send; set in swift motion; impel, 74[19]. [caus. of √1 **iṣ**, q.v.]

+**pra**, —1. **preṣáyati**: send forth; send, *e.g.* 9[10]; —2. **préṣyati**: drive forth, impel; start up (*e.g.* game); **prāiṣam** [970a] **āicchan**, sought to start up, 93[16]; *and so* —3. **préṣyati**: call upon *or* summon (*technical term used of the chief priest's calling upon another to begin a text or action*), 103[6].

íṣ, *f.* refreshment; strength; vigor; *w.* **ūrj**, drink and food, *like Ger.* Kraft und Saft.

iṣá, —1. *m.* = **íṣ** [399]; —2. *as a.* vigorous, fruitful.

íṣu, *m. f.* arrow. [√2 **iṣ**, 'send': cf. ἰός, *ἰσός, 'arrow.']

1 **iṣṭá**, *see* √1 **iṣ**, 'desire.'

2 **iṣṭá**, —1. offered; —2. *as n.* offering, sacrifice, holy work. [√**yaj**, 252.]

íṣṭakā, *f.* brick used in the sacred fire-pile. [2 **iṣṭá**.]

iṣṭa-lābha, *m.* acquisition of a desirable object. [1 **iṣṭá**.]

iṣṭā-pūrtá, *n.* what is offered (to the gods) and bestowed (upon them), *i.e.* what a man offers to the gods for his benefit after death, *and so, by metonymy*, such fruit of these offerings as can come to him, 83[13] N. [2 **iṣṭá**, 247, 1253b.]

íṣṭi, *f.* sacrifice (simple offering of butter, fruit, etc.), 101[6]. [√**yaj**, 252, 1157. 1a.]

ihá, *adv.* here, *opp. of* **atra** (87[1]) *and* **amutra** (64[6]); hither, 9[2]; here on earth, *ici bas*, 27[2]; *opp. of* **pretya** (√i), 59[2], 58[17]; in this book, 17[6]; *w. loc.* [*cf.* 1099[4]], **iha samaye**, in this case, 41[10], 42[15]. [pron. root i, 1100a.]

√ **īkṣ** (**íkṣate**; **īkṣā́ṁ cakre**; **áikṣiṣṭa**; **īkṣiṣyáte**; **īkṣitá**; **íkṣitum**; **īkṣitvá**; **-íkṣya**; **īkṣyáte**). look; look at; see; behold. [desid. of √***aç**, 'see,' contained in **ak-ṣán**, 'eye,' etc., 108g: see **akṣán**.]

+**apa**, look off to (*like Ger.* es absehen auf); regard; expect.

+**ava**, look after; look after one's self, *i.e.* look behind *or* around.

+**upa**, *w. two mgs, like Eng.* overlook: —1. look over, *i.e.* inspect; *and* —2. (*more commonly*) look beyond, *i.e.* neglect.

+**nis**, look out *or* after; contemplate.

+**pari**, look about one; investigate; consider.

+**vi**, look; look on; **vīkṣita**, beheld.

+**sam**, look upon; behold; perceive.

íkṣaka, *m.* beholder; spectator. [√**īkṣ**, 1181.]

īkṣaṇa, *n.* a look; glance. [√**īkṣ**.]

√ **īṅkh** (**íṅkhati**, **-te**; **īṅkháyati**, **-te** [1041[2]]). move unsteadily.

+**pra**, rock *or* pitch onward.

√ **īḍ** (**íḷe**, **íḷiṣe**, **íṭṭe** [628, 630]; *perf.* **īḷé**; **īḷitá**). supplicate; call upon; praise. [Whitney, 54.]

íḍya, *grdv.* to be praised. [√**īḍ**, 963[2] and d: pronounced **íḷia**, Whitney, 54.]

īdṛ́ça, *a.* of this sort; such. [502 end, and 518.]

īpsitá, *a.* desired to be obtained; desired. [desid. of √āp, 1030.]

īm, *encl.* —**1.** *as acc. s. of pron. root* **i**, him, her, it; him, 79[7]; —**2.** *indef.*, **yá īm**, *quicunque*, RV. x. 125. 4; —**3. ká īm**, who pray? 77[18]; —**4.** *to avoid hiatus: between* **átha** *and* **enam**, 84[5,6]. [see 1111a and 502 end.]

√ **īr** (**īrte** [628]; **īrṇá**; **īráyati**, **-te**; **īritá**). set one's self in motion; —*caus.* set in motion; cause to go forth, *i.e.*: —**1.** bring into existence; —**2.** utter (a sound), 14[23]. [near akin w. √ṛ.]

+**ud**, rise up; *caus.* rouse; send out; utter; announce, 53[16].

+**sam-ud**, *caus.* utter, declare.

+**pra**, *caus.* drive *or* steer onward (ship).

+**sam**, *caus.* bring together, *i.e.* into shape *or* being; create, 75[6]; **sameriré**, established (as an ordinance), *instituerunt*, 88[5] N.

īrṣyá, *f.* ill-will; envy; jealousy. [contracted fr. **irasyá**, q.v.: cf. **çirṣ-an** and **çiras**.]

√ **īç** (**īçe** [628]; **īçiṣyáti**). own, be master of, *w. gen.* [cf. AS. *āg-an*, 'possess,' Eng. *owe*, 'possess' (so Shakespere often), 'possess another's property, be in debt'; thence the participial adj. *āgen*, Eng. adj. *own*, 'proprius'; thence the denom. *āgnian*, Eng. verb *own;* further, to *āh*, preterito-present of *āgan*, is formed a secondary past tense, *āhte*, 'possessed,' Eng. *ought*, 'possessed' (so Spenser), 'was under obligation.']

īçá, *m.* master; lord. [√īç.]

īçvará, *m.* master; lord; prince; rich man, 22[2]. [√īç, 1171a.]

√**īṣ** (**īṣate**; **īṣé**; **īṣitá**). hasten from, flee before, *w. abl.* [if not desid. of √i (108g[1] end), perhaps akin w. √1 **iṣ**, orig. 'go.']

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u, *Vedic encl. copula.* —**1.** and; also; further; *used in one (oftenest the latter) of two clauses or sentences containing things alike or slightly contrasted (e.g.* 78[14], 79[9]*), esp. in anaphora (e.g.* 79[5], 90[9]*)*; —**2.** now, straightway, *w. verbs present and past and w. imperatives or imperative subjunctives*, 71[10], 85[13], 86[5], 87[8]; *often followed by* **sú**, right soon; —**pragṛhya** [*see* 1122a[2], 138c] *when combined with* **átha** (90[16]), **úpa** (78[14]), **mā́** (87[8]); *for* 83[9] *and* 84[11], *see notes;* —**3.** *in classical Skt. only w.* (**atha**, **kim**, *and*) **na**, and not, 21[14], 27[17].

u-kāra, *m.* the sound **u**. [Whitney, 18.]

uktá, *see* √**vac**.

ukti, *f.* expression; declaration, 53[16]. [√**vac**, 1157. 1a.]

ukthá, *n.* utterance, *esp.* of devotion; praise; hymn of praise; invocation. [√**vac**, 1163a.]

uktha-várdhana, *a.* strengthening, *i.e.* refreshing *or* delighting one's self with hymns of praise. [acct, 1271.]

√ **ukṣ** [252] *or* **vakṣ** (**ukṣáti**, **-te**; **āúkṣīt**; **ukṣiṣyáti**; **ukṣitá**; **-úkṣya**). sprinkle; besprinkle; drop, *intrans.*, 75[7]. [secondary form (108g end) of √ *uj or ug: cf. *ὑγ-ρός*, 'wet'; Lat. *ūvens* (*ugvens*) *caelum*, 'the dropping sky'; w. **ukṣán**, 'besprinkler, impregnator, bull,' cf. Goth. *auhsa*, 'bull,' Eng. *ox*, and for mg, √**vṛṣ**.]

+**pra**, sprinkle before one by way of consecration.

ugrá, *a.* mighty; exceedingly strong; terrible. [√**vaj**, 252, 1188; see **ójas**.]

ugrá-çāsana, *a.* having a terrible way of ruling; *as m.* a strict ruler. [1298a.]

√ **uc** (**úcyati** [*only w. preps*]; **uvóca** [783b], **ūcivā́ṅs** [803]; **ucitá**). be pleased; be wonted; **ucitá**: —**1.** with which one is pleased; proper; suitable; —**2.** accustomed.

uccá, *a.* lofty; **uccāís**, *adv.* [1112c], high; *of sound*, loud. [fr. **uccā́**, adv. instr. (1112e) of **údañc**.]

uccaya, *m.* heap, pile, collection. [√1 **ci** + **ud**, 'heap up.']

uccārá, *m.* evacuation; excrement. [√**car** + **ud**.]

uccāvacá, *a.* high and low; various; diverse. [**ud** + **ca** w. **ava** + **ca**, 1314b.]

ùcchiṣṭa, *ppl.* left; *as n.* leavings, *esp.* of a sacrifice *or* of food. [√**çiṣ** + **ud**.]

ucchedin, *a.* destroying. [√**chid** + **ud**.]

ujjayinī, *f.* Oujein, name of a city, Ptolemy's Ὀζήνη. [fem. of **ujjayin**, 'victorious,' √**ji** + **ud**, 1183[3]: of like mg are Νικό-πολις and *Cairo*.]

√ uñch (úñchati, uñcháti; úñchitum). sweep together, glean. [for *unsk, *vansk, orig. 'wipe, *or* whisk, *i.e.* sweep': cf. AS. *wascan*, 'wash,' Eng. *wash* and *whisk*.]
+**pra**, wash away; wipe out, 28[2].

úñçiṣṭa, *same as* ucchiṣṭa.

utá, *conj.* and; also; even; *connecting words, clauses, and sentences; repeated:* uta ·· uta ·· (uta), both ·· and ·· (and); *at beg. of verse*, 78[12]; —uta vā: or even, 87[20]; or, 84[14] (*cf.* atha, 6); apy uta, also.

utkarṣa, *m.* elevation. [√kṛṣ + ud.]

uttamá, *a.* —1. up-most; highest; best, *esp. at end of cpds;* excellent; chief; —2. (out-most, *i.e.*) ut-most; extreme; last (*see* 67[6] N.), 99[20]. [úd, 'up, out,' 473.]

uttamagandhāḍhya, *a.* rich in excellent odors, 15[19]. [uttama-gandha + āḍhya.]

uttamādhamamadhyama, *a.* highest and lowest and midmost; best and worst and middling. [uttama + adhama + madhyama, 1257.]

úttara [525[2]], *a.* upper; higher; —1. being above, (*opp.* adhara) 70[18]; having the upper hand, victorious, 81[21]; —2. northern (on account of the Himālayas, *cf.* udañc); ā‿uttarasmāt, as far as the north (side), 105[10]; —3. the left (because in prayer the face is turned eastward: *cf.* dakṣiṇa), 99[22]; —4. (*like* ὕστερος) the latter (*opp.* pūrva); later; following, 99[22]; -am, *as adv.* finally, last, 104[12]; —5. *as neuter subst.* the final element of a phrase of salutation, 60[3]; —6. answer, retort. [úd, 473: cf. ὕστερος, 'latter'; Eng. comp. *ut-ter*, 'outer.']

uttaratás, *adv.* northward; to the north of; *w. gen.* [1130], 105[13]. [uttara.]

uttara-dāyaka, *a.* giving answer; contradicting.

uttara-paçcima, *a.* north-westerly.

uttara-purastāt, *adv.* north-east of; *w. gen.*, 1130.

úttara-loman, *a.* having the hair above, with the hairy side up.

uttarā́, *adv.* northerly. [úttara, 1112e, 330[4].]

uttarā-patha, *n.* the northerly way; the north country.

úttareṇa, *adv.* northerly; north of, *w. acc.* [1129], 102[5]. [uttara, 1112c.]

uttarottara, —1. *a.* higher and higher [1260]; -am, *as adv.* more and more, 24[3]; —2. *as n.* answer to an answer [1264]; wordy talk, 24[9]. [uttara + uttara.]

utthā, *see* 233a.

utpala, *n.* a Nymphaea, *i.e.* water-lily *or* lotus. [√paṭ + ud.]

utpādana, *n.* procreation. [caus. of √pad + ud.]

utphulla, *a.* wide open. [√phal + ud, 958.]

utsavá, *m.* —1. an undertaking, beginning; —2. feast-day, festival, 25[4], 40[18]. [√2 su + ud, 'set a-going'; but the development of 2 from 1 is not clear.]

úd, *prefix. never used alone;* up, up forth, out. [cf. AS. *ūt*, Eng. *out:* see uttara, uttama.]

√ ud *or* **und** (unátti; unná, uttá; -údya). —1. spring; boil *or* bubble up; flow; —2. wet, bathe. [cf. Lat. *und-a*, 'wave'; w. ud-an, 'water,' cf. ὕδ-ωρ, Eng. *wat-er;* w. ud-ra, 'otter,' cf. ὕδ-ρα, 'water-snake,' Eng. *otter*.]
+**sam**, flow together; wet.

uda, *n.* water. [√ud.]

udaká [432], *n.* water. [√ud.]

uda-kumbhá, *m.* water-jar; jar with water.

udag-ayaná, *n.* north-course (of the sun), *or* the half-year from the winter to the summer solstice. [udañc.]

údagdaça, *a.* having the seams upward. [udañc + daçā, 'fringe, border, seam.']

udaṅ-mukha, *a.* having the face to the north. [udañc, 1249a, 161.]

údañc [409b], *a.* directed upward; directed northward (on account of the Himālayas), *cf.* uttara), northerly; *in cpds,* udak, 1249a. [ud + añc, 407.]

udayá, *m.* a going up; rising (of the sun). [√i (1148.1a) + ud.]

udára, *n.* belly. [orig., perhaps, 'rising, swelling,' √ṛ + ud: for mg, cf. the relation of *belly* to AS. *belgan*, 'swell.']

udārá, *a.* (*like Eng.* exalted, *i.e.*) noble, excellent. [√ṛ + ud, 'rise.']

udāra-carita, *a.* of noble behavior.

uditá, *see* √**vad**; **úd-ita**, *see* √**i**.
údīcī, *see* 407[3], 409b.
udumbalá, *a.* brown.
uddiçya, at, towards, *see* √**diç**.
uddhata, *see* 163 *and* √**han**.
údbāhuka, *a.* having the arms out *or* extended. [**ud** + **bāhu**, 1305, 1307.]
udya, *grdv.* to be spoken *or* pronounced. [√**vad**, 1213c end, cf. 963c.]
udyama, *m.* raising (of the hands to work); exertion. [√**yam** + **ud**.]
udyā́na, *n.* —1. a walking out; —2. (place for walking out, *i.e.*) garden, park. [√**yā** + **ud**, 1150.]
udyoga, *m.* undertaking; exertion. [√**yuj** + **ud**, 216. 1.]
udyogin, *a.* active; energetic. [**udyoga**.]
udvigna-manas, *a.* having a terrified mind, distressed. [√**vij**.]
unmatta-darçana, *a.* having a frantic look. [√**mad** + **ud**.]
unmārga, *m.* by-way, evil way. [**ud** + **mārga**.]
unmārga-gāmin, *a.* going in evil ways.
úpa, —1. *vbl prefix.* to, unto, toward; *opp. of* **ápa**; —2. *prep.*, *w. acc.*, unto, 81[15]; *w. loc.*, in, 77[5]; —3. *in noun cpds* [1289b], *denoting something near, accessory, or subordinate.* [cf. *ὑπό*, Lat. *s-ub*, 'under.']
upakaniṣṭhikā (*sc.* **aṅguli**), *a. f.* next to the little, *i.e.* the third (finger). [**upa** (mg 3) + **kaniṣṭhaka**, 1222d.]
upakartṛ, *m.* one who does kindness; benefactor. [√1 **kṛ** + **upa**, q.v.]
upakāra, *m.* friendly service; kindness. [√1 **kṛ** + **upa**, q.v.]
upakāraka, *a.* doing friendly service. [**upakāra**.]
upakārin, *a. the same; as m.* benefactor. [√1 **kṛ** + **upa**, q.v.]
upacārá, *m.* a coming to *or* waiting upon; *pregnantly*, (polite) attention; (correct) procedure, *i.e.* duty. [√**car** + **upa**.]
upatya, *a.* lying under. [**upa**, 1245b: cf. *ὕπ-τιο-ς*, 'lying under, supine.']
upatyakā, *f.* land lying at the foot (of a mountain). [**upatya**.]
upadeça, *m.* a pointing out to, a direction; instruction; advice. [√**diç** + **upa**.]
upadeçin, *a.* giving (good) instruction. [√**diç** + **upa**.]
upadeṣṭavya, *grdv.* to be taught. [do.]
upanāyana, *n.* investiture. [technical term, see √**nī** + **upa**.]
upapṛ́c, *a.* clinging close to, *w. gen.* [√**pṛc** + **upa**.]
upabhṛ́t, *f.* wooden cup (used in sacrifices), *see* **srúc**. ['tó-bringer,' √**bhṛ** (383b) + **upa**.]
upabhoga, *m.* enjoyment; eating. [√2 **bhuj** + **upa**, q.v.]
upamá, *a.* highest. [**úpa**, 474.]
upamá-çravas, *a.* having highest glory; *as m.* Upamaçravas, *a name like* Μεγιστο-κλῆς *or* Ὑψι-κλῆς.
upamā́, *f.* comparison, image; *and so* likeness, resemblance; *at end of cpds*, having likeness with · ·, like · ·. [√1 **mā** + **upa**, 'compare.']
upamārtha, *m.* purpose of an image; -**ena**, figuratively. [**artha**.]
upayoga, *m.* ap-plication; use; utility. [√**yuj** + **upa**.]
upári, *adv.* above; *as prep.*, *w. gen.* [1130], above; *at end of cpd* [1314f], upon, 39[16]. [cf. *ὑπείρ*, *ὑπέρι*, Lat. *s-uper*, 'over.']
úpalā, *f.* upper mill-stone; *cf.* **dṛṣad**.
upavañcana, *n.* a tottering unto, a faltering approach. [√**vañc** + **upa**.]
upavana, *n.* small forest, *i.e.* grove. [**upa** (mg 3) + **vana**.]
úpavīta, *ppl.* wound about, *esp.* with the sacred cord; *as n.* [1176a], the being surrounded with the sacred cord; the cord itself. [√**vyā** + **upa**, 954c.]
upaveçá, *m.* a sitting down. [√**viç** + **upa**.]
úpaveçi, *m.* Upaveçi, name of a man.
upaçama, *m.* stopping; cessation. [√2 **çam** + **upa**, 'stop.']
upasaṁgrahaṇa, *n.* the clasping and taking to one's self (the feet of another), *as sign of great respect.* [√**grah** + **upasam**.]
upasevā, *f.* a serving; a being devoted to. [√**sev** + **upa**.]
upasevin, *a.* serving; revering. [√**sev** + **upa**.]
upástha, *m.* lap, groin.

upākhyāna, *n.* subordinate tale; episode, 1[1]. [upa (mg 3) + ākhyāna.]

upādāna, *n.* the taking to one's self; appropriation. [√1 dā + upa‿ā, 'take.']

upādhyāya, *m.* teacher. [√i + upa‿adhi.]

upānáh, *f.* sandal; shoe. ['under-bond,' √nah + upa (247): for mg, cf. ὑπό-δημα, 'sandal.']

upāntá, *n.* proximity to the end; edge; immediate neighborhood. [upa (mg 3) + anta.]

upāya, *m.* approach; that by which one reaches an aim; means; expedient, 39[2]; stratagem; advantage, 39[6]. [√i + upa, 1148.1a: for mg, cf. Eng. *to-ward*, as an adj.]

upáyana, *n.* approach. [√i + upa, 1150.1a.]

upārá, *m.* transgression. [√ṛ + upa.]

upekṣā, *f.* overlooking; neglect. [√īkṣ + upa.]

upoṣita, *ppl.* having abstained (*i.e.* from food), having fasted; *as n.* [1176a], fasting. [√3 vas + upa, q.v.]

√ **ubh** (ubhnáti, umbháti [758]; ubdhá; -úbhya). unite; couple. [cf. ubhá.]
 + **apa**, bind, fetter.

ubhá, *a.* both. [cf. ἄμφω, Lat. *ambō*, AS. nom. fem. neut. *bā*, Goth. nom. neut. *ba*, nom. masc. *bai*, w. dental extension, *bajoþs*, all meaning 'both,' Eng. *bo-th:* orig., perhaps, 'couple,' and akin w. √ubh.]

ubháya [525[4]], *a.* of both sorts; both. [ubhá.]

ubháya-kāma, *a.* desirous of both.

ubhayátas, *adv.* from both sides; in both cases. [ubháya, acct!]

ubhayataḥ-sasya, *n.* having a crop at both times, *i.e.* bearing two crops a year.

urá-ga, *m.* serpent. ['breast-going,' ura for uras: for mg, cf. khaga.]

úras, *n.* breast. [perhaps, 'a cover,' from √1 vṛ, 'cover,' 1151.1b, w. a specialization like that in Eng. *chest*, 'thorax.']

urú, *f.* urvī́, *a.* (*prop.* encompassing, *and so, like Eng.* capacious) extensive, wide, great; *as n.* (*like Ger.* das Weite) the distance. [√1 vṛ, 'encompass,' 1178a: cf. εὐρύ-ς, 'wide.']

uru-vyácas, *a.* having wide embrace, wide extending. [acct, 1298b.]

√ **uruṣya** (uruṣyáti). to distance, *i.e.* escape; put another in the distance, *i.e.* save. [urú, 'the distance,' 1061[2].]

urū-ṇasá, *a.* having broad snouts. [urú (247) + nás, 193, 1315c: acct, 1298b.]

ulū́khala, *n.* a mortar.

úlba *and* **úlva**, *n.* enveloping membrane of an embryo. [for *ur-vá, √1 vṛ, 'enclose,' 1190· cf. Lat. *vol-va*, 'covering, womb.']

ulbaṇá, *a.* lumpy, knotty, thick, massy. [ulba, for *urva, hence ṇ, 189.]

√ **uṣ** (óṣati; uvóṣa; áúṣīt; uṣṭá). burn. [for cognates, see the collateral form √1 vas, 'light up,' also uṣás, usrá, etc.: cf. εὕω, 'singe'; αὔω, 'kindle'; Lat. *ūr-o*, 'burn,' and *ustus* = uṣṭá-s; AS. *ys-le*, 'glowing ashes.']

uṣás [415b], *f.* morning-red; dawn; *personified*, Dawn. [√1 vas, 'light up, dawn,' 252: cf. ἠώς, Aeolic αὔως, Lat. *aurōra*, *ausōs-a, 'dawn'; radically cognate also is Eng. *eas-t*, 'the point where day breaks': see uṣ and usra.]

úṣṭra, *m.* camel.

uṣṇá, *a.* hot. [√uṣ, 1177a.]

usrá, *a.* bright; of *or* pertaining to the dawn; *as f.*, usrā́, dawn. [√1 vas, 'light up,' 252, 1188, 181a: w. us-rá, cf. Old Germanic *Aus-t-rō*, a goddess of the (year-dawn, i.e.) spring-light, and AS. *Eos-t-ra*, the name of whose festival, *easter*, 'Easter-day,' occurring in April, was transferred to the Christian festival that replaced it; for *t* between *s* and *r*, see under svasṛ: see uṣ and uṣas.]

ūtí, *f.* furtherance, help, blessing; refreshment, food. [√av, 1157.]

ū́dhan, **ū́dhar**, **ū́dhas** [430b], *n.* udder. [cf. οὖθαρ, Lat. *ūber*, AS. *ūder*, Eng. *udder*.]

ūná, *a.* lacking. [cf. εὖνις, 'bereft'; AS. *wan*, 'lacking,' *wanian*, 'decrease,' Eng. *wane*.]

ūrú, *m.* thigh. [prob. 'the thick' of the leg, from urú.]

ū́rj, *f.* sap; strength; vigor; nourishment. [√*varj, 'swell with, be full of': cf. *ὀργάω*, 'swell with, abound'; Lat. *virga*, 'swelling twig.']

ūrṇa, *n.*, *and* **ū́rṇā**, *f.* wool. ['cover,' √1vṛ, 'cover' (cf. 712): cf. *εἶρος*, *ἐ-Fρ-ος*, Lat. *vellus*, Goth. *vulla*, Eng. *wool*.]

ū́rṇa-mradas, *a.* having the softness of wool, soft as wool.

ūrṇā-stukā, *f.* braid *or* plait of wool.

√ **ūrṇu**, *see* 712, *and* √1vṛ.

ūrdhvá, *a.* tending upwards; upright; elevated; **-am**, *as adv.*, upwards; over; beyond; after, *w. abl.* [1128]; **ata ūrdhvam**, from now on. [cf. Lat. *arduus*, 'lofty.']

ūrdhva-dṛṣṭi, *a.* having an upward gaze. [1298.]

ūrmí, *m.* wave. [lit. 'roller, rolling billow,' √*vṛ, 'roll, turn hither and thither': cf. *ἴλλω*, *Fι-Fλ-ω*, Lat. *volvo*, 'roll'; Ger. *Welle*, 'wave.']

√ **1ūh** (**ū́hati**; **āúhīt**; **ūḍhá**, **ūhitá**; **ū́hitum**; **-ū́hya**). remove.

√ **2ūh** (**óhate** [745a]; **ūhé**; **āúhīt**, **āúhiṣṭa**; **ū́hitum**; **-ū́hya**). notice.

+ **api**, grasp; understand, 88[10].

√ **ṛ** (**íyarti** [643c]; **ṛṇóti**; **ṛccháti** [753 end, 608]; **ā́ra** [783a[2]]; **ā́rat**; **ariṣyáti**; **ṛtá**; **ṛtvā́**; **-ṛ́tya**; **arpáyati** [1042d]). move, *as trans. and as intrans.*; —1. rise, 73[10]; come upon *or* unto, reach, attain; —2. raise (*e.g.* dust); —*caus.* send; put; fasten; fit in. [w. **ṛ-ṇó-ti**, cf. *ὄρ-νυσι*, 'rouses'; cf. Lat. *or-ior*, 'rise,' *or-tus*, 'risen'; *ὦρ-το*, 'rose,' = **ā́r-ta**, 3d sing. aor. mid.; w. **ṛ-cchá-ti**, cf. *ἔρ-χε-ται*, 'goes,' also *ἐλ-θεῖν*, 'go'; w. caus., cf. *ἀρ-αρίσκω*, 'fit,' Lat. *ar-tu-s*, 'well-fitted, close, narrow'; see also **ṛtá**.]

+ **ā**, —1. get into (trouble), 93[15] N.; —2. (*like the American* go for, 'treat harshly by word *or* deed') visit with trouble; *ppl.* **ā́rta**, visited by trouble, distressed.

+ **ud**, rise; raise.

+ **upa**, go against, transgress. [for mg, cf. **ṛṇá**.]

+ **nis**, (go forth, *i.e.*) dissolve connection with.

+ **sam**, come together, meet; go along with, 73[9]; —*caus.* send; deliver to; consign, entrust.

ṛkti, *f.* praise, *in* **su-v-ṛktí**. [√**ṛc**.]

ṛg-vedá, *m.* the Rigveda (each stanza of which is called an **ṛc** in distinction from a **yajus** and a **sāman**).

√ **ṛc** (**árcati**; **ānárca**, **ānṛcé** [788]; **arciṣyáti**; **arcitá**; **árcitum**; **arcitvā́**; **-árcya**; **arcáyati**). —1. beam; —2. praise; sing (praise); sing (of the winds); honor; —*caus.* [1041[2]], salute. [cf. **arka**.]

ṛ́c, *f.* —1. hymn of praise; *esp.* a stanza that is spoken, as distinguished from one that is sung (**sāman**) or from a sacrificial formula (**yajus**); —2. stanza *or* text to which a certain rite or explanation has reference, 98[5]; —3. the collection of **ṛc**'s, the Rigveda, 57[14], 63[2]. · [√**ṛc**.]

ṛca, *for* **ṛc**, *at end of cpds* [1209a, 1315c].

√ **1ṛj** *or* **ṛñj** (**ṛñjáti**, **-te**; **ṛ́jyati**, **-te**). reach out, *esp.* in a straight direction (*and so, the opp. of* √**vṛj**, 'bend, turn,' *q.v. and see* **ṛjú**), stretch out, *intrans.*; press on; *with this root, compare the root* **rāj**, *mg* 1. [cf. *ὀρέγ-ω*, 'reach out'; Lat. *reg-ere*, 'direct'; Eng. *right*, 'straight, not wrong.']

√ **2ṛj** (**árjati**; **arjáyati** [1041[2]]; **arjitá**). reach, *and so*, get *or* obtain. [the same as √1**ṛj**, but w. another conjugation and w. trans. mg: for mg, cf. Eng. *reach*, intrans., w. *reach*, trans., and Ger. *langen* and *erlangen*.]

√**3ṛj**, *in* **ṛj-rá**, 'ruddy,' **árj-una**, 'silver-white'; *see also the root* **raj** *and root* **rāj**, *mg* 2. [cf. *ἀργ-ός*, 'bright'; Lat. *arguo*, 'make clear'; w. **rajatá**, 'silver,' cf. *ἄργυρος*, Lat. *argentum*, 'silver.']

ṛjīṣá, *a.* on-rushing. [√1**ṛj**, 1197b.]

ṛjīṣín, *a.* on-rushing. [**ṛjīṣá**, 1230a.]

ṛjú, *a.* straight, right, *opp. of* **vṛjiná**, 'crooked, wrong.' [√1**ṛj**, 1178a.]

√ **ṛñj**, *see* √1**ṛj**.

ṛṇá, *a.* (having gone against *or* transgressed, *and so*) guilty; *as n.* [1176a *and* 1177], guilt; debt, 25[2]. [√**ṛ**: cf. Lat. *reus*, 'guilty': for mg, cf. **upārá**.]

ṛtá, *a.* fit, right; true; *as n.* [1176a], —1. established order; *esp.* eternal *or* divine order; —2. order in sacred things, sacred custom, pious work, 69[15], 74[9]; **ṛtasya yoni** *or* **sadana**, central place of sacred work *or* belief: *in this world*, the altar, 89[8]; *in the other world*, the holy of holies, 75[7]; —3. truth, 98[8,9]; —**ṛtena**, rightly. [prop. 'fitted, made firm,' √ṛ: for form and mg, cf. Lat. *ra-tu-s*, 'settled.']

ṛta-sáp [387a], *a.* following after right, righteous.

ṛtā́van, *f.* -**varī**, *a.* true to established order (of regularly recurring natural phenomena, *e.g.* dawn), 75[17]; true to sacred law, pious (Manes), 91[10]; holy, sacred (god), 75[8]. [**ṛta**, 247: for fem., 435, 1171[2].]

ṛtā-vṛ́dh, *a.* rejoicing in right, holy (Manes). [**ṛta**, 247.]

ṛtú, *m.* —1. a fixed and settled time; *esp.* time for sacrificing; —2. time of year, *i.e.* season; —3. the menses. [√ṛ, 1161a: cf. ἀρτύ-ω, 'fit together, prepare'; Lat. *artu-s*, 'joint.']

ṛté, *prep.* without; except. [1128 end, 1129 end.]

ṛtv-íj, *a.* offering at the appointed time; *as m.* priest; *in the ritual, pl.*, priests, of whom there are four, **hótṛ**, **adhvaryú**, **brahmán**, and **udgātṛ́**. [**ṛtú** + **ij**.]

ṛ́ddhi, *f.* welfare; blessedness. [√**ṛdh**, 1157.]

√ **ṛdh** (**ṛdhnóti**; **ānárdha**, **ānṛdhé** [788]; **ardhiṣyáte**; **ṛddhá**; **ṛdhyáte**). thrive; succeed; prosper, *both as intrans. and as trans.* [cf. √√**edh**, **rādh**: cf. ἄλθομαι, 'get well.']

+ **sam**, *pass.* be prospered, *i.e.* fulfilled.

√ **1ṛṣ** (**árṣati**; **ānárṣa** [788]). flow; glide. [cf. ἄψ-οῤῥος, 'flowing back,' παλίν-ορσος, 'darting back.']

√ **2ṛṣ** (**ṛṣáti**; **ṛṣṭá**). push; thrust.

ṛ́ṣi, *m.* —1. singer of sacred songs, poet; priestly singer; *regarded by later generations as* a patriarchal saint *or* sage of the olden time *and as occupying a position given in other lands to the heroes and patriarchs;* one of those inspired poets who "saw" the Vedas, which were "revealed" to them; —2. **sapta‿ṛṣayas**: the many Rishis; *later*, the seven stars of the Great Bear; —3. a Rishi, *i.e.* a person renowned for piety and wisdom, 100[22]; — *see note to* 1[14].

ṛṣṭí, *f.* spear. [√2**ṛṣ**.]

ṛṣvá, *a.* lofty.

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e, *pron. root in* **éka**, **etá**, **ena**, **evá**, **evám**.

éka [482a], *num.* —1. one; only; alone (by one's self); alone (excluding every one else); sole; single; solitary; *advly in cpds*, solely; —2. one (of two *or* more); the one, *followed by* **anya**, **dvitīya**, **para**; **eke** ·· **eke**, some ·· others; **eke**, some folks, some; —3. *later*, a certain, *quidam; or almost as an indef. article* [482a[3]], a *or* an, 20[8]. [pron. root **e**.]

eka-tatpara, *a.* solely intent on, 45[4].

ekatra, *adv.* in one place. [**eka**, 1099.]

ekadā, *adv.* at one time, simultaneously, *at* 37[9]; *elsewhere*, at a certain time, *i.e.* once upon a time. [**eka**, 1103.]

eka-deça, *m.* a certain place, *and so*, a place *or* spot *or* part.

eka-nakṣatrá, *n.* lunar mansion consisting of a single star *or* one whose name occurs but once, *see* 104[8] N. [**nákṣatra**, 1312.]

éka-patnī, *f.* wife of only one man, faithful wife. [acct, 1267a.]

eka-pada, *f.* -**ī**, *a.* having (*i.e.* taking) one step.

eka-bhakṣa, *m.* sole food; *at end of cpds* [1298], having ·· as sole food, eating ·· alone.

eka-mati, *a.* having one mind, unanimous.

eka-varṇa, *a.* having one color, not brindled.

ekākín, *a.* solitary. [**eka**.]

ekāñjali, *m.* one handful. [**añjali**.]

ékādaça, *num.* eleven. [**éka** + **dáça**, 476[2].]

ekādaçá, *a.* eleventh. [**ékādaça**, 487[7].]

ekānta, *m.* an end; a retired *or* secret spot. [**anta**.]

ekāpāya, *m.* diminution by one. [**apāya**.]

ekārtha, *m.* one purpose, *i.e.* one and the same purpose. [**artha**.]

ekāhá, *m.* one day. [2**áha**.]

ékāika, *a.* one by itself; one singly; each one singly; every single one. [**eka** + **eka**.]

ekāikaças, *adv.* one by one; severally. [**ekāika**, 1106.]

ekona, *a.* lacking one. [**ūna**, 477a.]

etá, *see* **etád** *and cf.* 499b *with* 497.

éta, *a.* rushing; darting; *as m.* deer. [√i, 1176c.]

etat-sama, *a.* equal to this. [1265.]

etat-samīpa, *n.* presence of this one. [1264.]

etád [499b], *pron.* this here, *prop. referring to something near the speaker* (*e.g.* 18⁸, 19¹², 51¹⁹); this; *refers almost always to what precedes* (*e.g.* 6⁹, 19³, 51¹⁸, 68⁵), *has just happened* (*e.g.* 20¹¹, 25¹²·¹³), *or has just been mentioned* (*e.g.* 7⁵, 25¹⁸, 28¹¹), *as being nearer the speaker; very seldom* — 28⁶, 92¹⁹, 96⁵ — *to what follows; joined with other pronouns: w.* **yad**, 94¹⁵; *w.* **tad**, 45⁹, 95⁶; *w.* **aham** *to be supplied*, 52⁹. [pron. root **e**, 499b: in usage, **etád** : **idám** : : ταῦτα : τάδε.]

etad-artham, *adv.* for this purpose; therefore. [499b², 1302c⁴.]

etárhi, *adv.* nowadays. [**etá**, 1103c.]

etā-dṛç, *a.* such; **etādṛk**, *acc. s. n.*, such as I have, 82¹⁴. [518.]

etā-dṛça, *a.* such; **et.** · · **yat**, such · · that. [518.]

etā́vant, *a.* thus much, 12⁹; **etāvān** · · **yena**, so great · · that, 21¹⁰. [**etá**, 517.]

√ **edh** (**édhate**; **edhā́ṁ cakre**; **āídhiṣṭa**; **edhitá**; **édhitum**). thrive; prosper. [ident. w. √**ṛdh**, q.v.: cf. **geha** w. **gṛha**.]

ena [500], *encl. pron. used only substantively; unemphatic* him, her, it, them. [pron. root **e**.]

énas, *n.* sin. [perhaps, 'deed of violence,' √**in**.]

énasvant, *a.* sinful. [**énas**.]

enā́, *adv.* in this way; here; **párā enā́**: beyond here; beyond, *w. instr.*, RV.x. 125.8; there; **yátra** · · **enā́**, whither · · thither. [pron. root **a**, see **idám**, and cf. 502² and 1112a.]

eraṇḍa, *m.* Ricinus communis, *i.e.* castor-oil plant *or* Palma Christi.

evá, *adv.* —1. in this way; so; *in this signification Vedic only, its place being supplied in post-Vedic by* **evám**; **yáthā** · · **evá**, as · · so, 86¹³; **evá_id**, in very truth, 74⁶;

—2. just, exactly, *etc.*, *emphasizing the preceding word; in this sense Vedic* (69⁵, 85¹, 87¹, 91⁵) *and post-Vedic; requires the most various translations — sometimes mere stress of voice:* precisely; no more nor less than; nothing short of; no other than; merely; quite; without exception; **andha eva**, blind outright; **vasudhā_eva**, the whole earth; **mṛtyur eva**, sure death; **mūṣika eva kṛtas**, was changed back to a simple mouse; **cintayann eva**, just while he was thinking; **uktam eva mayā**, just what I told thee; **lokāiḥ kiṁcid vaktavyam eva**, folks will be sure to say something; **eka eva**, entirely alone; **pumāṅsa eva**, only males; — *in connection w. pronouns and adverbs:* **etad eva**, this very; **tathā_eva**, all so, *i.e.* also; **na_eva**, by no means; *w. very attenuated mg in* **ca_eva**, and also, *and* **eva ca**, and also, *the latter at end of a çloka*, 58¹⁵. [pron. root **e**, 1102b: sometimes **evā́**, 248a.]

evaṁ-vid, *a.* knowing so *or* such, *i.e.* well instructed, knowing what's what.

evaṁvidha, *a.* of such sort, such. [**evam** (1306) + **vidhā**, 1302c 5.]

evám, *adv.* in this way; so; *post-Vedic, and supplying the place of* **evá** *in mg* 1; *used first w.* √**vid**: **yá evám vidús**, who know thus, have this knowledge, 97¹·²; **yathā** · · **evam**, as · · so; *very frequent w.* **uktvā** *or* **çrutvā**, upon saying *or* hearing this; **evam ukta**, thus addressed; *w. impers. used ppl.*, 7⁸, 39²²; **evam astu**, so be it; **mā_evam**, not so! **yady evam**, if that's the case, 48¹¹; **evam**, in that case, 11⁴; **evam**, likewise, 103⁷; *refers back* (*e.g.* 28¹¹, 52⁸), *or forward* (*e.g.* 81⁵, 37⁸, 50⁶); *used superfluously w.* **iti**, 61¹²; *as equiv. to* **evaṁvidha**, 15⁴. [pron. root **e**, 1102b.]

evam-bhūta, *a.* such. [see 1273c.]

eso, *a Prakrit form for* **eṣas**, 49⁸

āikamatya, *n.* unanimity. [**ekamati**, 1211.]

āitihāsika, *m.* teller of old legends. [iti-hāsa, 1222e 2.]

āindrābārhaspatyá, *a.* belonging to Indra and Brihaspati. [índrābṛhaspáti, 1204c.]

ókas, *n.* wonted place; home. [√uc.]

oṁ-kṛta, *a.* having an uttered om, accompanied by om. [the natural order would require kṛtāum: order inverted to avoid such an undeclinable stem.]

ójas, *n.* strength; power. [√vaj or uj, 252, cf. ug-rám ój-as, 78[6]: cf. Lat. *augus-tus*, 'mighty, *i.e.* august.']

ojo-dá [352], *a.* strength-giving.

odaná, *m. n.* grain boiled with milk; porridge. [√ud: for mg, cf. Eng. *broth* and *brew.*]

opaçá, *m.* top-knot; plume. [perhaps for *ava-paça, √2 paç.]

óm, *a word of solemn asseveration and reverent acknowledgment, somewhat like ἀμήν; a sacred mystic syllable, uttered at the beg. and end of Veda-reading; cf.* **praṇava.** [origin uncertain.]

óṣadhī, *later* óṣadhi, *f.* herb; plant; a simple.

āupamya, *n.* similitude; likeness. [upamá, 1211.]

āúpaveçi, *m. patronymic of Aruna.* [úpaveçi (or upaveçá?): cf. 1221.]

āuṣadhá, *a.* consisting of herbs; *as n.* herbs *collectively;* simples; medicine. [óṣadhi, 1208d.]

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1 **ká** [504], *pron.* —1. *interrogative.* who, what; *used as subst.* (7[6,7]) *or as adj.* (18[17]); **kim** *w. instr.: e.g.* **kiṁ yuddhena**, what (is there) with fighting, what's the use of fighting, 45[14]; *so* 17[19], 24[9]; *so* **ko 'rthas**, 17[18]; **kim** *w. instr. and gen.: e.g.* **nīrujaḥ kim āuṣadhāis**, what has a well man (to do) with medicines, 22[8]; *so* 32[21], 51[23]; **ka** *w. particles:* **ko nāma**, who indeed; **ko nu**, who pray; **ko vā**, who possibly, 18[1];

—2. *indefinite, both adj. and subst., chiefly in negative clauses and w. the particles* [*see* 507] **ca, caná, cid, ápi**; —2a. *w.* **mā́**: **mā́ kásmāi dhātam abhy àmitríṇe nas**, deliver us not over to any foe; —2b. **ka ca**, some, any, *adj. or subst.;* **kiṁ ca**, anything; *w. relative,* **yāç** (ca) **kāç ca**, (and) what soever, 68[10]; —2c. *w.* **ca na** *and* **cana**: **ka ca na**, also *or* even not any; *esp. after a negative:* **na taṁ çaknuvanti vyāhartum api, kiṁ ca na**, can not even speak to him, not even anything, *i.e.* can not even speak anything to him, 8[19]; *so* 96[21]; *and so* (*the feeling for the negation in* **cana** *in such collocations becoming lost*), **ka cana** *means* any, anything, *cf.* **cana**; *w. relative,* soever; **yat kiṁcana**, whatsoever, 9[16]; —2d. *very often* **ka cid**: any body *or* thing; certain, 18[11]; *often w. negative: e.g.* 9[9]; 24[11] (*twice with, twice without*); **kiṁcit kiṁcid**, each a little, 27[9]; *w. relative,* **ya ka cid**, whosoever, whatsoever, any soever, 21[11]; **kāni kāni cid**, any soever, 82[15]; —2e. **ka api**, something, somebody, 17[11]; some, a *or* an, a certain, 21[2]; **na ka api**: nothing, 39[21]; no, no one, 20[10];

—3. *derivs of* **ka**, *see* 505; —4. *exclamatory, at beg. of cpds: cf., e.g.,* **kā-puruṣa, kim-prabhu, ku-dṛṣṭi, ko-vida,** *and see* 506, 1121e; —5. *for* **kim** *as adv., see* **kim.** [for the stem-forms **ka, ki, ku**, see 505: cf. Ionic κο-, Attic πο-, in κό-θεν, κῶς, etc., 'whence, how'; τί-ς, τί, Lat. *qui-s, qui-d,* AS. *hwā, hwæ-t,* Eng. *who, wha-t;* w. **katará**, 'which of twain,' cf. κό-τερο-ς, Lat. *uter,* AS. *hwæ-ðer,* Eng. *whe-ther,* 'which of twain'; w. **ka** as indef., cf. τι-ς, 'any one.']

2 **ka**, *m.* Who, as name of a god, 94[14,16] N.

kaṅsá, *m.* metallic vessel; *as collective,* metallic implements.

kakṣā, *f.* —1. region of the girth; —2. girdle, cincture; —3. (*like French* **ceinture**) circular wall; *and so* the enclosed court. [cf. **kaṅkaṇa**: cf. Lat. *cinc-tus,* 'girded'; for 1, cf. *coxa,* 'hip'; for 3, cf. *canc-er,* 'fence.']

kaṅkaṇa, *n.* ring-shaped ornament, bracelet. [cf. **kakṣā.**]

kaṅkāla, *m. n.* skeleton.

kaccid, *see* **kad.**

kaccha, *m.* border; shore; marsh-land; the district Cutch.

kaccha-pa, *m.* tortoise. ['keeping, *i.e.* inhabiting the marsh,' vbl 2**pa.**]

kaṭaka, *m. n.* dale.

káṇa, *m.* a small grain (as of dust or rice). [cf. **kaniṣṭha.**]

káṇṭaka, *m.* thorn.

kaṇṭaki-kṣīrin, *m. pl.* thorn-plants and milk-plants.

kaṇṭakin, *a.* thorny; *as m.* thorn-plant. [**kaṇṭaka.**]

kathám, *Vedic* **kathā́,** *interr. adv.* how? in what way? **katham etat,** how's that? **katham nu,** how indeed? **katham cana,** in any wise soever (*emphasizing a preceding negation*); **katham api,** somehow. [**ka,** 1101.]

√ **kathaya (kathayati).** tell; talk about; *pass.* be called, pass for. [lit. 'tell the how,' 'τὸ ὅπως λέγειν': denom. fr. **katham,** 1058.]

1 **kathā́,** *see* **kathám.**

2 **kathā,** *f.* —1. story, tale, fable; discussion; —2. *personified,* Story, 56[9]. [prop. 'the how, τὸ ὅπως,' 1 **kathā́.**]

kathā-chala, *n.* cover *or* guise of a fable.

kathā-pīṭha, *n.* pedestal of Kathā, name of the first book of the Kathā-sarit-sāgara. [2 **kathā,** mg 2.]

kathāvatāra, *m.* incarnation of Kathā. [2 **kathā** (mg 2) + **avatāra.**]

kathā-sarit-sāgara, *m.* Story-stream-ocean, title of Soma-deva's collection.

kád, *interr. pcl.* nonne, num; *w.* cid, nonne, num; **kaccid dṛṣṭā,** was she seen? [crystallized acc. s. n. of **ka,** 1111a.]

kadā́, *adv.* when? **na kadā cana,** not at any time soever, never; **kadā cid,** once on a time, one day; **kadā cid api na,** never. [**ka,** 1103.]

kádru, *a.* brown; **kadrū́** [355c], *f.* brown Soma-vessel.

√ **kan** *or* **kā** (**cakó; ákānīt**). be glad. [cf. √**kam** and √**can.**]

kánaka, *n.* gold.

kanaka-sūtra, *n.* gold cord *or* chain.

kanaka-stambha-rucira, *a.* shining with gold columns.

kaniṣṭha, *a.* smallest; youngest. [cf. the following words and **kaṇa** and **kanyā.**]

kaniṣṭhaka, *a.* smallest; *f.* **-ikā** [1222d], *sc.* **aṅguli,** the little finger. [**kaniṣṭha.**]

kaniṣṭha-prathama, *a.* having the youngest as the first.

kánīyāṅs, *a.* smaller; younger. [cf. **kaniṣṭha** and 467[2].]

kandara, *n.* cave. [perhaps 'great cleft,' **kam** (see **ka** 4) + **dara.**]

kandarpa, *m.* the god of love. [perhaps 'of great wantonness,' **kam** (see **ka** 4) + **darpa.**]

kanyakā, *f.* girl. [**kanyā,** 1222b.]

kanyā̀, *f.* girl; maiden; daughter. [cf. **kaniṣṭha.**]

kanyā-ratna, *n.* girl-jewel, excellent maiden.

kapaṭa, *m. n.* fraud.

kapaṭa-prabandha, *m.* continued series of frauds; machination, plot.

kaparda, *m.* small shell used as a coin, 80 = 1 **paṇa;** **-aka,** *m. the same.*

kapā́la, *n.* —1. cup *or* dish, 102[13]; —2. cover *or* lid, 104[16]; —3. cranium. [for mg, cf. Lat. *testa,* 'earthen pot,' w. French *tête,* 'head.']

kapóta, *m.* dove.

kám, *pcl.* —1. *emphasizing the preceding word,* 79[11]; —2. *interr. pcl.,* 88[10]. [**ka,** 1111a: cf. **kád, kím.**]

√ **kam** (**cakamé; kamiṣyáte; kāntá** [955a]; **kāmáyate, -ti** [1041[2]]). wish; will; desire; love. [cf. √**kan** and √**can.**]

kamaṇḍalu, *m.* water-jar.

√ **kamp** (**kámpate; cakampé; kampitá; kámpitum; -kámpya**). tremble *or* shake.

kambalá, *m.* woolen cloth.

kambu, *m.* shell.

kambu-grīva, *m.* Shell-neck (*i.e.* having folds in the neck like a spiral shell), name of a tortoise. [**grīvā́.**]

1 **kará,** —1. *a.* doing; making *or* causing *or* producing, *at end of many cpds;* —2. *as m.* the hand (*lit.* the busy one); —3. *as m. nomen actionis,* the doing, performance, *in* **duṣkara, sukara.** [√1 **kṛ:** cf. Lat. *cerus,* 'creator.']

2 **kara,** *m.* ray, beam. [prob. same as 1 **kara** 2: the rays of the heavenly bodies are conceived as their hands and feet, cf. **pāda** 4.]

kara-vāri, *n.* water from the hand.
karuṇa, *a.* mournful, pitiable; **-ā**, *f.* pity.
karuṇā-para, *a.* compassionate. [1302b.]
karkaṭa, *m.* crab; **-aka**, *the same.*
kárṇa, *m.* ear.
kartá, *m.* (earth-) cut, ditch. [√**kṛt**: see **garta.**]
kartṛ́, *m.* doer; accomplisher; officiating priest, 101[21]. [√1**kṛ.**]
kartavya, *grdv.* to be done *or* made, *w. the various mgs of* √1**kṛ**. [√1**kṛ.**]
kartavyatā, *f.* the to-be-done-ness; **-tām brūhi**, tell me what I must do. [1237.]
karpūra, *m. n.* camphor.
karpūra-paṭa, *m.* Camphor-cloth, name of a certain washerman.
karpūra-vilāsa, *m.* Camphor-joy (*lit.* having pleasure in camphor), name of a washerman.
karma, *for* **karman** *in cpds*, 1249a[2].
karma-ceṣṭā, *f.* deed-performance; action.
karma-ja, *a.* deed-born, resulting from the actions of a life.
karma-doṣa, *m.* deed-sin, sinful deed.
kárman, *n.* deed, work, action; sacred work (as sacrifice, ablution); rite, 59[1]. [√1**kṛ.**]
kárhi, *adv.* when? **karhi cid**, at any time. [**ka**, 1103c.]
√ **kal** (**kāláyati**). drive. [cf. *κέλεται*, 'urges on'; *βου-κόλος*, 'cattle driver'; Lat. *celer*, (like colloq. *driving*, i.e. 'hurrying') 'swift.']
+ **anu-sam**, lead along after.
kala, *a.* dumb; indistinct; **-am**, *adv.* gently, *and so* pleasantly (of humming).
kalaha, *m.* strife, contention.
kalā́, *f.* a small part, *esp.* a sixteenth.
kálpa, *m.* ordinance, precept; manner, way; **etena kalpena**, in this way.
kalmaṣa, *n.* spot, stain; *fig.*, *as in Eng.*, sin.
kalmaṣa-dhvaṅsa-kārin, *a.* sin-destruction-causing, preventing the commission of crime.
kalya, *a.* well, healthy. [cf. *καλός*, 'fair': prob. not akin are AS. *hāl*, Eng. *hale*, *whole.*]
kalyā́ṇa, *f.* **-āṇī́** [355b], *a.* fair, lovely. [**kalya.**]
kalyāṇa-kaṭaka, *m. n.* Fair-dale, name of a place.
kaví, *a.* wise, possessed of insight (of gods, *esp.* Agni); *as m.* wise man, seer, sage; poet; *pl.* wise men of eld (whose spirits hover about the sun), 91[12]. [prop. 'seer,' √**kū**, 'see,' for ***skū**: cf. *θυοσκόος*, **-σκοϝο-ς*, 'inspecting the sacrifice'; Lat. *cav-ēre*, 'look out, be cautious'; Ger. *schauen*, AS. *sceāwian*, 'look,' Eng. *show*, 'cause to look at.']
kaví-kratu, *a.* having the power *or* insight (**krátu**) of a wise one; intelligent. [1296.]
√ **kas** (**kásati**; **kastá**; **kāsáyati**). move.
+ **vi**, move asunder; open; bloom; *caus. pass.* be made to bloom.
kásmāt, *adv.* why? wherefore? [**ka**, 1114a.]
kāṅsya, *a.* brazen; *as n.* brass. [**kaṅsá.**]
kāka, *m.* crow; —*f.* **kākī**, crow-hen; *cf.* **vāyasa**, 'crow.'
√ **kāṅkṣ** (**kā́ṅkṣati**, **-te**; **cakā́ṅkṣa**; **kāṅkṣitá**). desire, long for. [desid. of √**kam**, but reduplicated somewhat like an intens. (1002), ***kām-ka(m)-s.**]
kācá, *m.* glass.
kāca-maṇi, *m.* rock-crystal, quartz. [lit. 'glass-jewel.']
kāñcana, *n.* gold.
kāṇá, *a.* one-eyed; perforated (of the eye), blind.
kāṇa-bhūti, *m.* Kānabhūti, name of a Yaksha, *see* 53[3] N. [lit. 'Blind-luck.']
kā́ṇḍa, *m. n.* section; joint of a stalk from one knot to another; arrow.
kāntāra, *m. n.* great *or* primeval forest.
kānti, *f.* loveliness. [√**kam**, 1157, cf. 955a.]
kā-puruṣa, *m.* miserable man, coward. [see 1**ká** 4, and 506.]
kā́ma, *m.* wish, desire, longing; love; *at end of possessive cpds* [1296], having desire for ··, desirous of ··; **kāmam**, *see s.v.* [√**kam.**]
kāma-dúh (**-dhuk**, **-duham**, **-dhugbhis**, etc. [155]), —1. *a.* yielding wishes, granting every wish; —2. *as f.*, *sc.* **dhenu**, the fabulous Wonder-cow. [for 2, cf. the horn of Amalthēa.]

kámam, *adv.* at will; if you please; **kāmaṁ tu · · na tu**, if she please, · ·, but by no means · ·, 64[12]. [**kāma**, 1111b.]

kāmín, *a. subst.* affectionate (spouse). [**kāma**.]

kāminī-sakha, *a.* in the company of his wives. [see **sakha**.]

kāya, *m.* body. [√1 ci, 'build,' Whitney 43: for mg, cf. δέμας, 'body, form,' and δέμω, 'build,' and Eng. noun *build*, as used of 'a man's figure.']

kāyika, *a.* corporeal; performed by the body. [**kāya**.]

kāra, *a.* making; *as m.* maker; deed, action; sound. [√1 **kṛ**.]

kāraṇa, *n.* that which makes *or* occasions; cause, 57[7]; occasion; reason; sake, 10[1]; ground for a judgment, 22[11]. [√1 **kṛ**.]

kārin, *a.* causing. [do.]

kārú, *m.* praiser, poet, singer. [√2 **kṛ**, 'mention with praise.']

kārttikeya, *m. metronymic of* Skanda, god of war (so called because he was nourished by the Pleiads, **kṛttikās**): *cf.* **kumāra** *and* **svāmikumāra**. [**kṛttikā**, 1216.]

kāryà, *grdv.* to be done, faciendus, *w. the various shades of mg belonging to* √1 **kṛ**; requiring to be instituted, 4[19]; requiring to be shown; —*as n.* what is to be done; business; work; matter, 4[17]; affair; duty; emergency. [√1 **kṛ**, 963b.]

kārya-kāla, *m.* time for action.

kārya-hantṛ, *m.* business-destroyer, mar-plot.

kāryākṣama, *a.* unequal to *or* unfit for work. [**akṣama**.]

kālá, *m.* —1. the right *or* proper *or* appointed time; —2. time *in general;* —3. Time, as the destroyer, *i.e.* Death.

kāla-pāça, *m.* snare of Death.

kāvya, *n.* poetry; poem. [**kaví**.]

kāvyaçāstra-vinoda, *m.* entertainment with poetry and science. [**kāvya-çāstra**, 1252.]

√ **kāç** (**kā́çate**; **cakāçé**; **kāçitá**; **-kā́çya**). be visible; shine.

+ **ava**, be visible, lie open.

+ **ā**, look on.

+ **pra**, shine out; become clear.

kā́ça, *m.* visibility, *in* **sakāça**. [√**kāç**.]

kāṣṭhá, *n.* stick of wood; log.

kāṣṭha-ccheda, *m.* dearth of wood. [227.]

kāṣṭha-bhārika, *m.* wood-carrier.

kā́ṣṭhā, *f.* race-course; course; track of the winds and clouds in the sky.

kāṣṭhika, *m.* woodman. [**kāṣṭha**.]

ki, *cf.* 1 **ká** 4, *and* 504.

kiṁ-suhṛd, *m.* a bad friend. [see 1 **ká** 4, and 506.]

kitavá, *m.* gambler; *f.* -vī, *as a.*, addicted to gaming. [poss. **kim** + **tava**, 'what of thee?' 'what is thy stake?']

kím, —1. *as nom.acc.s.n. to* **ká**, *see* 1 **ká**; —2. *as interr. adv.* [1111a], how? 73[8] · why? 18[10]; —3. *as interr. pcl.:* num; **kim aham ajñas**, am I a fool? 39[21]; an, 78[13]; —4. *in connection w. other pcls:* **kiṁ ca**, moreover, *see* **ca** 3; **kiṁ tu**, however, 20[12]; **kiṁ cana**, somewhat, 46[9]; **kim punar**, how much more (*or* less)? 17[15]. [see under 1 **ká**.]

kim-artha, *a.* having what as object; **kimártham**, *as adv.* why? [1302c 4.]

kim-prabhu, *m.* a bad master. [see 1 **ká** 4, and 506.]

kim-bhṛtya, *m.* a bad servant. [do.]

kiyad-dūra, *n.* small distance; -re, *as adv.* [1116], a little way. [**kiyant**.]

kíyant [451], *pron. a.* —1. how great? how much? what sort of a? 45[10]; —2. (how great, *in a derogatory sense, i.e.*) not great; small, 46[1]. [1 **ká** or **ki**, 505, 1172[2].]

kiyámbu, *n.* water-lily, *perhaps.* [cf. **ambu**.]

kíla, **kílā** [248a], *adv.* indeed, *emphasizing the foregoing word.*

kís, *interr. pcl. so at* 88[10]. [1 **ká**, 504[2]: see 1117: cf. **nákis**.]

kīṭa, *m.* worm; caterpillar.

kīdṛg-vyāpāra, *m.* what business. [**kīdṛç**, 145.]

kīdṛgvyāpāravant, *a.* having what business. [1233.]

kīdṛ́ç, *a.* of what sort? [see 518.]

kīrí, *m.* praiser. [√2 **kṛ**.]

√ **kīrtaya** (**kīrtáyati** [1056, 1067]; *pass.* **kīrtyáte**). —1. make mention of; tell; —2. repeat; call. [**kīrtí**, 1061[2].]

+ **pari**, tell around, announce.
+ **sam**, announce.

kīrtí, *f.* mention; *esp.* good report, fame. [√2**kṛ**.]

ku, *see* 1**ká**4, *and* 504.

kukkura, *m.* dog. [younger form of the onomatopoetic **kurkurá**.]

kuṭumba, *n.* household; family; **-aka**, *the same.*

kuṭṭanī, *f.* bawd.

kuṇḍa, *n.* round vessel; round hole in the ground (for water or sacred fire).

kuṇḍala, *n.* ring, *esp.* ear-ring. [cf. **kuṇḍa** and 1227.]

kútas, *adv.* from what place? whence? wherefore? why? how? 19[17]. [1**ká** or **ku**, 505.]

kutūhala, *n.* —1. interest felt in something extraordinary; eagerness; **-āt**, *as adv.* [1114b], eagerly; —2. interest caused by something remarkable, 56[11].

kútra, *adv.* where? whither? [1**ka** or **ku**, 505.]

ku-dṛṣṭi, *f.* a bad *or* false view; heterodox philosophy. [see 1**ká**4, and 506.]

kuntī, *f.* Kuntī, one of the two wives of Pāndu.

√ **kup** (**kúpyati**; **cukópa**; **kupitá**). —1. become moved *or* agitated; boil; *and so* —2. *fig., as in Eng.*, be angry; boil with rage.

+ **pra**, *the same.*

kumārá, *m.* —1. new-born child; boy; youth, 51[10]; —2. The Youth, epithet of Skanda, the eternally youthful god of war—*see* **kārttikeya**; *—f.* **-rī́**, girl. [cf. **sukumāra**.]

kumāra-datta, *m.* name of a man. ['given by the god Kumāra.']

kumbhá, *m.* jar; pot; urn. [cf. κύμβη, 'vessel.']

kumbha-kāra, *m.* pot-maker, potter.

kumbhikā, *f.* pitcher. [**kumbha**.]

kúru, *m.* *as pl.* the Kurus, a people of India; *as sing.* Kuru, the ancestor of that people.

kuru-çrávaṇa, *m.* name of a prince. [lit. 'glory of the Kurus,' like Πυθο-κλῆς: acct, 1271.]

kúla, *n.* —1. herd *or* large number *or* swarm (of quadrupeds, birds, insects); —2. race; family; *and so, as in Eng.*, good family, noble stock. [√3**kṛ**, q.v.: cf. **ākula**.]

kula-çīla, *n.* family and character. [1253b.]

kúlāla, *m.* potter.

kú-liça, *m.* axe. [perhaps 'cutting well,' see 1**ká**4, and 506.]

kulīna, *a.* of good family. [**kula**, 1223d.]

kulīra, *m.* crab.

kuçá, *m.* grass; *esp.* the sacred grass, Poa cynosuroides, with long stalks and numerous pointed leaves.

kuça-piñjūla, *n.* stalk *or* spear of Kuça.

kúçala, —1. *a.* in good condition; equal to *or* fit for a task; able; clever, 46[18]; —2. *as n.* welfare, well-being; **kuçalaṁ te**, hail to thee.

kuçalin, *a.* well; prosperous. [**kuçala** 2.]

kuça-hasta, *a.* having Kuça in the hand. [1303.]

√ **kū** (**kuváte**). *found only w.* **ā**, *and perhaps meaning* see, look. [prob. for ***skū**, see under **kavi**.]

+ **ā**, look forward to, *i.e.* intend. [see **ākūta**.]

kūṭa, —1. *n.* horn; —2. *m. n.* peak. [for mg 2, cf. the Swiss peak-names, *Schreckhorn, Wetter-horn*, etc.]

kūpa, *m.* cave, hole; well. [cf. κύπη, 'cave, hut,' Lat. *cūpa*, 'vat,' 'niche for the dead,' borrowed Eng. *coop*, 'vat,' whence *cooper*.]

kūrmá, *m.* tortoise.

√ 1**kṛ** (*Vedic*, **kṛṇóti**, **kṛṇuté** [715]; *later*, **karóti**, **kuruté** [714]; **cakā́ra**, **cakré**; *V.* **ákar**, **ákṛta** [831, 834a]; *later*, **ákārṣīt**; **kariṣyáti**; **kṛtá**; **kártum**; **kṛtvā́**; **-kṛ́tya**; **kriyáte**; **cíkīrṣati**; **kāráyati**, **-te**). do, make, *in the various meanings and uses of these words; thus,*

—1. perform, 59[21]; accomplish; cause; effect; prepare, 83[15]; undertake, 52[2]; commit, 29[12]; show: *e.g.* honor, 5[6]; familiarity, 9[17]; compassion, 21[19]; love, 42[18]; favor, 52[21]; contempt, 54[16]; attend to: an affair, 11[4]; engage in: trade, 46[11]; a quarrel, 42[19]; —2. do something (good *or*

bad) for a person (*gen.*), 3[2], 9[15]; —3. make *or* procure for another, 82[4]; grant; —*middle:* get for one's self; assume: human voice, 3[14]; take on: form *or* shape, 48[3], 49[6]; —4. execute; follow: advice, 40[7]; —5. work over, prepare: food, 68[3]; —6. accomplish; be good for, 18[5]; —7. make: a sound, 26[17]; utter: the syllable om, 60[8, 9];

—8. (*like Eng.* do *in* don, doff) put in *or* on; *w. loc.*, 81[1], 43[6]; set, 105[14]; *w. adverbs: see* **agratas, amā, āvis, tiras, puras, bahis**; —9. make a person (*acc.*) to be something (*acc.*), 79[12]: transform into, 40[13] ff.; render, *w. factitive predicate acc.*, 18[8]; *w. the predicate in composition* [1094]: *e.g.* **sajjī-kṛ**, make ready, 34[17]; —10. *w. adv. in* **-dhā**, divide in parts, 57[10]; —11. do, go to work, proceed, 37[8]; *pass. impers.*, 30[16]; —12. do, *esp.* sacred work; *with* **karma**, 97[3]; *without* **karma** (*like ῥέζειν θεῷ and* facere), to sacrifice, 93[12]; —*see also* **kṛta.**

—*desid.* desire to perform; *ppl.* [1037], **cikīrṣita**, that which is sought to be done, intention.

—*caus.* cause to do *or* make *or* be done *or* made; see to it that a thing takes place, 16[1]; *pass.* **tena sa praṇāmam kāritas**, by him he was caused to make obeisance, 36[7]; *caus. equiv. to simple verb*, 26[5].

[cf. *αὐτο-κρά-τωρ*, 'self-actor, independent'; *Κρό-νος*, an old harvest-god, 'Perficus, the Completer, Ripener'; Lat. *cer-us*, 'creator'; *κραίνω*, 'accomplish'; Lat. *creāre*, 'create': *see* **kratu**: orig. root-form, perhaps, **skṛ**, 1087d.]

+**adhi**, put over; put in office.

+**apa**, put off; injure, *opp. of* **upakṛ**.

+**aram** *or* **alam**, *see these words.*

+**ā**, bring hither, 74[10]; prepare, fashion, make.

+**vy-ā**, separate, analyse.

+**upa**, bring something to some one; do a service, act as an auxiliary, *opp. of* **apakṛ**. [w. the use of **upa**, cf. that of *sub* in *subvenire*, 'aid.']

+**pari**, (*poss.* surround, deck, *and so*) make ready; adorn.

+**pra**, —1. carry forward, accomplish; effectuate, cause; —2. *mid.* set before; put before one, *i.e.* make the subject of discussion *or* treatment; *w.* **buddhim**, put a plan before one's self, *i.e.* decide.

+**prati**, work against, counteract.

+**sam**, —1. put together; conficere, prepare; —2. treat according to the sacred usages, administer a sacrament to, *see* **saṁskāra**; consecrate, 106[3]; —3. adorn.

√ 2 **kṛ** (**ákārīt**; *intens.* **cárkarti**). mention with praise.

√ 3 **kṛ** (**kiráti** [242]; **cakára, cakré; ákārīt; kariṣyáti; kīrṇá** [957b]; **-kírya**). pour out *or* scatter abundantly (*e.g.* hail-stones); cast forth (missiles); strew; cover *or* fill with. [cf. **kula**, 'swarm.']

+**vy-ati**, *pass.* be scattered in various directions; be brought to confusion. [cf. **vyatikara**, 'disaster.']

+**ava**, strew (loose earth); throw in.

+**ā**, scatter abundantly; cover over, fill; **ākīrṇa**, bestrown, covered. [cf. **ākara**, 'abundance, mine,' **ākula**, 'full.']

+**sam-ā**, bestrew; cover.

kṛcchrá, *a.* distressful; troublesome; *as n.* trouble.

kṛcchra-karman, *n.* hard work; drudgery.

√ **kṛt** (**kṛntáti, -te** [758]; **cakárta; ákṛtat; kartiṣyáti, kartsyáti; kṛttá; -kṛ́tya; kṛtyáte**). cut; cut off. [cf. **kaṭa** (for **karta**, 'cut, depression in the head,' *i.e.*), 'temple,' and *κρόταφος*, 'temple'; Lat. *curt-us*, 'docked, short.']

+**ud**, cut out *or* off; cut up, butcher.

1 **kṛt**, *vbl in cpds.* making; doing; causing; *as m.* maker. [√1 **kṛ**, 1147c.]

2 **kṛt**, a time, *in* **sa-kṛt**. [perhaps fr. √1 **kṛ**, 'a doing, a time': cf. **kṛ́tu**, 'a time.']

kṛtá, *a.* —1. made; done; —2. prepared; —3. attained; —4. well done, *and so*, good; —5. *as n.* deed; —6. (*perhaps* made, *i.e.* won) *and so*, the side of the die marked with four spots, the lucky *or* winning one; —7. the golden age, name of the first **yuga**, *see* 58[3] N. [√1 **kṛ**.]

kṛta-kṛtya, *a.* having one's duty done *or* end attained.

kṛtakṛtyatā, *f.* condition of having performed one's duty. [1237.]

kṛta-buddhi, *a.* having a made-up mind, of resolute character.

kṛta-māuna, *a.* having a kept silence, silent.

kṛta-saṁketa, *a.* having an agreement made, agreed upon as a rendezvous.

kṛtāñjali, *a.* having a made gesture of reverence, with reverent gesture. [**añjali.**]

kṛtānná, *n.* prepared *or* cooked food. [**anna.**]

kṛtāvajña, *a.* having contempt (done, *i.e.*) shown to one, disdained. [**avajñā.**]

kṛ́ti, *f.* —1. the doing, the production; —2. a production, literary work. [√1 **kṛ.**]

kṛ́tu, a doing, a time; *only in acc. pl.* **-kṛtvas**, *and that at the end of cpds.* [√1 **kṛ**, 1105².]

kṛte, *as prep.* on account of, for the sake of, for, *w. gen.* [1130] *or in composition.* [loc. of **kṛta**, lit. 'in the matter of' (cf. mg 5), 1116.]

kṛ́tti, *f.* pelt, hide. [√**kṛt**: for mg, cf. δέρμα, 'hide,' and δείρω, 'flay.']

kṛ́ttikā, *f. pl.* the Pleiads. [cf. **kṛtti**: perhaps the constellation was conceived as having the shape of a pelt.]

kṛtya, *grdv.* to be done; *as n.* that which ought to be done *or* is to be done, *and so,* duty, purpose, end; —*f.* **-ā́**, action, deed. [√1 **kṛ**, 963b end.]

kṛ́tvas, *adv.* times; *see* **kṛtu.**

kṛtsná, *a.* whole; entire.

√ **kṛp** (**kṛ́pate** [745b]). mourn, lament.

kṛpā, *f.* pity, compassion. [√**kṛp.**]

kṛ́mi, *m.* worm.

√ **kṛç** (**kṛ́çyati** [761a]; **cakárça**; **kṛçitá**). grow lean. [cf. κολοκ-άνος, 'long lank person,' κολοσσός, *κολοκ-jος, 'colossus'; Old Lat. *crac-entes*, Lat. *grac-iles*, 'lean, slender.']

kṛçá, *a.* lean, haggard. [√**kṛç**, 958.]

√ **kṛṣ** (**kárṣati**; **kṛṣáti**; **cakárṣa**; **ákṛkṣat**; **karṣiṣyáti**; **krakṣyáti, -te**; **kṛṣṭá**; **kráṣṭum**; **kṛṣṭvā́**; **-kṛ́ṣya**). —1. **kárṣati**: tug, draw, pull; —2. **kṛṣáti**: draw furrows; plough.

+ **ā**, draw on, attract; draw from (a source).

+ **ud**, pull up, elevate.

+ **pra**, draw forward, place in front.

kṛṣṭí, *f. pl.* people, folk. [√**kṛṣ**, mg 2: orig. 'tillages, tilled lands,' then 'settlement, community.']

kṛṣṇá, *a.* black, dark; *w.* **pakṣa**, the dark half of the lunar month, from full to new moon; *as m., sc.* **pakṣa**, the dark lunar fortnight.

kṛ́ṣṇa, *m.* the black antelope.

kṛṣṇa-pakṣa, *m.* the dark lunar fortnight.

kṛṣṇa-sarpa, *m.* a very poisonous black Cobra, Colūber Naga.

kṛṣṇājiná, *n.* skin of the black antelope. [**ajína.**]

√ **kṛṣṇāya** (**kṛṣṇāyáte**). blacken. [**kṛṣṇá**, 1059b.]

√ **kḷp** (**kálpate**; **cākḷpé** [786]; **kalpsyáte**; **kḷptá**; **kalpáyati, -te**). be in order; be suitable *or* serviceable to; help; **kḷptá**, in order, fixed, settled; —*caus.* put in order; ordain; arrange; dispose; fix (*in the manifold applications of this word as used colloquially*). [prob. not akin are Goth. *hilpan*, Eng. *help.*]

+ **upa**, *caus.* prepare; furnish; provide.

+ **sam**, *caus.* arrange together; determine; will; purpose.

kḷpta-keçanakhaçmaçru, *a.* having hair and nails and beard in order, *i.e.* trimmed. [**keça-nakha-çmaçru**, 1252.]

kḷptānta, having its end prescribed; limited. [**anta.**]

kéta, *m.* intention; desire; will. [√**cit**, 'look, be intent upon.']

ketú, *m.* brightness; *pl.* beams. [√**cit**, 'look, appear, shine': cf. Goth. *haidu-s*, ('appearance, manner,' i.e.) 'way,' AS. *hād*, 'way, manner, condition,' Eng. *-hood*, *-head* (as in *maidenhood*, *godhead*), Ger. *-heit*: cf. under **maya.**]

kévala, *a.* exclusive; excluding all else; alone; **-am**, *adv.* only.

kéça, *m.* hair (of the head); mane. [see **kesara.**]

keça-pakṣa, *m. du.* the two sides of the hair of the head; the temples.

keça-çmaçru-loma-nakha, *n. pl.* hair of the head, beard, hair of the body, and nails. [1253a.]

keçānta, *m.* hair-end; long hair hanging down; locks.

keçín, *a.* maned, with flowing mane. [**keça.**]

késara, *m.* hair; mane. [written also **keçara**, cf. **keça**: cf. Lat. *caesaries*, 'hair, mane,' but not Eng. *hair.*]

kesarāgra, *n.* ends of a mane. [**agra.**]

kāivarta, *m.* fisher.

koṭara, *n.* hollow of a tree.

koṭṭa, *m.* fort.

ko-daṇḍa, *m.* bow (of an archer). ['good-stick,' see 1 **ká** 4, and 506.]

kodaṇḍāṭanī, *f.* the notched end of a bow. [**aṭanī.**]

kopa, *m.* anger; **-āt**, *adv.* [1114b], angrily. [√**kup.**]

kopākula, *a.* full of anger. [**ākula.**]

kolāhala, *m. n.* uproar, confused cry. [onomatopoetic.]

ko-vida, *a.* well knowing *or* skilled. [see 1 **ká** 4, and 506.]

kāutuka, *n.* curiosity, eagerness; **-āt**, *adv.* [1114b], eagerly.

kāunteya, *m.* son of Kuntī, *i.e.* king Yudhishthira. [metronymic, 1216.]

kāuravya, *m.* descendant of Kuru, *i.e.* Yudhishthira. [patronymic, 1211: cf. 1208c.]

kāulālá, *n.* pottery. [**kúlāla.**]

kāuçala, *n.* cleverness; ability. [**kúçala.**]

krátu, *m.* power, *whether* of body *or* of mind *or* of both: —1. might, 73[17]; —2. will, 75[2]; understanding, 80[5]—*cf.* **dakṣa**; inspiration, insight, *esp.* for sacred songs and acts; —3. sacred deed, sacrifice, 16[7]; ceremony, *cf.* **yajñakratu.** [√1 **kṛ**, 'do, effect,' 1161: orig. sense of word in mgs 1 and 2 was prob. 'an effecting, a power to do *or* carry out': for mg 3, see √1 **kṛ** 12: cf. *κρατύς*, 'mighty,' AS. *heard*, 'strong, hard,' Eng. *hard.*]

√ **kram** (**krámati** [745d], **krámate**; **cakráma**, **cakramé**; **ákramīt**; **kramiṣyáti**, **-te**, **kraṅsyáte**; **krāntá** [955a]; **krámitum**, **krāntum**; **kramitvá**, **krāntvá**; **-krámya**; **kramyáte**; **kramáyati**, **krāmáyati** [1042c[3] mid.]). step; go; go towards.

+**ati**, step beyond; excel; overcome.

+**sam-ati**, excel. [**sam** intens., 1077b end.]

+**ā**, step near to; come upon; attack; overpower.

+**ud**, go out; depart (of the vital spirit); *caus.* cause to disembark.

+**abhy-ud**, *caus.* cause to step out.

+**upa**, step unto; approach, 3[10].

+**nis**, go out.

+**parā**, step forth; advance boldly; *and so*, show one's strength *or* courage. [hence **parākrama**, 'valor': cf. **kram** + **vi.**]

+**pari**, go around, circumambulate.

+**pra**, step forward; set out; start from.

+**vi**, move away *or* on; proceed; attack boldly; *and so*, show one's courage. [hence **vikrama**, 'valor': cf. **kram** + **parā.**]

+**sam**, come together; approach; enter (a zodiacal sign, said of the sun).

kráma, *m.* —1. step; regular progress *or* order; **-eṇa**, **-āt**, gradātim, *cf.* **yathākramam**; —2. procedure; method; way, 36[21]. [√**kram.**]

kramaças, *adv.* step by step; gradually; in order. [1106.]

kravyá, *n.* raw flesh; corpse; carrion. [√***kru**, which perhaps means 'coagulate, become stiff': w. **kravís**, 'raw flesh,' cf. *κρέας*, **κρέϜας*, 'flesh'; w. **krū-rá**, 'bloody, raw,' cf. Lat. *crū-dus*, 'bloody, raw,' *cruor*, 'blood'; cf. AS. *hrāw*, 'corpse'; Eng. *raw*, Ger. *roh*, 'raw.']

kravya-váhana, *a.* carrying off the corpses.

kravyád, *a.* consuming corpses. [**ád.**]

kravyāda, *a. the same.* [**ada.**]

kriyā, *f.* action; performance; doings; labor, pains. [√1 **kṛ**, 1213d.]

√ **krī** (**krīṇáti**, **krīṇīté**; **kreṣyáti**; **krītá**; **krétum**; **krītvá**; **-kríya**). buy, *w. instr.* [281b] *of price.* [perhaps akin w. √1 **kṛ**, and so meaning 'do business, trade.']

+**upa**, buy.

+**vi**, sell; sell for (*instr.*).

√ **krīḍ** (**krī́ḍati**, -te; **cikrī́ḍa**, **cikrīḍé**; **krīḍiṣyáti**; **krīḍitá**; **krī́ḍitum**; -**krī́ḍya**). play, sport.

krīḍā́, *f.* play, sport. [√**krīḍ**.]

krītotpanna, *a.* bought or on hand (of food). [**utpanna**, √**pad**.]

√ **krudh** (**krúdhyati**, -te [761]; **cukródha**; **ákrudhat**; **kruddhá**; **króddhum**; **kruddhvā́**). be angry.

krudh, *f.* anger.

krúdhmi *or* **krúdhmin**, *a.* wrathful. [√**krudh**: cf. 1167 and 1231: paroxytone.]

√ **kruç** (**króçati**; **cukróça**; **ákrukṣat**; **kruṣṭá**; **króṣṭum**; -**krúçya**). cry out; call; howl. [cf. κραυγή, 'cry,' for *κραυκ-η: for γ in place of κ, cf. τήγανον, 'crucible,' w. τήκω, 'melt.']

krūrá, *a.* bloody; raw; *fig.* harsh. [see under **kravya**.]

kroḍá, *m.* —1. breast, bosom; —2. interior. [for mg 2, cf. **garbha 2**.]

kródha, *m.* anger. [√**krudh**.]

króça, *m.* call; calling distance; *Anglo-Indian* a Kos. [√**kruç**.]

kroçamātrāvasthita, *a.* stationed at the distance of a Kos. [**kroça-mātra** + **avasthita**.]

√ **kliç** (**klíçyate**, -ti; **cikléça**; **kliṣṭá**; **kléṣṭum**; -**klíçya**). be distressed.

kleça, *m.* pain; trouble. [√**kliç**.]

kvà, *V.* **kúa**, *adv.* —1. where? whither? **kúa babhūvus**, what has become of? —2. **kva cid**: anywhere; in any case, ever, 27[20]; *w.* **na**, never. [1 **ká**, 505.]

kṣa, *as collateral form of* √1 **kṣi** *in* **kṣa-tra**, *and as vbl of the same, w. the mg* 'abiding, situate,' *in* **antari-kṣa**.

kṣaṇa, *m.* instant; moment; -**eṇa**, -**āt**, *as advs* [1112b, 1114b], instantly. [prob. 'the time of a glance,' a shortened form of **īkṣ-aṇa**, 'glance': for mg, cf. Eng. "in the *twinkling of an eye*," and Ger. *Augen-blick*, 'glance of an eye, *i.e.* moment.']

kṣaṇika, *f.* -**ī**, *a.* momentary. [**kṣaṇa**.]

kṣatá, *ppl. of* √**kṣan**.

kṣatrá, *n.* —1. rule, dominion, power, 86[20]; —2. *later*, the temporal power, imperium (as distinguished from the spiritual power, **bráhman**, 'sacerdotium'); the second *or* princely caste *or* a member of it. [from **kṣa** = √1 **kṣi** 2: cf. **kṣatra-pa**, 'governor of a dominion, satrap,' and the borrowed σατρά-πης.]

kṣatra-bandhu, *m.* one who belongs to the **kṣatra** *or* second caste.

kṣatríya, *m.* —1. ruler, 75[1]; —2. one who belongs to the **kṣatra** *or* princely caste, a Kshatriya, 57[16] N. [**kṣatra**, 1214a.]

√ **kṣan** (**kṣaṇóti**, **kṣaṇuté**; **ákṣaṇiṣṭa**; **kṣatá**). harm; hurt; break. [closely akin w. √2 **kṣi**, q.v.]

kṣantavya, *grdv.* to be put up with *or* pardoned. [√**kṣam**, 212.]

kṣapā́, *f.* night. [cf. σκέπω, 'cover,' ψέφας, 'darkness': for ψ, cf. √**kṣar**.]

kṣapāha, *n.* a night and day, νυχθήμερον. [2 **aha**, 1253b.]

√ **kṣam** (**kṣámate**, -ti; **cakṣamé**; **kṣamiṣyáte**, **kṣaṅsyáte**; **kṣāntá** [955a]; **kṣā́ntum**; **kṣamyáte**). —1. be patient; endure; put up with; **kṣānta**, patient; —2. forgive; pardon.

kṣamá, *a.* patient; bearing *or* enduring; *and so*, equal to a thing, able. [√**kṣam**.]

kṣamā, *f.* patience; long-suffering. [do.]

1 **kṣáya**, *m.* dwelling-place. [√1 **kṣi**.]

2 **kṣaya**, *m.* destruction; decay. [√2 **kṣi**.]

√ **kṣar** (**kṣárati**, -te; **cakṣā́ra**; **ákṣār** [890]; **kṣaritá**). —1. flow; —2. liquefy; melt away; *and so*, perish. [for ***skar**: cf. ψείρω (*σπείρω) = φθείρω, 'destroy,' ἐ-φθάρ-η, 'perished': for ψ, cf. **kṣapā**, **kṣiti**: for φθ, cf. 2 **kṣi**.]

kṣara, *a.* perishable. [√**kṣar**.]

√ **kṣā** (**kṣā́yati** [761d 1]; **kṣāṇá**). burn.

kṣāra, *a.* pungent; saline. [√**kṣā**: cf. ξηρό-ς, 'dry': for mg, cf. Eng. *caustic*, lit. 'burning,' fig. 'pungent.']

√ 1 **kṣi**, *with two meanings*, 'dwell,' *and* 'rule,' *attaching themselves to the stems* **kṣi** *and* **kṣáya** *respectively*; *thus*,

—1. **kṣé-ti**, 3*d pl.* **kṣi-y-ánti**: abide *or* while *or* dwell, *esp.* in quiet and safety, 79[18]; inhabit. [cf. **kṣití**, 1 **kṣáya**, **kṣétra**, **kṣéma 1**, 'dwelling-place'; ἀμφι-κτί-ονες, 'dwelling around,' κτί-σι-ς, 'settlement.']

+ **upa**, rest on, be dependent on.

—2. **kṣáya-ti**: pos-sess, be-sitzen; be master of; rule, 71[9]. [cf. **kṣéma 2**, 'pos-

session'; κέ-κτη-μαι, 'am master of,' κτάομαι, 'get.']

[cf. the collateral form **kṣa**: for connection of 1 and 2, cf. the relation of Lat. *sedēre*, 'sit,' and *pos-sidēre*, 'be master of,' and of Ger. *sitzen*, 'sit,' and *be-sitzen*, 'be master of.']

√ **2kṣi** (**kṣiṇā́ti**, *later* **kṣiṇóti**; **ákṣeṣṭa**; **kṣitá**, **kṣīṇá**; **-kṣíya**; **kṣīyáte**; **kṣapáyati** [1042e]). destroy; make an end of; exhaust; —*pass.* wane; **kṣīṇa**, ruined, lost; —*caus.* weaken. [cf. φθίνω, *φθινυω, 'perish, wane,' φθί-μενος, 'dead': for φθ, cf. **kṣar**: w. the secondary **kṣa-n**, cf. κτά-μενος, 'slain,' κτείνω, *κτεν-jω, 'slay.']

+**apa**, *pass.* be afflicted, suffer loss.

kṣit, *vbl.* inhabiter *or* ruler, *at end of cpds.* [√1 **kṣi** 1 and 2: see 1147c.]

kṣití, *f.* dwelling, abode, 79[18]; piece of ground *or* land; the earth, the ground. [√1 **kṣi** 1: cf. κτί-σι-ς, 'settlement.']

kṣíti, *f.* destruction. [√2 **kṣi**: cf. ψί-σι-ς = φθίσις, 'decay': for ψ, cf. **kṣar**.]

√ **kṣip** (**kṣipáti**, -te; **cikṣépa**, **cikṣipé**; **kṣepsyáti**, -te; **kṣiptá**; **kṣéptum**; **kṣiptvā́**; **-kṣípya**; **kṣepáyati**). dart; cast; throw; *caus.* cause to fly *or* burst, 84[4].

+**ā**, —1. throw at; —2. *fig.* (*like Eng.* fling, make flings at), deride, put to shame, 8[10]; —3. draw towards one's self, call out (a person to vindicate himself), 55[6].

+**ni**, throw down (one's self, one's body).

+**vi-ni**, lay down separately *or* orderly.

+**sam**, dash together in a heap; destroy.

kṣipta-laguḍa, *a.* having the cudgel thrown.

kṣiprá, *a.* darting; quick; **-am**, *adv.* quickly. [√**kṣip**.]

kṣīrá, *n.* milk. [prob. √**kṣar**.]

kṣīrín, *a.* milky; *as m.* milk-plant. [**kṣīra**.]

kṣīrodaka, *n.* milk and water. [**udaka**: 1253b.]

√ **kṣud** (**kṣódati**, -te; **cukṣóda**; **kṣuṇṇá**; **-kṣúdya**). shatter; stamp upon; grind small.

kṣudrá, *a.* small. [√**kṣud**.]

kṣudra-buddhi, *m.* Small-wit, name of a jackal. [1298.]

kṣud-vyādhi, *m.* hunger and disease. [**kṣudh**: 1253a.]

√ **kṣudh** (**kṣúdhyati**; **kṣudhitá**). be hungry; **kṣudhitá**, hungry.

kṣúdh, *f.* hunger. [√**kṣudh**, 383a.]

kṣudhā, *f.* hunger. [√**kṣudh**.]

kṣudhārta, *a.* distressed with hunger. [**kṣudhā** + **ārta**.]

kṣétra, *n.* dwelling-place, 87[17]; piece of ground; field. [√1 **kṣi** 1.]

kṣetra-pati, *m.* master of a field; farmer.

kṣéma, *m.* —1. abode; place of rest; security; well-being, 61[8]; —2. possession; **kṣeme** · · yoge, in possession · · in acquisition, *i.e.* in the enjoyment of what we have got and in the getting of more. [√1 **kṣi** 1 and 2: for ***ake-ma**, 1166: cf. Goth. *haim-s*, 'village'; A.S. *hām*, Eng. *home*, and *-ham* in place-names; perhaps also κώμη (if for κῴμη?), 'village.']

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khá, *n.* —1. hole; hollow; —2. opening; —3. hole in the hub of a wheel; —4. void space; the sky. [√**khan**, cf. 333.]

kha-ga, —1. *a.* moving in the sky, flying; —2. *as m.* bird. [for mg 2, cf. **antarikṣa-ga** and **kha-gama**, 'bird,' **ura-ga** and **bhujaṁ-gama**, 'snake,' and **turaṁ-ga**, 'horse.']

kha-gama, *the same.*

khaṇḍa, *a.* broken; *as m.* a break, section, piece; **khaṇḍaka**, *m.* lump-sugar. [hence, prob., through the Persian, Arabic, Italian, and French, the Eng. *candy*.]

√ **khaṇḍaya** (**khaṇḍayati**). break; **khaṇḍita**, broken (of a command). [**khaṇḍa**, 1055.]

√ **khan** *or* **khā** (**khánati**, -te; **cakhā́na**, **cakhnús**; **ákhān** [890]; **khaniṣyáti**; **khātá**; **khánitum**; **khanitvā́**, **khātvā́**; **-khā́ya**; **khanyáte**, **khāyáte**; **khānáyati**). dig; *caus.* cause to be dug. [if for ***akan**, cf. Lat. *can-ālis*, 'ditch, canal.']

+**ā**, dig, burrow, *in* **ākhu**.

khára, *a.* harsh; *as m.* ass (so called from his harsh bray), 67[19].

khála, *m.* —1. threshing-floor; —2. a mean, low-lived fellow. [the tertium

comparationis for 1 and 2 is perhaps 'dirt.']

khálu, *pcl.* —1. now (*continuative*); **atha khalu**, now; —2. indeed (*emphasizing the preceding word*), 55[8]; —3. to be sure (*concessive*), 98[3].

√ **khā**, *see* **khan.**

√ **khād** (**khā́dati**; **cakhā́da**; **khādiṣyáte**; **khāditá**; **khā́ditum**; **khāditvā́**; **khādyáte**; **khādáyati**). chew; bite; eat, *esp.* of animals; feed on, 24[16]; devour, 21[11]; **khādita**, eaten, 23[3], etc. [if for *skand or sknd, cf. κνίζω, √κνιδ, 'bite, sting,' κνίδη, 'nettle,' but not Eng. *nettle.*]

khāditavya, *grdv.* edendus. [√**khād.**]

√ **khid** (**khidáti**; **khinná**; -**khídya**). depress, *but only fig.*

+**ud**, pull out.

khilá, —1. *m.* piece of waste land between cultivated fields; a bare spot; —2. a gap.

khu, *a Prakrit form for* **khalu.**

khe-cara, *a.* moving in the sky. [**kha**, 1250c.]

khecaratva, *n.* power of flying (by magic). [1239.]

kheda, *m.* depression, sorrow. [√**khid.**]

kheda-vaça, *a.* having depression as one's controlling influence, under the dominion of sorrow.

√ **khyā** (**khyā́ti**; **cakhyāú**; **ákhyat** [847]; **khyāsyáti**; **khyātá**; **khyā́tum**; -**khyā́ya**; **khyāyáte**; **khyāpáyati**, -**te** [1042d]). *simple verb only in pass. and caus.* —*pass.* be well known; be talked of; —*caus.* make known. [orig. mg, perhaps, 'shine, appear *or* look (intrans.), see (trans.)'.]

+**abhi**, look at; behold, 78[13].

+**ā**, —1. show, tell; narrate, 55[19]; —2. designate, name; —*caus.*: *act.* tell; *mid.* have told to one's self, 105[7].

+**praty-ā**, (*lit.* show back, *i.e.*) turn away, repulse, reject, 9[20]; refuse. [the Ger. *zurück-weisen* has just the same mgs.]

+**vy-ā**, show to discriminately, *i.e.* explain.

+**sam**, tell together, *i.e.* reckon up.

+**pari-sam**, reckon up completely, 58[6].

khyāti, *f.* the being well known; fame; **khyātiṁ gam**, become famous. [√**khyā.**]

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ga, *vbl.* going, *in many cpds;* situate, *e.g. in* **madhyaga**; *as m. nomen actionis,* the going, *in* **durga, suga.** [√**gam**, cf. 333.]

gagaṇa, *n.* sky.

gáṅgā, *f.* the Ganges. [fr. √**gam**-**gā**, w. intens. reduplication, 1002b.]

gaja, *m.* elephant.

gaja-yūtha, *m.* herd of elephants.

gajendra, *m.* a great elephant. [see **indra.**]

gaṇá, *m.* —1. troop, (of Maruts) 90[18]; crowd, (of friends) 3[9]; host (of stars); flock, (of birds) 3[6]; —2. *pl.* troop-deities, inferior deities which regularly appear not singly, but in troops, 67[13]; *esp.* those that compose the retinue of Çiva; *then, as sing.*, a single one of Çiva's attendants, a Gana, 55[20]; —3. a number.

gaṇanā, *f.* a numbering, calculation, taking into account. [√**gaṇaya.**]

√ **gaṇaya** (**gaṇayati**). number, calculate. [**gaṇa**, 1055.]

gaṇita, *ppl.* calculated; *as n.* [1176a], calculation, arithmetic. [√**gaṇaya.**]

gatá, *ppl.* —1. gone, 2[21]; departed; *w. inf.* **snātuṁ gata**, gone to bathe, 44[2]; *so* 41[2]; —2. *often at beg. of cpds, see these;* —3. gone to: *w. acc.* 5[8], 15[20]; *w.* **prati** *and acc.*, 23[15]; —4. (having arrived at, *i.e.*) situated in: *w. acc.*, 62[15]; *w. loc.*, 5[14]; *in cpd, e.g.* **svahasta-gata**, situated on my own hand; —5. gone to a condition, *see* √**gam** 4; attained to, (fame) 56[12]; -conditioned, *in* **durgata, sugata.** [√**gam**, 954d.]

gata-prāṇa, *a.* whose breath is gone, dead.

gata-saṁkalpa, *a.* whose purpose *or* will for the moment is gone, purposeless. [1299.]

gatānugati, *f.* the going after him who has gone (before), the following in the old ruts. [**anugati.**]

gatānugatika, *a.* addicted to following in the old ruts. [**gatānugati**, 1222a.]

gatā́su, *a.* whose life is gone. [**asu.**]

gáti, *f.* —1. a going, way of going, ability to go; —2. progress, 18[18]; eventus, issue, 20[13]; —3. way of escape, refuge, 52[15]; —4. the way *or* course *esp.* of the soul through different bodies, metempsychosis; *and so*, a condition of the soul during these transmigrations, a man's lot *or* fate, 53[12], 65[10], 66[6], 66[21] ff. [√gam, 1157: cf. *βά-σι-ς*, 'going, power to go.']

√ **gad** (gádati; jagā́da; gadiṣyáte; gaditá; gáditum; -gádya). speak.
+ **ni**, say.

gada, *m.* disease.

gantavya, *grdv.* eundum, *used impers.* [√gam.]

gandhá, *m.* smell; *pl.*, *w.* çubha, perfumes.

gandharvá, *m.* —1. *orig.*, *perhaps*, the deity of the moon, the Gandharva; —2. *in Epos*, *pl.* Gandharvas, heavenly singers belonging to Indra's court; *as sing.* one of these, a Gandharva.

gabhīrá (*V.*, *later*) gambhīrá, *a.* deep.

√ **gam** (gácchati, -te [747, 608]; jagā́ma, jagmé; *V.* ágan [833], *later* ágamat; gamiṣyáti, -te; gatá; gántum; gatvā́; -gátya, -gámya; gamyáte; jígamiṣati; gamáyati, -te). —1. go, move; go to, 3[6]; go towards; go away, 28[17], 36[6]; come; *w.* pratīpam, go wrong; —2. go by, pass (*intrans.*): of time, 20[8]; of days, 29[13]; —3. come unto, *i.e.* arrive at, *w. acc.*, 3[7], 84[7]; reach, *w. loc.*, 69[8]; come into, *w. loc.*, 71[6]; get at, 95[19]; —4. go to a state *or* condition: *w.* pañcatvam, go to dissolution, *i.e.* die, 32[21], etc.; *so* to destruction, 29[6]; despondency, 44[18]; *w.* nijāṁ gatim, (went) to his own proper condition, *i.e.* became. a Yaksha once more, 53[12]; —5. manasā gam, (go with the mind, *i.e.*) perceive, 15[10].

[cf. *βαίνω* (**βανjω*, **γϝεμjω*), 'go'; Lat. *vĕnio*, **gvĕmio*, 'come'; AS. *cum-an*, Eng. *come;* for the *kw* which is to be expected in Germanic as answering to the old *gv*, cf. Ger. *be-quem*, Old Eng. *cwēme*, 'convenient, fit, pleasant': cf. gáccha and *βάσκε*, 'go thou'; gatá-s, 'gone,' and *βατό-ς*, '(gone over, *i.e.*) passable'; gáti-s and *βάσι-ς*, 'a going': see also √gā.]

+ **adhi**, —1. go to; attain; —2. get at, learn, study, read — *cf.* √i + adhi.
+ **anu**, go after, follow.
+ **antar**, go within, enter.
+ **api**, go unto, join, 91[5] ff.
+ **abhi**, go unto, 1[14]; go.
+ **aram**, *see s.v.*
+ **ava**, come down.
+ **ā**, —1. go to, 6[10]; come to; come hither, 5[22], 10[23]; —2. return (52[22]), *usually w.* punar, 4[3], etc.; —ā́gata: —1. arrived, come, 7[9]; *w. inf.* çrotum āgata, come to hear, 28[5]; *so* 27[10]; arrived (as guest), 28[7]; —2. returned, 24[17]; —3. having gone to a condition, *e.g.* death, 46[3]; —āgantavyam, *grdv.*, *as impers. pass. w.* anena, this one will come hither; —*desid.* desire to return, 101[5].
+ **abhy-ā**, come unto, visit; abhyāgata, *as subst.* guest.
+ **upa‿ā**, approach.
+ **sam-upa‿ā**, go to together.
+ **sam-ā**, assemble; meet, 61[8].
+ **ud**, go out, proceed from.
+ **upa**, go unto, approach.
+ **nis**, proceed from (*abl.*), 51[11]; nirgata, departed.
+ **prati**, come back, return.
+ **vi**, go asunder; vigata, gone, vanished.
+ **sam**, *mid.* come together, meet; unite one's self with; *and so*, come to enjoy; —*caus.* assemble, *as trans.*

gama, *a.* going, *at end of cpds.* [√gam.]

gambhīrá, *a.* deep; *cf.* gabhīrá.

garut, *n.* wing.

garútmant, *a.* winged; *as m.* bird. [for mg, cf. pakṣin.]

√ **garj** (gárjati; jagárja; garjitá; garjitvā́; -gárjya). roar.

garjana, *n.* roar.

gárta, *m.* (earth-)cut, ditch. [younger form of kartá, q.v.]

gardabhá, *m.* ass; -ī́, *f.* she-ass. [1199.]

gárbha, *m.* —1. uterus concipiens, the conceiving womb; abde garbhād ekādaçe, in the eleventh year from (the womb, *i.e.*) conception; —2. (*as in Milton's* Earth's inmost womb) the interior, inside, 34[5], 43[2], *cf.* kroḍa; *at end of cpds*, having ·· in the interior, containing ··, *cf.*

padmagarbha; —3. conceptum, fruit of the womb; garbhaṁ dadhānās, conceiving fruit, 92[12]; embryo, 46[5], 93[7]; scion; *and so* —4. a new-born child. [√grabh, 'concipere': with garbha in mg 1, cf. δελφύς and δολφός, 'womb,' ἀ-δελφός and ἀ-δελφε-ιό-ς (= sá-garbh-ya-s), 'of the same womb, *i.e.* brother'; in mg 3, cf. βρέφος, 'embryo,' and Eng. *calf* in *mooncalf:* in mg 4, cf. Goth. *kalbo*, Eng. *calf*.]

garbhavant, *a.*, *in fem. only*, pregnant. [garbha 3: see 1233.]

garbha-stha, *a.* being in the womb, unborn.

√ **garh** (gárhate; jagarhé; garhitá; gárhitum; -gárhya). blame, reproach; garhita, despised.

√ **gal** (gálati; galitá). —1. drip; —2. fall; galita, fallen out, gone (claws, teeth, eyes). [hence jala, 'water': cf. √βαλ in intrans. mg, e.g. ποταμὸς εἰς ἅλα βάλλων, 'river flowing into the sea'; Ger. *quellen*, 'flow, spring,' *Quelle*, 'fountain.']

gava, *equiv. of* go, 'bull, cow, beeve,' *in cpds.* [see 1209a.]

gávyūti, *f.* pasture-land; *generalized*, territory, abiding-place. [lit. 'having food for cattle,' gó + ūtí, see go 4: the y is euphonic, cf. 258.]

√ **gā** (jígāti; ágāt). go; come. [collateral form of gam, q.v.: w. jígāti, cf. Laconic βίβᾶτι, 'strides'; w. ágāt, cf. ἔβη, 'went.']

+**abhi**, go unto; *w.* çramam, become weary.

gātú, *m.* —1. motion, movement, course; —2. progress; *equiv. to the Eng.* -fare *in* wel-fare (*for mg, cf. verb* fare, 'get on, go') — *see* sugātuyā; —3. (place of recourse, *i.e.*) refuge, abiding-place, 83[9]. [√gā, 'go,' 1161.]

gā́tra, *n.* —1. (means of moving, *i.e.*) a limb of the body; —2. *by synecdoche*, the body. [√gā, 'move,' 1185a.]

gāmin, *a.* going, going upon, going to. [√gam, 1183[3].]

gārbha, *a.* relating to the embryo *or* to pregnancy (of sacrifices). [garbha, 1208f.]

gārbhika, *a.* relating to the womb, prenatal. [garbha, 1222e 2.]

gā́rhapatya, —1. *a.* pertaining to the householder; *as m.*, *sc.* agni, the householder's fire, 102[2] N.; —2. *as n.* the being head of the house, 89[6]; the housekeeping, 89[17]. [gṛhápati, 1211.]

gír [392], *f.* —1. invocation, praise, 74[12]; —2. *sing. and pl.* speech, words, 87[16], 49[9]; —3. voice, 3[14]. [√1 gṛ, 242[1,2].]

girí, *m.* mountain, 55[8].

√ **gu** (*intens.* jóguve [1007[3]]). cause to sound, proclaim. [cf. γόος, βοή, 'cry'; Lat. *bovāre*, 'howl.']

guṇá, *m.* —1. a single thread of a cord; a string; *esp.* bow-string; —2. quality; adscititious quality, as distinguished from the real nature (svabhāva, 'ingenium'), 22[20]; —3. *as philosophical technical term*, one of the three pervading qualities of all nature, *to wit*, sattva, 'goodness,' rajas, 'passion,' and tamas, 'darkness,' 66[8] ff.; —4. *as specialization of mg* 2, a good quality, virtue, 1[4,12], etc.; excellence. [for play on mgs 1 and 4, see nirguṇa and 18[5].]

guṇa-deva, *m.* Guṇadeva, a pupil of Guṇāḍhya. [lit. 'having virtue as his god,' 1302.]

guṇavant, *a.* virtuous, 18[4]; excellent, 3[22]. [1233.]

guṇaçālin, *a.* possessing virtues, excellent. [see çālin.]

guṇāḍhya, *m.* Guṇāḍhya, *see* 53[8] N. [lit. 'rich in virtue,' āḍhya.]

guṇānvita, *a.* endowed with excellence; (of an asterism) lucky. [anvita, √i.]

guṇin, *a.* virtuous, excellent. [guṇa.]

√ **gup** (jugópa; gopsyáti; gupitá, guptá; gópitum, góptum; gupyáte; júgupsate, -ti). keep; guard; *desid.* seek to keep one's self from, *i.e.* shun, detest; *ppl.* jugupsita, detested, inspiring aversion, 59[12]. [prob. a secondary root, originating in the denom. verb-stem gopaya: see this and go-pa.]

gurú, *a.* —1. heavy; *and so* —2. *fig.* (*like Eng.* weighty), important; —3. worthy of honor, 28[13]; —4. *as m.* the one to be honored κατ' ἐξοχήν, the teacher *or* Guru, 60[4] ff.; *loc.* gurāu: in the house of the Guru, 61[23]; in case of a Guru, 104[4]. [cf.

the comp. **gárīyāṅs**: cf. *βαρύς*, Lat. *gravis*, **garu-i-s*, Goth. *kaurus*, 'heavy.']

√ **guh** (**gúhati** [745c]; **jugúha** [793f], **juguhé**; **ághukṣat** [916, 155]; **gūḍhá** [222^{3}]; **gúhitum**; **-gúhya**). hide; **gūḷhá**, hidden, 76^{15}.

+**apa**, hide (*trans.*) away from, *w. abl.*, 85^{14}; put away, get rid of, 77^{1}.

gúh, *f.* hiding-place; *instr.* **guhā́**: *used as adv.* **gúhā** [1112e], in secret. [√**guh**.]

gúhā, *f.* hiding-place; cavern. [do.]

gúhya, *grdv.* cēlandus; secret, hidden. [do.]

guhyaka, *m.* one of a class of demigods, who, like the Yakshas, wait on Kubera, god of wealth, and, dwelling in mountain caverns (**guhā**), keep his treasures. [so named from their living in caverns or hidden places: 1222.]

√ **1 gṛ** (**gṛṇā́ti**, **gṛṇīté**; **jagā́ra**; **gariṣyáti**; **gīrṇá** [957b]; **-gírya**). —1. invoke, call; —2. salute, praise; —3. speak out, say. [cf. **gír**, 'speech, voice'; *γῆρυς*, 'speech, voice'; Doric *γᾱρύεν*, 'speak'; Lat. *garrio*, 'talk'; Eng. *call*.]

+**sam**, chime in with, agree.

√ **2 gṛ** (**giráti**; **jagā́ra**; **ágārīt**; **gīrṇá** [957b]; **-gírya**). swallow. [cf. *βορά*, 'food,' *βι-βρώ-σκω*, 'eat,' *δημο-βόρ-ο-ς*, 'folk-devouring'; Lat. *carni-vŏr-us*, 'flesh-eating,' *de-vorāre*, 'swallow down, devour.']

+**ni**, swallow down; devour (the sun in an eclipse), 76^{16} — *see* √**gras**.

√ **3 gṛ** (*aor.* **ájīgar** [867]; *intens.* **jā́garti** [1006]; *caus.* **jāgaráyati**). —1. *intens.* be awake; wake, *intrans.*; **jāgṛhi** [1011], be thou watchful, have a care for, *w. dat.*, 89^{17}; wake up, *intrans.*, 30^{16}; —2. *caus.* wake, *trans.*, 30^{6}. [for the history of the word, see 1020: for 1, cf. *ἐ-γρή-γορ-α*, 'am awake,' *ἔ-γρ-ετο*, 'awoke' (intrans.); for 2, cf. *ἐγείρω*, 'wake' (trans.).]

gṛ́tsa, *a.* clever; wise.

√ **gṛdh** (**gṛ́dhyati**; **jagárdha**; **ágṛdhat**; **gardhiṣyáti**; **gṛddhá**; **gṛddhvā́**). —1. take long strides; —2. be eager *or* greedy for. [for **ghṛdh*: cf. Eng. *greedy*.]

gṛ́dhra, —1. *a.* greedy; —2. *m.* vulture. [√**gṛdh**, 1188a: the Ger. offers an exact parallel: *Geier*, 'vulture,' is prop. 'the greedy (bird),' from *Gier*, 'greediness.']

gṛdhra-kūṭa, *m.* Vulture-peak, a mountain in Magadha.

gṛhá, *in V., m.; later, m. in pl.; otherwise, n.* house, 28^{7}, 79^{15}; *w.* **mṛnmaya**, house of earth, the grave; **gṛhaṁ gam**, go home, 52^{10}; *so* 40^{3}, 68^{17}; *as pl.* the house as consisting of various rooms and buildings, 89^{12}; mansions, 87^{7}. ['that which receives one,' √**grah**: cf. **geha**.]

gṛhá-pati, *m.* master of the house. [acct, 1267a.]

gṛhá-patnī, *f.* mistress of the house. [do.]

gṛha-stha, *a.* abiding in a house; *as m.* householder *or* Brahman in the second stage of his religious life, *see* **āçrama**.

gṛhāçrama, *m.* house-stage, second stage in a Brahman's life, *see* **āçrama**.

gehá, *n.* house. [ident. w. **gṛhá**: cf. the ident. √√**ṛdh** and **edh**.]

gó [361c], *m.f.* —1. a beef *in its old sense of* bull *or* cow; *pl.* beeves, kine, cattle; the Vedic type or symbol of all welfare and blessing and riches (*e.g.* 80^{16}), like "milk and honey" with the Hebrews; —2. beef *in the derived and now usual sense of* flesh; *pl.* pieces of flesh, 84^{16}; —3. (the milch cow of kings, *i.e.*) the earth, 63^{7}; —4. *observe that* **gavyūti**, **gotra**, **gopa**, **gopati**, **gomaya**, *and many other cpds of* **go** *lose their special reference to cattle and take a more general mg.* [cf. *βοῦς*, stem *βοϝ*, 'a beef, ox, cow'; Lat. *bos*, stem *bov*, 'ox, cow'; AS. *cū*, Eng. *cow*.]

go-ghná, *a.* kine-killing; *as m.* cow-slayer.

gótama, *m.* Gotama, a Vedic seer of the tribe of Angiras.

gotrá, *n.* —1. cow-stall, cattle-pen; —2. *perhaps*, pen of cattle, *and so* —3. group *in general* (*see* **go** 4); —4. *esp.* family, 19^{16}; —5. family name, 103^{19}, *see* **nāman** 2. [from **go**: mgs 2 and 3 are not authenticated by the literature.]

gotra-ja, *a.* born in the family; *as m.* a relative.

go-pá, *m.* —1. cow-keeper, cow-herd; —2. keeper *in general* (*see* **go** 4). [2 **pa**.]

gó-pati, *m.* —1. lord of kine; —2. lord *in general* (*see* go 4). [acct, 1267a.]

√ **gopaya** (gopayati, -te). be keeper, keep. [gopa, 1055.]

go-pā́ [351], *m.* —1. cow-keeper; —2. keeper *in general* (*see* go 4), 85[16]; protector, 69[15]. [2 pā.]

√ **gopāya** (gopāyáti, -te). be keeper; keep, 91[12]. [gopā, 1055.]

gomáya, —1. *a.* bovine; *as n.* —2. cow-dung, 103[22]; —3. dung *in general* (*see* go 4); *w.* **ānaḍuha**, dung of a steer, 105[2, 20]. [see **maya**.]

go-yukta, *a.* yoked with cattle; *w.* **cakra**, wagon drawn by cattle. [√yuj.]

go-rakṣaka, *m.* cattle-keeper, cow-herd.

gó-ṣakhi [343a], *a.* having cattle as companions, rich in cattle. [**sákhi**, 186.]

go-ṣṭhá, *m.* cow-stall, byre. [**stha**, 186.]

gāuṇika, *f.* -ī, *a.* standing in relation to the three **guṇa**'s, *see* **guṇa** 3. [**guṇa**, 1222e 2.]

gāutamá, *m.* *patronymic from Gotama;* Gautama, name of various men. [**gótama**, 1208f.]

√ **grath** *or* **granth** (grathnā́ti; granthiṣyáti; grathitá; -gráthya). —1. string together, connect; —2. put together, *i.e.* com-pose (a literary work). [for mgs, cf. Lat. *com-pōnere*, 'put together, compose'; also *serere*, 'connect, entwine,' w. *sermo*, 'discourse.']

grantha, *m.* —1. (a string of words, *i.e.*) verse *or* couplet, 53[6], etc; —2. a com-position, book, work, 17[8]. [√**granth**: for mgs, see under **grath**, and for 1, cf. Lat. *serere* w. *series*, 'row, string.']

granthín, *a. subst.* having books, bookish, book-reader. [**grantha**.]

√ **grabh**, *in Rigveda; later*, **grah**.

—*from* grabh: gṛbhṇā́ti, gṛbhṇīté; jagrā́bha, jagṛbhé; ágrabhīt, ágrabhiṣṭa [900]; gṛbhītá; gṛbhītvā́; -gṛ́bhya.

—*from* grah: gṛhṇā́ti; jagrā́ha, jagṛhé; ágrahīt, ágrahīṣṭa [900]; grahīṣyáti, -te; gṛhītá; gráhītum; gṛhītvā́; -gṛ́hya; gṛhyáte; grāháyati, -te.

—1. grasp; seize with the hand; hold; take; *w.* **hástam** *or* **pāṇím**, take the hand (of the bride at the wedding), 89[5]; take hold on (*loc.*), 14[18]; **gṛhīta keçeṣu**, seized by the hair; *used* of a rabbit taking, *i.e.* leading with him a lion, 33[4]; —2. take possession of, take, 46[22]; get, 44[5]; —3. receive, accept, 20[10], 56[1]; —4. of fluids, take in the ladle, 94[1]; —5. of names, take upon the lips, mention, 64[13], 103[19]; —6. *fig.*, *as in Eng.*, grasp, *i.e.* perceive, know; —7. get, learn; —*caus.* cause to learn. [see under **garbha**: connection w. Eng. *gripe*, Ger. *greifen*, exceedingly doubtful.]

+ **pari**, —1. hold on both sides; *and so* —2. become master of; master, overcome, surpass.

+ **prati**, take hold of, 59[23]; accept.

+ **vi**, —1. hold asunder; separate; make a division; *and so* —2. quarrel; fight.

+ **sam**, hold together, clasp.

+ **upa-sam**, clasp with the hands.

√ **gras** (grásate; jagrasé; ágrasīt; grasiṣyáte; grastá; grasitvā́; grasyáte; grāsáyati). —1. swallow; devour, 10[10]; —2. of the demon Rāhu, who swallows, *i.e.* eclipses sun and moon, 23[1]. [perhaps akin w. √2 gṛ, 'swallow.']

√ **grah**, *see* **grabh**.

gráha, *m.* seizure (with a claw, *i.e.*), bite. [√**grah**.]

gráhaṇa, *n.* the grasping, *i.e.* acquisition. [√**grah** 6, 7.]

grābhá, *a. subst.* grasping, grasper. [√**grabh**.]

grā́ma, *m.* —1. inhabited place, hamlet, village, *see* 98[16] N.; —2. the inhabitants, community.

grā́ma-kāma, *a.* having desire for the village, fond of abiding in the village.

grā́van, *m.* stone; *esp.* stone for pressing the Soma.

grāhá, *a. subst.* grasping, grasper, *in cpds.* [√**grah**.]

grāhyà, *grdv.* to be grasped; perceivable. [do.]

grīvā́, *f.* nape of the neck; neck. [for *gar°vā́: cf. Aeolic δέρρα, *δερϝα, Epic δειρή, 'throat, neck.']

grīṣmá, *m.* summer.

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gha, *form of* **ghan**, *i.e.* **han**, *in cpds.* [1148c, 333.]

ghaṭa, *m.* a jar.

ghaná, *m.* —1. slayer; —2. slaughter; —3. a compacted mass, lump; —4. cloud. [√**ghan**, *i.e.* **han**: cf. φόνο-ς, 'slaughter.']

gharmá, *m.* warmth, heat. [√2 **ghṛ**: cf. θερμό-ς, for *φορμός, Lat. *formus*, 'warm.']

√ **ghuṣ** (**ghóṣati**, **-te**; **jughóṣa**; **ghuṣṭá**; **-ghúṣya**; **ghoṣáyati**). sound; make a noise.

√ **1 ghṛ** (**jígharti**; **ghṛtá**; **ghāráyati**). besprinkle; be-drop; drip (*trans.*); **ghṛtá**, *see s.v.*

+**praty-abhi**, *caus.* sprinkle over repeatedly.

+**vy-ā**, sprinkle here and there.

√ **2 ghṛ**, glow, be warm, *in* **á-ghṛṇi**, 'glowing,' *and* **gharma**, *q.v.*

ghṛtá, *n.* —1. butter, clarified and then hardened, *Anglo-Indian* ghee, much used for culinary (*cf.* 68[1]) and religious (*cf.* 88[17]) purposes: *cf.* **ājya**, 'butter in a melted state'; —2. butter *or* fat *in general*, also as symbol of fruitfulness and abundance. [√1 **ghṛ**, 'drip,' 1176a: for mg, cf. Eng. *dripping*, 'fat which falls in drops from meat in roasting.']

ghṛta-paçu, *m.* sacrificial beast made of ghee.

ghṛta-çcút, *a.* dripping with (ghee, *i.e.*) fatness.

ghorá, *a.* awful; dreadful; horrid.

ghora-cakṣus, *a.* having an evil eye.

ghorākṛti, *a.* having an awful form. [**ākṛti**.]

ghóṣa, *m.* noise. [√**ghuṣ**.]

ghna, *a.* killing; destroying; removing. [√**ghan**, *i.e.* **han**: see 216.9.]

ghnya, *grdv.* to be slain, *in* **aghnya**. [do.]

√ **ghrā** (**jíghrati** [749a]; **jaghrāú**; **ghrātá**; **-ghrā́ya**; **ghrāyáte**; **ghrāpáyati** [1042d]). smell; snuff at.

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ca, *encl. conj.* and, also, τε, que; —**1a.** *is found, esp. in the older literature, with both parts to be connected* (*e.g.* 71[6,7], 97[7,11]; *so* 13[5], 16[12], 17[3], 19[10], 38[7], 9[2]); *or only with the latter, as is oftenest the case in the later language* (*e.g.* 2[1,7], 3[8], 8[8]; 82[8], 84[16]; 98[16]); —**1b.** *in case of three or more parts to be connected*, **ca** *occurs: with the last only* (*e.g. three parts*, 13[2], 17[2], 31[14], 44[6]; 71[8], 72[10], 83[15]; 106[5]; *four parts*, 2[2], 17[7], 28[10]; *five parts*, 2[5], 21[5], 25[3]); *with the last two* (7[6,7], 22[5], 37[15], 45[7]; 77[12]); *sometimes after each*, (29[3,4]); *very rarely after the first of a series* (26[6]; 21[22]); *various irregular combinations on page* 67 *passim*; *see also* 21[20] N.;

—2. *variously combined: w.* **eva** (*e.g.* 13[21]; 9[16], 11[9], 14[15]; 5[9], 12[5], 14[2,8,20], 15[16], 25[4]; 30[14]), *and w.* **api** (*see examples under* **api**); · · **ca**, · · **tathā**, · · **ca**, both · ·, likewise · ·, and, 10[8,9]; · · **ca**, · · **ā**, both · ·, and · ·, 85[5]; **sa ca**, *often at beg. of clause* (*e.g.* 24[23]; *so* 34[18]; 41[7]); —3. **anyac ca**, **api ca**, **kiṁ ca**, **tathā ca**, *joining two proverbs of like drift*, moreover, further, likewise;

—4. *otiose*, 6[9]; —5. *connecting things contrasted:* but, 8[16], 17[20], 18[2,3], 19[2]; and yet, 1[12], 3[20]; —6. (even, *concessively, i.e.*) though, 26[12]; —7. (*like Eng.* and *or* an, *and Icelandic* enda, 'moreover,' 'if') if — *see* **ced**; —8. *w. interrogatives, rendering them indef., see* **ka**, **kim**.

[cf. τε, 'and'; Lat. *que*, 'and'; Goth. *-h* and Ger. *-ch* in *ni-h* and *no-ch*, the exact equivalents of Lat. *ne-que*, 'and not, nor': for **ca** 8, cf. -τε and -κα in πο-τε and Doric πο-κα, 'at any time'; Lat. *quis-que*, 'any, each.']

cakrá, *n.* —1. wheel; chariot-wheel, wagon-wheel; —2. *by synecdoche*, wagon, *in* **pīṭha-cakra**. [prob. reduplicated form, **ca-kra**, fr. √*kṛ or *kḷ, 'roll,' cf. κυλίω, 'roll': w. **ca-krá**, cf. κύ-κλος, *κϝε-κλος, AS. *hweohl*, *hweōl*, Eng. *wheel*.]

√ **cakṣ** (**cáṣṭe** [628]; **cacakṣé**; **cáṣṭum**; **-cákṣya**). —1. appear; —2. look upon, behold; —3. (cause to appear, *i.e.*) announce, tell. [reduplicated form of √**kāç**, see 675 and 108g[1] end.]

+**ā**, —1. look on; —2. show, tell, 63[1].

+**vi**, appear far and wide, shine.

+**sam**, look upon, consider.

cákṣas, —1. *perhaps adj.* beholding, *see* 1296[3] end; —2. *n.* look; eye. [√**cakṣ**.]

cakṣuḥ-pīḍā, *f.* eye-ache.

cákṣuṣmant, *a.* possessing eyes. [1235.]

cákṣus, *n.* eye. [√**cakṣ**, 1154.]

cañcala, *a.* moving to and fro; trembling. [√**cal**, 1148.4, w. intens. reduplication, cf. 1002b: cf. κίγ-καλ-ος, 'wag-tail'; Lat. *quer-quer-us*, 'shaking with fever chills.']

cañcu, *f.* beak, bill.

caṇaka, *m.* chick-pea.

cáṇḍa, *a.* impetuous; wrathful.

cāṇḍāla, *m.* a Chandāla *or* man of the most despised class of society (born of Çūdra father and Brahman mother). [cf. **caṇḍa**.]

√ **cat** (**cátant**; **cattá**; *caus.* **cātáyati**). get off; hide; *caus.* drive away.

catasṛ, *fem. to* **catúr**.

catúr [482d], *num.* four. [w. **catvāras**, cf. τέτταρες, Lat. *quattuor*, Goth. *fidvor*, AS. *feōwer*, Eng. *four*.]

catur-akṣá, *a.* four-eyed. [see 1300b.]

caturthá, *f.* **-í**, *a.* fourth; **-am**, *adv.* the fourth time. [**catúr**, 487 5.]

catur-yuga, *n.* the four ages. [1312.]

catur-varga, *m.* group of four.

cátur-vidha, *a.* of four kinds; four-fold. [**vidhā**, 1302c 5.]

cátuṣṭaya, *a.* of four; *as n.* a collection of four, a quaternion. [**catúr**, 178: 1245a.]

catuṣ-pathá, *m. n.* place where four ways meet, quadrivium. [**catúr**, 178, 187: 1312.]

cátuṣ-pad, *a.* quadruped; *as n. s. collectively*, the four-footed beasts. [**catúr**, 178: 1300.]

catuṣ-pada, *f.* **-ī**, *a.* having (taken) four steps.

catvara, *m. n.* quadrivium. [**catúr**.]

catvār, *strong form of* **catur**, *q.v.*

√ **can** (**ácanīt**). be glad in; gladden. [collateral form of √**kan**: cf. √**kan**, **kāma**, **cāru**.]

caná, *adv.*, *immediately following the emphasized word.* —1. not even; **svápnaç caná**, not even sleep, 79 1; —2. *w. preceding negation*, even; **ná devā́nām áti vratám, çatā́tmā caná, jīvati**, not beyond the decree of the gods, (not) even if hundred-lived, does one live, 88 2; *hence, the feeling for the negation in* **cana** *in such collocations becoming faint*, —3. even, at all, *w. interrogatives, emphasizing their indefinite sense;* **na kiṁ cana**, not any thing even *or* at all, 8 19; *see esp.* 1 **ká** 2c, *also* **katham**, **kadā**, *and* **kim**. [cf. Lat. *-quam* and *-cun-* in *quisquam*, *quicunque*, 'any one'; Goth. *-hun* in *ni hvas-hun*, 'not any one.']

candrá, *a.* shining, shimmering; *as m.* the moon; the moon-god. [for **çcandrá**, q.v.]

candrámas, *m.* the moon; the moon-god. [orig. a descriptive cpd, stem **candra-mās** (383d 6), nom. **candra-mās**, and so with long **ā** throughout, but transferred to the **ăs**-declension (cf. 418).]

candrá-varṇa, *a.* of shining hue.

√ **cam**, sip, *only with* **ā**.

\+ **ā** (**ā́cāmati** [745d]; **ā́cacāma**; **ā́cānta** [955a]; **ācámya**; **ā́cāmayati**). sip (water), *i.e.* rinse the mouth.

camasá, *m.* beaker; cup, made of wood, square, and with handle. [√**cam**, cf 1197.]

campaka, *m.* Michelia Champaka, a tree with strong-smelling yellow blossom.

campakavant, *a.* abounding in Champaka trees; *as f.* Champakavatī, name of a forest. [1233.]

√ **car** (**cárati**, **-te**; **cacā́ra**, **cerús**, **ceré**; **ā́cārīt**, **ā́cariṣṭa**; **cariṣyáti**; **caritá**; **cáritum**; **caritvā́**; **-cárya**; **caryáte**; **cārā́yati**, **-te**). —1. move, 77 12; go; wander; wander about; *used* of men, beasts, waters, heavenly bodies; —2. (*like Eng.* proceed —*cf. Lat.* prō-cēdere, 'go on') act; *w. ppl.* [1075b], go on, *i.e.* keep on (doing a thing), 96 11; —3. (*like Eng.* go about, *i.e.*) undertake, set about; **bhāikṣaṁ car**, go begging, beg; undergo (troubles), 88 12; perform (a vow, duty); observe (silence); commit (offense *or* injustice), 80 9, 63 7; **sasyaṁ car**, feed on corn, 34 16; **carita**, *see s.v.* [cf. περι-τελ-λομένων ἐνιαυτῶν, 'as years go round,' and περι-πλ-ομένων ἐνιαυτῶν, 'as years went round,' with τ before a palatal and π before a non-palatal; also πόλ-ος, Milton's 'turning sphere': see also **car** + **ud**, and the younger collateral form **cal**, and under **cañcala**: akin is also √**kal**.]

\+ **anu**, move along after, follow.

\+ **apa**, go off, be absent.

\+ **abhi**, go against, trespass against; *esp.* be unfaithful (of a wife).

+**ā**, —1. move unto, approach, 86[2]; —2. go to (an undertaking), set about; *and so*, do, 10[6], 64[11], 66[14]; practice (virtue); perform (vow); follow (rule); —3. proceed, conduct one's self, *cf.* **ācāra**, 'conduct.'

+**ud-ā**, rise up out of (*abl.*), 77[14], of the moon.

+**sam-ā**, proceed; do; perpetrate.

+**ud**, go up, rise, of the sun; *caus.* cause to go out, evacuate, *cf.* **uccāra**, 'evacuation.' [cf. **sūryam uc-cárantam** w. ἥλιον ἀνα-τέλλοντα, 'the rising sun.']

+**upa**, —1. come to; —2. come to, *esp.* in order to serve, *and so*, attend, wait upon politely; —3. proceed with, undertake.

+**parā**, move away from, 86[3].

+**vi**, move in different directions, spread over; of waters, overwhelm; wander about; *caus.* cause to go hither and thither in thought, balance, ponder.

+**sam**, go, walk, wander.

cara, *a.* moving; *as subst.* animal (as distinguished from plant). [√**car.**]

cáraṇa, —1. *m. n.* foot; —2. *as n.* a wandering. [√**car**: for 1, cf. **nayana.**]

caritá, —1. *ppl.* done; —2. *as n. sing.* [1176a], (*like Ger.* Wandel *and Eng.* walk) behavior; proceedings; deeds. [√**car.**]

carita-vrata, *a.* having his (marital) duty performed.

carcā, *f.* a going over, repetition (of a word in a school-boy's Veda-recitation); a troubling one's self about. [perhaps fr. √**car.**]

cárman, *n.* skin; pelt.

carya, *grdv.* to be accomplished; —*f.* **-ā**, (*like Eng.* walk) way of life; a performing, busying one's self with. [√**car.**]

√ **carv** (**carvitá**, **cūrṇá**; **cárvitum**). chew, crush with the teeth.

carṣaṇí, *a.* active, busy; *as f. pl.* busy mortals, men, folk. [√**car**, 1159b end.]

√ **cal** (**cálati**; **cacā́la**, **celús**; **caliṣyáti**; **calitá**; **cálitum**). move; start off. [younger form of √**car**, q.v.: cf. κέλ-ευθος, Lat. *cal-lis*, 'path.']

cala, *a.* moving. [√**cal.**]

cāṇḍālá, *m.* a Chandāla. [see **caṇḍāla** and 1208f.]

cātana, *a.* driving away. [√**cat**, **caus.**]

cāturmāsyá, *n.* a sacrifice to be made every four months, *i.e.* at the beginning of each of the three seasons. [**catur** + **māsa**, 1211.]

cāndrāyaṇa, *n.* *with or without* **vrata**, the Chāndrāyana observance *or* lunar penance, 65[6] N. [lit. 'connected *or* according with the moon's course,' **candra** + **ayana.**]

cāraṇa, *m.* wanderer; *esp.* wandering player *or* singer. [**caraṇa.**]

cārin, *a.* moving; observing; busying one's self with. [√**car.**]

cā́ru, *a.* gladsome; dear; pleasant; fair. [√**can**, q.v., 1192: cf. Lat. *cā-rus*, 'dear.']

cāru-hāsin, *a.* sweetly laughing.

√ **1 ci** (**cinóti**, **cinuté**; **cikyé** [787]; **ácet**; **ceṣyáti**, **-te**; **citá**; **cétum**; **citvā́**; **-cítya**; **cīyáte**). —1. arrange in order; pile up; build; construct, *esp.* the sacrificial altar; *active, if the priest builds for others; middle, if the sacrificer builds for himself*; —2. gather together, collect; get possession of.

+**ud**, heap up, collect.

+**sam**, gather together, collect; accumulate.

√ **2 ci** (**cáyati**, **-te**). —1. hate; —2. avenge, take vengeance on, punish. [cf. Arcadian ἀπυ-τείω, Attic ἀπο-τίνω, 'pay off,' ἀποτίνομαι, 'get paid to myself, take vengeance, punish,' ποινή, 'penalty.']

√ **3 ci** (**cikéti**; **cikā́ya**, **cikyús** [787]; **ácet**; **ceṣyáti**; **cétum**; **-cítya**; **cīyáte**). —1. notice, observe; —2. look, investigate. [cf. √**cit.**]

+**nis**, (search out, *i.e.*) ascertain; determine; consider as certain *or* settled.

+**vi-nis**, (look out this way and that, *i.e.*) ponder, consider, 13[19].

+**pari**, investigate thoroughly, find out.

cikitú, *prob. f.* understanding. [√**cit**, 1178c.]

cikitvít, *adv.* with understanding. [**cikitú**, 1109.]

√ **cit** (**cétati**, **-te**; **cikéta**, **cikité**; **ácāit**; **cittá**; **cetáyati**, **-te**). —1. look at, notice; observe; consider; —2. be intent upon, intend; —3. understand, know; *perfect*, **cikéta**, has understood, knows; **cikitvā́ṅs**,

wise; —*caus.* make to know, instruct. [extension of √3ci: the √cit shows an intrans. aspect, 'be noticeable *or* bright,' in ketu: cf. √cint.]

+**pra**, know.

cit, *vbl.* knowing. [√cit, 383a.]

citi, *f.* pile. [√1ci.]

cittá, *n.* notice; thought; mind. [lit. 'noticed,' √cit, see 1176a.]

citta-pramāthin, *a.* disturbing the mind.

citti, *f.* understanding; wisdom. [√cit.]

citrá, *a.* —1. noticeable, excellent; —2. clear; bright; bright-colored; of sounds, clear, *i.e.* loud; —3. variegated, 10[8]; varied; —4. *as n.* a bright-colored thing, a picture. [√cit, 1188.]

citrá-çravas, *a.* whose praise is loud *or* whose fame is excellent.

citra-stha, *a.* being in a picture; painted.

citrāñga, *m.* Dapple-coat, name of a deer. ['having a variegated *or* mottled body': áñga.]

cid, *encl. pcl.* —1. *emphasizes, sometimes very gently, the preceding word:* even, 78[10, 15]; just, 74[2], 79[4]; yāç cid, what very ones, 70[16]; at least, 79[14]; —2. *generalizes a pron.:* yé cid · · tā́ñç cid, whatsoever · ·, unto all those, 91[10]; *so far Vedic;* —3. *in classical Skt., very common w. an interr., rendering it indef.:* kaç cid, a certain; na kā cid, not any; *see* **ka, kad, kadā, karhi, kva.** [acc. s. n. of pron. root **ka, ki** (505), w. palatalization: 1111a.]

√ **cint** (cintáyati, -te; **cintayā́m āsa**; **cintayiṣyáti**; **cintitá**; **cintayitvā́**; **-cintya**). —1. think, reflect, have a certain thought; —2. set one's thoughts upon, think upon *or* of, consider, turn one's attention to; —3. call attention to; make an observation, 35[9]. [younger form of √cit: cf. 255 and 240.]

+**vi**, reflect.

+**sam**, think to one's self.

cintana, *n.* a thinking upon. [√cint.]

cintā, *f.* —1. thought; —2. *esp.* (*like* μέριμνα), anxious *or* sad thought; sorrow; —3. plans, 43[2]. [√cint.]

cintā-para, *a.* having sad thought as one's chief thing, sunk in sad thought. [1302b.]

cintāviṣa-ghna, *a.* destroying the poison of sorrow.

cintitopasthita, *a.* which approached as soon as thought of. [lit. 'thought of and (immediately) at hand,' **cintita** + **upasthita**, 1257.]

cintya, *grdv.* to be thought of, comprehensible. [√cint.]

cirá, *a.* long, of time; **-am, -āt,** *as adverbs* [1111c, 1114c], long, for a long time.

cira-mitra, *n.* an old friend.

cīt-kāra, *m.* the sound cīt, *i.e.* the braying of an ass. [cīt, onomatopoetic.]

cīra, *n.* strip of bark *or* cloth; rag.

√ **cud** (códati, -te; **ácodīt**; **codáyati, -te**). drive on; speed; excite; *caus. the same.*

+**pra**, *caus.* drive on; further; inspire.

√ **cur** (**coráyati**). steal.

curā, *f.* theft. [√cur.]

cūḍā, *f.* tuft of hair left on the crown of a child's head after the ceremony of tonsure.

cūḍā-karman, *n.* ceremony of tonsure, 59[19].

cūrṇa, *m. n.* meal, powder. [√**carv**: for mg, cf. **piṣṭa.**]

√ **cūrṇaya** (**cūrṇayati**). powder, crush fine; crush; smash. [**cūrṇa**, 1055.]

√ **cṛt** (**cṛtáti**; **cacárta**; **cṛttá**; **-cṛ́tya**). fasten together.

+**pra**, loosen, untie.

cétana, *a.* noticing; **cetanā**, *f.* consciousness; mind. [√cit.]

cétas, *n.* consciousness; mind; heart. [√cit.]

céd, *adv. never at beg. of sentence, clause, or half-verse.* if; *apodosis, if it follows, marked by* **tad** (37[4]), **tatas** (52[5]), *or not marked* (32[21], etc.), *or marked by* **·na,** *if negative* (18[9]); **na ced**, if not, 52[8]; **no ced**, *forms a shortened but complete clause,* and if not, 27[17]. [**ca** + **íd**, 1133[5]: see **ca** 7.]

√ **ceṣṭ** (**céṣṭati, -te**; **cicéṣṭa**; **ceṣṭitá**; **céṣṭitum**; **ceṣṭitvā́**). move the limbs; bestir one's self; be active; act.

ceṣṭā, *f.* activity; performance. [√**ceṣṭ.**]

ceṣṭita, *ppl.* performed; *as n. s.* [1176a], deeds. [√ceṣṭ.]

códana, *n.* an impelling; order; precept. [√cud.]

cāuḍa, *n.* ceremony of tonsure. [cūḍā.]

cāura, *m.* thief. [curā.]

√ **cyu** (**cyávati, -te; cucyuvé; ácyoṣṭa; cyoṣyáte; cyutá; cyávitum; cyāváyati**). —1. move, bestir one's self; —2. go off, disappear; —3. come to nought, 68^{12}; —4. fall (from, *abl.*), 51^{8}; —5. set agoing, undertake, mōlīri, 74^{3}. [akin, perhaps, are *ἔ-σσευα*, 'impelled,' and *δορυ-σσόος*, 'lance-brandishing.']

+**pra**, *caus.* move *or* lead onward.

√ **1chad** (**channá; chādáyati; chādayā́ṁ cakre; chāditá; chādayitvá; -chā́dya**). cover; cover over.

+**ā**, cover over; conceal, 25^{10}.

+**pari**, envelope, cover over.

+**pra**, cover; clothe one's self with (*instr.*).

√ **2chad** *or* **chand** (**chántti; cacchánda; ácchān** [890^{2}]; **chadáyati** [mgs 1, 2]; **chandáyati** [mg 3]; **chandayā́m āsa; chanditá**). —1. appear, seem; —2. seem good to, please; —3. (please a person, *acc.*, with a thing, *instr.*, *i.e.*) offer a person, *acc.*, a thing, *instr.* [prob. ident. w. √çcand.]

chanda, *m.* pleasure; will. [√2chad.]

chala, *m. n.* (*perhaps* cover, *i.e.*) guise, disguise; pretence, deceit. [perhaps fr. √1chad.]

chā́ga, *m.* goat. [for *skāga: cf. Germanic *skēpo-*, for **skēqo-*, Ger. *Schaf*, AS. *sceāp*, Eng. *sheep*.]

chāyā́, *f.* shade; shadow; image. [cf. *σκιά*, 'shadow.']

chāyā-dvitīya, *a.* having one's shadow as second, accompanied by one's shadow. [1302b.]

√ **chid** (**chinátti; cicchéda; ácchāitsīt; chetsyáti; chinná; chéttum; chittvá; -chídya; chidyáte**). —1. cut off; hew down; sever; cut in two; nibble; —2. divide. [cf. *σχίζω*, √*σχιδ*, 'split'; Lat. *scindo, scidi*, 'cut'; AS. *sceādan*, 'divide,' Eng. water-*shed*, 'the divide between two valleys.']

+**ud**, —1. cut out; —2. destroy; —*pass.* be cut off, fail, be lacking.

+**vi**, cut asunder; sever.

chidrá, *n.* hole; defect; weak spot. [√chid.]

chucchundari, *m.* musk-rat.

cheda, *m.* cut; cutting off; failure, dearth. [√chid.]

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já, *vbl.* born; born from; occasioned *or* produced by; *only in cpds.* [√jan, 333: cf. jā, the older form, 354.]

jágat [450d], *a.* movable; *as n.* all that moves, men and beasts. [√gam: cf. $383b^{8}$ end.]

jaghána, *m. n.* the hinder parts, the buttocks.

jaghanyà, *a.* hindermost; last; lowest *or* worst. [jaghana, 1212d 4.]

jañgama, *a.* movable; *as subst.* all that moves, *equiv. to the ancient* **jágat**. [√gam, 1148. 4, cf. 1002b.]

jáñghā, *f.* lower half of the leg, from knee to ankle; shin. [prob. fr. √1hā, 'move,' 1148. 4, cf. 1002b.]

jaṭā, *f.* matted hair; tangled locks.

jaṭhára, *n.* belly; womb. [akin are Goth. *kilþei*, 'womb,' AS. *cild*, Eng. *child*.]

√ **jan** (**jáyate** [772]; **jajána, jajñé** [794d]; **ájaniṣṭa; janiṣyáti, -te; jātá; janáyati, -te; ájījanat**). *see* 761b end, *and* 772. —1. *transitive*, **janáyati** *and active forms:* beget; bring forth; generate *or* produce; —2. *intransitive*, **jāyate** *and middle forms:* be born; be produced; come into being; be born again, 18^{1}; be, 86^{2}; **jajñe**, natus est, ortus est; **jajñānās**, children; *for* **jāta**, *see s.v.* [cf. *γε-γον-ώς*, 'born,' *ἐ-γέν-ετο*, 'became'; Lat. *genui*, 'begat'; AS. *cennan*, 'beget, bring forth'; AS. *cynn*, Eng. *kin*, 'race, family'; AS. *cyn-ing*, Eng. *king*, 'the man of (noble) kin'—for mg, cf. **kulīna** w. **kula 2**: cf. also **jana** and **jani**.]

+**abhi**, *pass.* be born unto, be destined unto from birth.

+ **ā**, *caus.* cause to be born for some one, *w. dat.*
+ **upa**, *mid.* be born, arise.
+ **pra**, *mid.* be born; *caus.* procreate.
+ **sam**, *mid.* be produced; **saṁjāta**, having arisen.

jána, *m.* creature; man; person; *in pl.* (*e.g.* 40[16]), *and collectively in sing.* (*e.g.* 77[11]), folks; a people *or* race *or* tribe; **dāívya jána**, heavenly race, the gods. [√jan: cf. γένος, Lat. *genus*, Eng. *kin*, 'race.']

jana-padá, *m.* (tribe-place, *i.e.*) district; community.

jáni [343c], *f.* woman; wife. [√jan: cf. γυνή, Eng. *quean*, 'woman': for mg, cf. **jāyā.**]

janítra, *n.* origin. [√jan, 1185d.]

janitvá, *n.* wifehood. [jani.]

jániman, *n.* production, creation. [√jan, 1168.2a.]

jánī, *f. same as* **jani.**

janús, *n.* origin; ingenium, nature; creation. [√jan, 1154[2].]

jantú, *m.* creature; man. [√jan.]

jánman, *n.* birth; production; creature, 72[2]. [√jan.]

√ **jap** (jápati; jajā́pa; ájapīt; japiṣyáti; japitá, japtá; jápitum; japitvā́, japtvā́). say in under-tone; mutter.

jamád-agni, *m.* Jamadagni, a Rishi, friend of Viçvamitra, and foe of Vasishtha. [jamant, unclear: see 1309[4].]

jambuka, *m.* jackal.

jara, *a.* growing old, aging. [√jṛ.]

jarád-aṣṭi, *a.* long-lived. [jarant, see 1299b end.]

jarad-gava, *m.* Old-bull, name of a vulture. [jarant.]

jarad-dāsa, *m.* old slave *or* servant. [jarant.]

járant, *ppl.* aging; old. [√jṛ: cf. γέροντ-α, 'old man.']

jarás, *f.* the growing old; old age. [√jṛ: cf. γῆρας, 'old age.']

jaritṛ́, *m.* invoker; singer.

jalá, *n.* water. [see √gal.]

jala-dhara, *m.* rain-cloud. [lit. 'water-holder.']

jalāçaya, *m.* water-abode; lake. [āçaya.]

√ **jas** (jásyati; jajā́sa; jāsáyati). be exhausted *or* tired to death; *caus.* exhaust; quench.

jasra, *a.* dying out. [√jas.]

jā́ [352], *vbl.* born, *at end of cpds.* [√jan *or* jā: cf. já, later form of jā́.]

√ **jāgṛ**, *same as* √3 gṛ, *see* 1020.

jātá, *ppl.* born; grown; come into being, present; *at beg. of cpds:* arisen, existing, manifest; produced, aroused; *as n.* a living being; birth. [√jan, 955b.]

jāta-karman, *n.* birth-ceremony.

jāta-rūpa, *a.* having native beauty; splendid; **-pá**, *n.* gold.

jāta-viçvāsa, *a.* having arisen confidence, inspired with confidence.

jātá-vedas, *m.* Jātavedas, epithet of Agni. [perhaps, 'having knowledge of all beings, *i.e.* of gods and men,' or, better, 'having all beings *or* things as his possession.']

jāta-saṁkalpa, *a.* having a purpose *or* desire arisen, feeling a passion for another.

jātāmarṣa, *a.* having anger aroused, vexed. [amarṣa.]

jātāvamāna, *a.* having arisen contempt, filled with self-contempt. [avamāna.]

jāti, *f.* birth; position *or* rank. [√jan, 1157[1].]

jāti-mātra, *n.* mere rank. [see **mātrā** 2, and 1302c 3.]

jā́tu, *adv.* at all, ever; **na jātú**, not at all. [√jan, 1111d: development of mg unclear.]

jāterṣya, *a.* having jealousy aroused, jealous. [īrṣyā.]

jā́nu, *n.* knee. [cf. γόνυ, Lat. *genu*, Eng. *knee*, whence *kneel.*]

jāmadagnya, *a.* of Jamadagni; *as subst.* descendant of J. [jamádagni, 1211.]

jāyā́, *f.* wife. [√jan: for mg, cf. **jani.**]

jārá, *m.* paramour.

jā́la, *n.* net.

√ **1 ji** (jáyati, -te; jigā́ya, jigyé [787]; ájāiṣīt, ájeṣṭa; jayiṣyáti, -te; jeṣyáti, -te; jitá; jétum; jitvā́; -jítya). overpower; conquer; win (battles); win by conquest. [cf. βία, 'force,' βιάω, 'to force'; Lat. *vis*, *vgvis*, 'force': cf. √jyā.]
+ **ud**, conquer; be victorious.
+ **parā**, *pass.* be conquered.

+vi, *mid.* be victor; conquer (conquests); subdue.

√2ji (jinóti). enliven; quicken; *hence* [716], √jinv. [for *gvi: cf. βίος, 'life': see also √jīv.]

jijñāsā, *f.* investigation. ['effort to find out,' fr. desid. of √jñā, 1149[4].]

jitāpsaras, *a.* having the Apsarases conquered, surpassing the Apsarases. [apsaras.]

jitendriya, *a.* having the senses conquered, having the passions subdued. [indriya.]

√jinv (jínvati; jijínva; jinviṣyáti; jinvitá). be lively, hasten; *trans.* quicken; speed onward. [secondary root fr. √2ji, see 716.]

jívri, *a.* old. [for jírvi, √jṛ, 1193[2].]

jihvā́, *f.* tongue.

jihvāgra, *n.* tip of the tongue. [agra.]

jīmū́ta, *m.* thunder-cloud.

jīrá, *a.* quick. [√2ji, 1188: cf. √jyā.]

jīrá-dānu, *a.* having swift drops, swift dripping, *i.e.* well watered.

√jīv (jívati, -te; jijíva, jijīvé; ájīvīt; jīviṣyáti, -te; jīvitá; jívitum; jīvitvā́; -jívya; jīváyati). live; be alive; *caus.* make alive. [see √2ji: cf. Lat. *viv-ere*, 'live'; AS. *cwicu*, 'alive,' Eng. *quick*, 'alive, lively.']

+anu, live after, be dependent on, live upon.

jīvá, *a.* living; *as m.* the principle of life, the individual soul, 66[4]. [√jīv: cf. Lat. *vivus*, 'alive.']

jívana, *n.* existence. [√jīv.]

jīvana-hetu, *m.* cause of existence, *i.e.* means of subsistence.

jīva-pati *or* -patnī, *a. f.* having one's husband yet alive.

jīva-praja, *a.* having one's children yet alive. [prajā.]

jīva-loká, *m.* the world of the living (as distinguished from that of the Manes), 86[18], 23[12].

jīvitá, *ppl.* alive; *as n.* [1176a], life. [√jīv.]

jīvitavya, *grdv.* vivendum; *as n. impers.*, *see* 999. [√jīv.]

jīvitāçā, *f.* the wish for life, hope to save one's life. [āçā.]

jīvin, *a.* living. [√jīv.]

√juṣ (juṣáte, -ti; jujóṣa, jujuṣé; ájoṣiṣṭa; juṣṭá). taste, *esp.* with pleasure; relish; take pleasure in *or* accept graciously. [cf. γεύομαι, 'taste'; Lat. *gus-tus*, 'taste'; AS. *ceōsan*, Eng. *choose*.]

júṣṭa, *a.* acceptable. [ppl. of √juṣ, w. accent altered as in dhū́rta.]

juhū́ [356], *f.* sacrificial ladle for pouring the melted butter into the fire, *cf.* srúc. [√hu, 1147b[2].]

√jū (junā́ti [728]; jūjā́va [786[4]]; jūtá). speed, *intrans. and trans.*; incite, inspire; further, assist to. [cf. √2ji.]

√jṛ (*V.* járati; *later*, jíryati, -te; jajā́ra; ájārīt; jīrṇá [957b]). decay; grow frail *or* worn out *or* old. [cf. járant, 'old,' and γέροντ-α, 'old man'; jarás and γῆρας, 'old age.']

jógū [356], *a.* loudly singing; praising. [fr. intens. of √gu, 1147b[2], 1002a.]

jóṣas, *n.* pleasure. [√juṣ.]

jña, *vbl.* knowing, *at end of cpds.* [√jñā, 333.]

√jñā (jānā́ti, jānīté [730]; jajñáu, jajñé; ájñāsīt [911], ájñāsta; jñāsyáti, -te; jñātá; jñā́tum; jñātvā́; -jñā́ya; jñāyáte; jñāpáyati, -te, jñapáyati, -te [1042d[3]]; jñaptá). know; have knowledge of a person *or* thing; recognize; become aware of; learn; notice. [cf. ἔ-γνω, Lat. *co-gnōvit*, 'knew'; AS. *cann*, 'have learned, *i.e.* know, am able,' Eng. *can;* AS. *ge-cnāwan*, Eng. *know*.]

+sam-anu, wholly acquiesce in; approve; give leave; dismiss.

+abhi, recognize; know.

+praty-abhi, recognize.

+ava, look down upon; despise.

+ā, attend to, notice; *caus.* command.

+pari, carefully observe; find out.

+pra, know; *esp.* know one's way *or* bearings *or* how to go to work; prajñāta, clearly to be known, well known.

+prati, recognize, allow; promise; affirm.

+vi, distinguish; understand; know; recognize; consider as; observe; find out; —*pass.* vijñāyate, *in stating a dogma*, is well known *or* recognized (by good author-

ities); —*caus.* make any one know *or* understand; make a representation to, with a request *or* question *or* proposal; memorialize; interrogate.

jñātí, *m.* kinsman; relative. [√jan: cf. κασί-γνητος, 'brother-born.']

jñāna, *n.* knowledge; wisdom; *esp.* knowledge of the higher truths of religion and philosophy. [√jñā, 1150.]

jñānin, *a.* wise; possessing **jñāna**; understanding (what one reads), 68[15]. [jñāna.]

jñeya, *grdv.* to be known *or* considered as. [jñā.]

√ **jyā** *or* ji *or* jī (jināti; jijyāú [785]; ájyāsīt; jyāsyáti; jītá). βιάω; overpower. [cf. 1 jyá, 'power,' and √1ji, 'overpower.']

1 **jyá**, *f.* superior power; βία; force. [√jyā: cf. βία, 'force.']

2 **jyá**, *f.* bow-string. [cf. βιός, 'bow.']

jyáyāṅs, *a.* stronger *or* superior; older. [comp. of jyā, 'being strong *or* superior,' the vbl of √jyā, 470[2,3].]

√ **jyut** (jyótati; -jyótya). light. [fr. √dyut.]

jyéṣṭha, *later* jyeṣṭhá, *a.* best; principal; first; oldest. [superl. of jyā, the vbl of √jyā, 470[3]· see jyáyāṅs.]

jyeṣṭha-prathama, *a.* having the oldest as the first.

jyotiṣ-kṛt, *a.* light-making. [jyotis: 187.]

jyótiṣmant, *a.* full of light; light. [jyotis: 184b.]

jyótis, *n.* light (of sun, dawn, etc.); *as pl.* the heavenly bodies; stars. [√jyut.]

jyótsnā, *f.* moonlight. [jyotis: cf. 1195.]

jráyas, *n.* stretch; expanse. [√jri.]

√ **jri** (jráyati). *perhaps,* go, stride; *used only w.* upa, stretch out to.

√ **jval** (jválati, -te; jajvála; ájvālīt; jvaliṣyáti; jvalitá; -jválya; jvāláyati, jvaláyati, -te). burn bright; flame; *caus.* kindle, make to flame.

+**pra**, *caus.* kindle.

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jhaṭ-iti, *adv.* with a **jhaṭ**, as quick as one could say "boo." [jhaṭ, onomatopoetic: see 1102a[2] mid.]

jhalla, *m.* a cudgel-fighting athlete (descended from outcast Kshatriyas).

ṭhio, *a Prakrit form for* **sthito.**

√ **ḍhāuk** (ḍhāúkate; ḍuḍhāuké; ḍhāukitá; ḍhāukáyati). approach; *caus.* bring near.

+**upa**, bring to; provide.

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tá [495], *pron.* he, she, it, they; that, those; *both subst. and adj.*, 1[15], 3[8,9]; —1. *correl. of* **ya**, *which usually precedes* [512], 3[14], 9[18], 10[5], 22[5], 29[15], 32[10], 70[16], 77[13]; *but* **sa** ·· **ya**, 17[22], 33[16], 73[9]; *otiose*, 18[20], 20[14]; —2. *in connection w. a pron. of the* 1st *or* 2d *pers.: e.g.* **tám tvā ·· īmahe**, thee, who art such a one (as aforesaid), we beseech, *i.e.* therefore we beseech thee, 76[13]; *cf.* 82[9]; **tébhyo nas ·· brūhi**, to us, who are these (unsuccessful ones—*just described*), tell thou, *i.e.* do thou tell us then, 96[13]; *similarly, w. a verb in the* 1st *or* 2d *pers., whose subject is not expressed*, 69[17], 73[2], 76[12,17], 83[1], 95[13], 99[4], 100[4]; —3. *w. other pronouns:* **tasya ·· etasya**, of thís, 95[6]; **yat tad ·· tad**, what (was) that ··, that, 57[7]; **ya ta**, whoever, anybody, 18[4]; **ya ya ·· ta ta**, whoever ·· that, 13[12]; *cf.* 45[13]; —4. *attenuated in mg (like the Greek* ὁ*) to a simple article:* **te devās**, the gods, 92[14]; **sa bhīmas**, Bhīma, 1[15]. [w. **sa, sā, tad**, cf. ὁ, ἡ, τό, Goth. *sa, so, þata*, AS. *se, seō, ðæt*, 'he, she, it,' Eng. *that;* cf. also Lat. *is-tud*, 'that.']

√ **takṣ** (tákṣati; tatákṣa, tatakṣé; átakṣīt; taṣṭá; -tákṣya). hew; work (wood); make (of wood or other material); fashion. [cf. tákṣ-an and τέκτ-ων, 'carpenter'; ἔ-τεκ-ον, 'produced'; Lat. *tignum*, 'log': cf. √tvakṣ and toka.]

taj-jīvana, *n.* his subsistence. [tad.]

√ **taḍ** (tāḍáyati; tāḍayám āsa; tāḍitá; -táḍya). beat.

+**pari**, strike; pelt.

tatá, *m.* father. [cf. τέττα, Lat. *tata*, 'papa': Eng. *dad*, though of similar make, has of course no direct connection.]

tátas, *adv.* —1. (*as abl. of pron. root* **ta** [1098], *and synonymous w.* **tasmāt**) out of it, 36^{13}; —2. from that (place), from there, 103^{15}; thence; there; **itas tatas**, here and there, hither and thither, 25^{11}, $29^{15,17}$; —3. from that (time), thereupon, 2^{22}; then, *very often, e.g.* 11^{11}, 20^{11}, 56^{17}; *correl. w.* **yad**, 92^{13}; *w.* **yadā**, 37^{9}; *w.* **ced**, 52^{5}; **tataḥ prabhṛti**, from then on, 4^{7}, 32^{17}; —4. therefore; —5. *otiose*, 47^{11}; $5^{2,11}$, 11^{16}; then, *w. otiose* **tadā**, 3^{1}, 4^{8}. [pron. root **ta**, 497, 1098.]

tat-kṣaṇa, *m.* that moment; **-am**, *adv.* in that moment, straightway. [**tad.**]

tat-tīra, *n.* its bank. [**tad.**]

tattva, *n.* (that-ness, *i.e.*) essence, real condition *or* state of a thing. [**tad.**]

tattva-jña, *a.* knowing the essence *or* the truth *or* what's what.

tat-para, *a.* having that as highest object; given over to, intent upon. [**tad.**]

tat-pārçva, *n.* his side. [**tad.**]

tat-prahṛṣṭa, *a.* pleased with that. [**tad.**]

tátra, *adv.* —1. (*as synonymous w. loc. of* **tad** *in all numbers and genders*) in *or* among *or* on this *or* these *or* them, 13^{7}, 21^{8}, 38^{11}, 57^{22}; in this matter, 37^{8}; herein, 98^{2}; —2. there, *often, e.g.* 2^{8}, 5^{6}; thither, 6^{6}, 11^{14}, etc.; *correl. w.* **yatra**, 24^{4}; —3. on that occasion, in that case, then, 4^{1}, 14^{22}, 40^{1}. [pron. root **ta**, 497, 1099.]

tatra-stha, *a.* abiding there.

tat-saṁnidhāna, *n.* his presence. [**tad.**]

tat-sapatnī, *f.* her co-wife. [**tad.**]

tat-samīpe, *adv.* near him. [**tad**: see **samīpa.**]

tat-sahacārin, *a.* accompanying him. [**tad.**]

táthā, *adv.* —1. so, thus, 11^{4}, 24^{16}; in this way, 99^{20}; *w.* **yathā**, **yathā** *regularly preceding:* **yathā** · · **tathā**: as · · so, 21^{16}, 61^{6}, 77^{13}; in order that · · thus, 30^{16}, 37^{7}; *but* **tathā** · · **yathā**, so · · as, 22^{13}, 43^{20}; **yathā yathā** · · **tathā tathā**, to what degree · · to that degree, the more · · the more, 48^{14}; **yathā tathā**, in one way or another, 62^{9}; —2. *particle of assent*, so be it, yes, 4^{2}, 8^{6}, 48^{12}, 94^{5}; that is so, 52^{16}; —3. so, in like manner, 19^{8}; *or, simply conjunctive*, also, likewise, 10^{8}, 12^{13}, etc.; **tathā‿eva**, just so (*cf. Middle Eng.* al so, *i.e.*), likewise, also, 1^{11}, 7^{10}; **tathā ca**, 18^{20}, *see* **ca** 3; —4. **tathā‿api**, so even, even under those circumstances, nevertheless, 21^{11}. [pron. root **ta**, 497, 1101.]

táthā-vidha, *a.* of such sort, in such condition. [**tathā** (1306) + **vidhā**, 1302c 5.]

tád, —1. *as nom. acc. s. n. to* **ta**, *see* **ta**; *used also in cpds and derivatives, see* 497; —2. *as adv.* there; **yatra** · · **tad**, where · · there, 103^{18}; —3. then, in that case, 27^{17}, 36^{5}; **ced** · · **tad**, if · · then, 37^{5}; *so* **yadi** · · **tad**, 37^{12}; **tad** · · **yad**, then · · when, 71^{2}; *simply continuative:* **tat ko vṛtras**, who then is V., 97^{19}; *so* 24^{2}; —4. in this way, *i.e.* therefore, accordingly, 18^{8}, $19^{12,22}$, 27^{14}, etc.; **yad** · · **tad**, since · · therefore, 17^{6}; *so* **yatas** · · **tad**, 37^{7}. [cf. 495.]

tad-aṅga, *n.* his person.

tad-anantara, *a.* immediately adjoining that; **-am**, *adv.* [1311], immediately after that; thereupon.

tad-abhimukha, *a.* turned towards him; **-am**, *adv.* [1311], towards him.

tad-abhivādin, *a.* signifying that.

tad-ardhika, *a.* amounting to *or* lasting half of that.

tadā́, *adv.* at that time; then, 2^{20}; in that case; *often otiose in Epos*, 3^{7}; *so after* **tatas**, 3^{1}, 4^{9}; **yadā** · · **tadā**, when · · then, 26^{17}; **yadā yadā** · · **tadā tadā**, whensoever · · then, 31^{11}; **yadi** · · **tadā**, if · · then, 25^{9}. [pron. root **ta**, 497, 1103.]

tad-ākṛti, *a.* having the appearance of them (*i.e.* of Piçāchas).

tad-ājñā, *f.* his (the moon-god's) command.

tadāhāra-vartman, *n.* the way of that food. [**tad-āhāra.**]

tad-īpsita, *a.* desired by those two.

tadīya, *a.* pertaining to him, her, it, *or* them; such. [**tad**, 497.]

tad-upadeça, *m.* his advice.

tad-gṛha, *n.* his house.

tad-bhaya, *m.* fear of it *or* them.

tad-bhāṣā, *f.* that language.

tad-rasa, *m.* the essence of it.

tad-vacana, *n.* his words.

tad-vat, *adv.* in this way, so; likewise. [**tad**: 1107.]

tad-vid, *a.* knowing that; *as m.* connoisseur *or* judge.

tad-vṛkṣa, *m.* that tree.

tad-vṛddhi, *f.* the interest of them.

√ **1tan** (tanóti, tanuté; tatā́na, tené [794c]; átānīt; taṅsyáte; tatá; tántum; tatvā́; -tátya; tāyáte [772]). —1. stretch, *trans. and intrans.;* extend, reach; spread over; —2. continue, endure, 79[13]; —3. stretch (a weft *or* a line); continue (the line of a family); —4. *metaphorically,* of sacrifice and supplication (which are compared with a weft), perform, make. [cf. τάνυμαι, 'stretch'; Lat. *tenēre,* 'hold,' *tendere,* 'stretch'; AS. *þenian,* Ger. *dehnen,* 'stretch': see also **tanu.**]

+ **ā**, spread over; overspread (*esp.* with light), beshine; stretch (a bow).

+ **pari**, stretch around; surround; envelope.

+ **vi**, stretch out; spread out, cover; **vitata**, stretched, hung, dependent, 92[11].

+ **sam**, hold together, *intrans.;* bind together; make continuous; **saṁtata**, (*just like Lat.* con-tinens) uninterrupted.

√ **2tan** (tányati). resound. [cf. τόνος, 'tone'; Lat. *tonare,* 'thunder'; AS. noun *þunor,* 'thunder,' whence denom. verb *þunrian,* Eng. *thunder;* AS. *þunres dæg,* Eng. *Thurs-day,* 'day sacred to the Old Germanic god of the thunder-storm, þonar *or* Thor': see **tanyatú**, 'thunder.']

tanú, *f.* [344[2]] **tanu, tanū́, tanvī**, *a.* thin, tenuis, slender; —**tanu** *or* **tanū́** [decl. 356], *as subst. f.* body, 56[3], 89[18]; person; one's own person, self, *used like* **ātman** [514] *as reflexive pron.,* 73[12], 78[12]; outward form *or* manifestation, 84[11]. [prop. 'stretched out, thin,' √**1tan**: cf. ταvυ-, 'extended, long,' in cpds; Lat. *tenuis,* Eng. *thin,* Ger. *dünn,* 'thin.']

tanu-trāṇa, *n.* body-cover, 34[17].

tanu-madhya, *a.* having a slender middle, *i.e.* slender-waisted.

tanū-tyáj, *a.* abandoning the body, risking life, brave.

tantí, *f.* cord; *esp.* a long line to which calves are tethered by means of short ropes; **tantī**, *the same.* [√1 tan.]

tántu, *m.* thread, 89[1]; *metaphorically,* of the thread, *i.e.* course, of a sacrifice. [√**1tan.**]

tántra, *n.* thread; warp of a web; *fig.* fundamental doctrine; division of a work. [√**1tan.**]

√ **tand** (tándate). relax, grow weary.

tandrā, *f.* fatigue. [√**tand**, 1188c.]

tandrita, *a.* wearied, *only w.* **a-**. [**tandrā**, 1176b.]

tannimittam, -ena, *see* **nimitta**. [**tad.**]

tanyatú, *m.* thunder. [√**2tan.**]

√ **tap** (tápati, -te; tatā́pa, tepé [794e]; átāpsīt; tapsyáti; taptá; táptum; taptvā́; -tápya; tapyáte, tápyate [761b]). —1. be warm; burn, *intrans.;* —2. heat; make glowing; burn, *trans.;* —3. *fig.* (*like* √**çuc**), distress, pain; —4. *pass.* suffer; suffer voluntarily, castigate one's self, do penance. [cf. Lat. *tepēre,* AS. *þefian,* 'be warm.']

+ **upa**, heat; become sick; sicken, *used impers., w. acc. of the person,* 101[8].

+ **sam**, heat; pain.

tapaḥ-prabhāva, *m.* efficacy of devotion.

tápas, *n.* —1. heat, fire; —2. voluntary suffering (*see* **tap** 3, 4), self-castigation, self-torture (64[21]), mortification, asceticism, devotion. [√**tap.**]

tápasvant, *a.* full of devotion; pious. [1233a.]

tapasvín, *a. the same.* [1232.]

tapo-já, *a.* asceticism-born, whose element is asceticism. [**tapas.**]

√ **tam** (tā́myati, -te [763]; tatā́ma; átamat; tāntá [955a]). become darkened, of the eye; become powerless, deadened, stupefied, numb, *or* inactive. [orig. mg, prob., 'be dark,' see **tamas**: cf. **támisrā**, 'darkness,' Lat. *tenebrae, *temsrae,* 'darkness,' Old High Ger. *dinstar,* 'dark'; Old High Ger. *dĕmar,* 'dusk,' Ger. *dämmern,* 'become twilight,' but not Eng. *dim.*]

támas, *n.* —1. darkness; —2. spiritual darkness, infatuation; —3. darkness *as* one of the three pervading qualities of all existence, *see* **guṇa** 3. [√**tam.**]

tamo-niṣṭha, *a.* resting *or* founded on darkness.

tamo-nuda, *a.* darkness-dispelling.

tamo-bhūta, *a.* dark, enveloped in darkness. [lit. 'become darkness,' **tamas**: 1273c.]

tára, *m.* crossing, passage. [√**tṛ**.]

taraṁ-ga, *m.* wave; wave *as* subdivision of a work entitled "ocean," 56^{13}, *cf.* 45^{1} N. [lit. 'which goes crossing the water': **taram**, grd of √**tṛ**, 995, cf. 1250a.]

taráṇi, *a.* pressing onward. [√**tṛ**, 1159b.]

taru, *m.* tree. [prob. a modern form of **dáru**, q.v.]

taru-koṭara, *n.* tree-hollow.

táruṇa, *a.* young; tender; **-ka**, *n.* sprout. [cf. τέρην, 'tender, fine.']

taru-tale, under the tree, *see* **tala**.

√ **tark** (**tarkáyati** [1041^{2}]; **tarkayám āsa**; **tarkayiṣyáti**; **tarkitá**; **tarkáyitum**; **tarkayitvā́**; **-tárkya**). —1. think over, 13^{16}; reflect, 13^{13}; —2. form an idea of. [orig. mg, 'turn,' and so (like Lat. *volvere animo*), 'turn over *or* revolve in one's mind': cf. **tarku**, 'spindle'; τρέπ-ω, Lat. *torqueo*, 'turn'; Old High Ger. *drāhsil*, 'turner,' Ger. *drechseln*, 'turn.']
 + **pra**, form a conception of.

tárhi, *adv.* at that time; then; **yadi** ·· **tarhi**, if ·· then. [pron. root **ta**, 497, 1103c.]

tala, *m. n.* —1. surface; **-tale**, *at end of cpd, equiv. simply to* on, 6^{17}, 46^{17}; —2. the surface *or* place under an object, *e.g.* a tree; **-tale**, *at end of cpd, equiv. simply to* under, 34^{1}, 43^{8}; —3. *sometimes otiose in cpds, e.g.* **nabhas-tala**, sky-surface, *i.e.* sky.

tálpa, *m.* couch; bed. [for ***star-pa**, √**stṛ**, 1201^{2} end: for mg, see under **stṛ**.]

talpa-çīvan, *f.* **-varī**, *a.* lying on beds. [1169.2^{2}.]

taviṣá, *a.* powerful. [√**tu**, 1197b.]

táskara, *m.* robber.

tásmāt, *adv.* from this (cause), hence; therefore; **yad** ·· **tasmāt**, since ·· therefore. [pron. root **ta**, 1114a.]

tāta, *m.* *used in voc. s., to a father, but generally to a junior or an inferior*, my dear. [cf. **tata**.]

tādítnā, *adv.* then. [perhaps instr. (1112d) of ***tādītna**, and this fr. ***tadi-tna**, 'of that time,' and this fr. ***tadi** (1245e), correl. of **yadi**.]

tādṛ́ç, *a.* such. [see 518: for declension, see **dṛ́ç**.]

tādṛ́ça, *a.* such. [see 518.]

tāpasá, *m.* ascetic. [**tápas**.]

tāmasa, *a.* dark; pertaining to darkness *or* the **guṇa** called **tamas**. [**támas**.]

tāyú, *m.* thief. [cf. **stāyú**.]

tārā, *f.* star. [form of transition to the a-declension (399) from **tṝ**, see under **stṝ**.]

tāvac-chata, *f.* **-ī**, *a.* having *or* embracing so many hundreds. [**tāvant** (1249a) + **çata**.]

tāvat-kṛtvas, *adv.* so many times. [**tāvant**, 1249a.]

tā́vant [457], —1. *adj.* so great; so much; so many, 105^{4}; extending so far, 101^{9}; lasting so long, 58^{9}; *correl. w.* **yāvant**, 101^{9}, 105^{4}; —2. **tāvat**, *as adv.* so much; so far; to such an extent, 95^{14}; so long; for a while, 19^{1}; **yāvat** ·· **tāvat**: as long as ·· so long, 15^{6}, 32^{3}, 40^{18}; when ·· then, 44^{15}; just as ·· then, 22^{7}; **tāvat** ·· **yāvat**, so long ·· as, 19^{2}, 42^{3}; —3. at once; now, 24^{20}, 34^{6}, 53^{17}; —3a. *w. 1st pers. pres. ind.*, first, before doing any thing else, at once, 20^{18}, 23^{8}, 38^{11}; —3b. *w. imperative:* at once, 24^{23}; **tāvat** ·· **tatas** *or* **paçcāt**, first ·· then *or* afterwards, 27^{18}, 38^{4}; —4. *concessively*, **iha samaye, tāvat**, in this case, one must admit, 41^{10}; —5. *emphasizing, like* **eva**, *what precedes*, 30^{4}, 25^{7}. [pron. root **ta**, 517.]

tigmá, *a.* sharp. [√**tij**, 216.5.]

√ **tij** (**tejáyati**; **tejayám āsa**; **tejitá**). be sharp. [orig. ***stig**: cf. στίζω, 'prick,' στίγ-μα, 'prick'; Lat. *in-stīgāre*, 'prick on'; Eng. *stick*, 'to pierce.']

títhi, *m. f.* a lunar day (of which there are 15 in a half-lunation).

tirás, —1. *prep.* through; across; —2. *as adv.* crossways, sideways; aside; *w.* **kṛ** [171^{3}, 1078^{4}], put aside, treat disrespectfully, scold. [√**tṛ**, 'cross': cf. Lat. *trans*, 'across.']

tiras-kāra, *m.* a scolding. [√**kṛ** + **tiras**: 171^{3}.]

tiryaktva, *n.* condition of a beast. [**tiryak**, middle stem of **tiryañc**, 1249a: 1239.]

tiryáñc [409d], —1. *a.* directed across; horizontal; —2. *as subst. m. n.* beast (going horizontally, as opposed to man, who walks upright — ūrdhva); —3. *acc. s. n.* tiryak, *as adv.* across. [tiras or tir, w. añc, 409d: tir, like tiras, is akin w. √tṛ.]

tilá, *m.* —1. the sesame plant, Sesamum indicum; —2. its seed, which is eaten, and furnishes good oil.

tisṛ, *fem. to* tri, *see* 482c.

tīra, *n.* shore *or* bank. [prop. 'place of crossing *or* going into the water,' √tṛ.]

√ **tu** (távīti [633]; tūtā́va [786[4]]). have power; be strong. [orig. 'swell, grow': cf. *τύ-λη*, 'swelling, lump,' Corcyraean *τῦ-μο-ς*, 'mound'; AS. *þūma*, 'the big (finger),' Eng. *thumb;* further, túm-ra, 'fat, strong'; Lat. *tum-ulus*, 'mound,' *tum-or*, 'swelling.']

tú, *pcl. never at beg. of sentence.* —1. *w. imperative,* pray; —2. in sooth, 78[10]; —3. but, 8[12], 26[13], 34[10], etc.; on the other hand, 20[4]; tu · · tu, on the one hand · · on the other, 2[14, 17]; *so* · ·, · · tu, · · tu, 60[3]; na tv eva tu, but by no means, 63[10], 64[3]; kāmaṁ tu · · na tu, *see* kāmam; kiṁ tu, nevertheless, 39[5]; —4. *used loosely: as equiv. to* ca, 58[1]; *often as a mere expletive* [1122a[4]], *e.g.* 4[9], 64[13b].

tu, *pron. root of 2nd pers., see* tvad.

túc, *f.* progeny. [cf. toka.]

√ **tud** (tudáti; tutóda; tunná). strike; push. [cf. Τυδεύς, 'The Hammer, Martel'; Lat. *tundo, tu-tud-i*, 'strike, struck'; Goth. *stautan*, Ger. *stossen*, 'strike.']

+ **ā**, strike at, pick at.

√ **tur** (turáti, -te). press onward swiftly. [subsidiary form of √tṛ (242) and allied w. √tvar.]

1 **turá**, *a.* —1. swift, *esp.* of horses; -am, *as adv.* swiftly, *in* turaṁga; —2. quick, ready, willing, 78[17]. [√tur.]

2 **turá**, *a.* strong, mighty, 78[9]. [√tu, 1188.]

turaṁga, *m.* horse. ['swiftly going,' turam + ga, see 1 tura: for mg, cf. khaga.]

turīya, *a.* fourth. [for *ktur-ia: catúr, 487[5], 1215.]

√ **tul** (toláyati; tolayā́m āsa; tolayiṣyáti; tolitá; -tólya). —1. raise up; —2. *esp.* raise up a thing so as to find its weight; weigh; —3. counterpoise; —4. equal. [orig. mg, 'bear, *i.e.* hold up': in the cognates, the mg 'bear, *i.e.* endure' appears: cf. Lat. *tul-i*, 'endured'; Goth. *þul-an*, Eng. *thole*, 'endure'; Ger. *Ge-dul-d*, 'endurance'; also *ἔ-τλη-ν*, 'bore,' *πολύ-τλᾱ-ς*, 'much enduring'; Lat. *lātus*, **tlā-tus*, 'borne.']

tulā́, *f.* balance; weight; equality. [√tul: cf. Anglo-Indian *tola*, about 180 grains troy: cf. *τάλαντον*, 'balance, weight.']

tulya, *a.* keeping the balance with; equal to; like. [tulā, 1212d 4 end.]

tulyākṛti, *a.* having like appearance; alike. [ākṛti.]

tuví, *a. in cpds.* mighty; much; many. [√tu, 1155.]

tuvi-bādhá, *a.* distressing many (enemies) *or* besetting (them) sore.

túviṣmant, *a.* mighty. [tuvis.]

tuvis, *n. in derivs.* might. [√tu, 1153.]

√ **tuṣ** (túṣyati, -te; tutóṣa; tuṣṭá; tóṣṭum; -túṣya; toṣáyati). become quiet; be satisfied *or* pleased; *caus.* satisfy; gratify.

+ **sam**, *caus.* satisfy.

tuṣṭi, *f.* satisfaction. [√tuṣ.]

tūṣṇī́m, *adv.* silently, in silence. [prob. fr. an obsolete *tūṣṇa, 'silent,' √tuṣ, 1111d.]

√ **tṛ** (tárati, -te; tiráti, -te; tatā́ra, terús [794e]; átārīt; tariṣyáti, -te; tīrṇá; tártum; tīrtvā́; -tīrya; tāráyati). —1. cross over (a water, the sky); —2. get across *or* to the end; get through, escape; survive. [cf. *τέρμων*, Lat. *terminus*, 'boundary': see √trā and tiras: for treatment of root-vowel, see 242.]

+ **ava**, descend, *esp.* from heaven to earth; come down, *esp.* of divine beings who become incarnate as men; alight; betake one's self to; *caus.* take down *or* off.

+ **ud**, come up out of the water.

+ **abhy-ud**, come out of the water unto, cross the water unto, 89[4].

+ **pra**, take to the water; start on.

+ **vi**, cross through; traverse.

tṝ, *m.* star, *see* stṝ.

tṛcá, *m. n.* strophe of three stanzas. [tri + ṛc, 243, 1315c.]

tṛ́ṇa, *n.* grass. [cf. (θρόνα =) τρόνα, 'flowers, herbs'; Eng. *thorn;* Ger. *Dorn*, 'thorn.']

tṛtī́ya, *a.* third. [fr. tri, through trita, 243, 487[4]: cf. *τρί-τος*, Lat. *ter-tius*, Eng. *thir-d*, Ger. *dri-tte*, 'third.']

√ **tṛd** (tṛṇátti, tṛntté; tatárda, tatṛdé; tṛṇṇá; -tṛ́dya). split; bore; open.
 + **anu**, bore after (waters), release, make flow.

√ **1 tṛp** (tṛ́pyati, -te [761a]; tatárpa; átṛpat; trapsyáti; tṛptá; -tṛ́pya; tarpáyati). be satisfied; become content; —*caus.* satisfy, please; nourish. [cf. *τέρπω*, 'satisfy, please,' *τρέφω*, 'nourish.']
 + **ā**, become content *or* glad.

√ **2 tṛp**, steal, *not actually occurring in vbl forms, but rendered probable by the deriv.* tṛpu, 'thief,' *the cpds* asu- *and* paçu-tṛp, *and by the Avestan* √tṛf, 'steal.'

√ **tṛṣ** (tṛ́ṣyati; tatárṣa; átṛṣat; tṛṣitá; tarṣáyati). be thirsty. [cf. *τέρσ-ομαι*, 'become dry'; Lat. *torret*, **tors-et*, 'grows dry, scorches'; Eng. noun *thirs-t;* Ger. *dorr-et*, 'grows dry'; also Lat. *terra*, **ters-a*, 'the dry (land).']

tṛṣā, *f.* thirst. [√tṛṣ.]

tṛ́ṣṇā, *f.* thirst. [√tṛṣ, 1177a.]

téjas, *n.* —1. sharpness, edge; —2. tip of flame *or* ray; gleaming splendor, 1[6]; fire; —3. (splendor, *i.e.*) beauty of person, 8[10]ff.; —4. (*like Eng.* fire, *i.e.*) energy, vigor, power; —5. moral *or* magic power, 11[23]; influence, dignity, 95[8]; majesty, 1[6], 2[4]. [√tij: observe that ἀκμή has mgs 1 and 4.]

téna, *adv.* in that way, 47[17]; so; therefore, 18[7], etc.; yatas *or* yad *or* yena · · tena, for the reason that · ·, therefore, 30[8], 57[6], 64[9]. [pron. root ta, 1112a: of like derivation and mg is τῇ.]

tāilá, *n.* sesame oil. [tilá, 1208f[1] end.]

toká, *n.* creation, progeny. [cf. √takṣ and √tvakṣ, and túc.]

toraṇa, *n.* arched portal; arch. ['passage,' √tur, subsidiary form of √tṛ, 'cross, pass.']

tyá [499a], *pron.* that; that well-known (*like Lat.* ille).

tyakta-jīvita, *a.* having life set aside, risking one's life, brave.

tyaktajīvita-yodhin, *a.* bravely fighting. [1279.]

√ **tyaj** (tyájati, -te; tatyā́ja, tatyajé; átyākṣīt; tyakṣyáti, -te; tyaktá; tyáktum; tyaktvā́; -tyájya; tyajyáte; tyājáyati). —1. withdraw from; leave in the lurch; abandon (dove, goat, tree); —2. renounce (passions, use of a language); relinquish (exertion); lay aside (a certain form, an earthly body); set aside, *i.e.* risk (life). [cf. *σέβομαι*, 'shrink back from in awe, revere.']
 + **pari**, leave to one's fate (a jackal); abandon; leave (one's party); relinquish *or* give up (play, food, affairs); parityakta, (abandoned by, *i.e.*) separated from, 66[3].

tyáj, *vbl.* abandoning, *w.* tanū-. [√tyaj.]

tyājya, *grdv.* to be abandoned. [√tyaj, 963c.]

trayá, *a.* triple, threefold, 57[13]; *as n.* triad, triplet, *τριάς*. [tri, 489[4].]

√ **tras** (trásati; tatrā́sa, tatrasús, treṣús [794e[2]]; átrāsīt; trasiṣyáti; trastá). tremble; fear. [cf. *τρέω*, *τρέσ-σε*, 'tremble, trembled'; Lat. *terreo*, 'affright'; a-trastas and *ἄ-τρεστος*, 'unterrified.']

trasádasyu, *m.* Trasadasyu, a generous prince, the favorite of the gods, and descended from Purukutsa. [perhaps for trasád-dasyu, 'affrighting the evil beings,' see 1309[4]· √tras.]

√ **trā** (trā́ti, trā́te [628]; trā́yate [761c]; tatré; átrāsta; trāsyáte; trātá; trā́tum; trātvā́). protect; rescue; rescue from, *w. abl.* [collateral form of √tṛ ('get through *or* across'), w. a caus. mg, 'bring through *or* across (trouble).']

trātṛ́, *m.* protector, saviour. [√trā.]

trāsa, *m.* terror. [√tras.]

trā́sadasyava, *m.* descendant of Trasadasyu, 87[13]. [trasádasyu, 1208c.]

trí [482c], *num.* three. [cf. *τρεῖς*, *τρία*, Lat. *trēs*, *tria*, Eng. *three*, Ger. *drei*, 'three.']

triṅçát [485], *f.* thirty. [cf. tri.]

tríkadruka, *m. pl.* *perhaps designation of certain* Soma-vessels, three in number. [cf. trí and kadrū́.]

tri-kāla, *n.* the three times, present, past, and future. [kāla, masc.: 1312.]

trikāla-jña, *a.* knowing present, past, and future; omniscient.

tri-daçá [*declined like* **kāma**, 330], *m. pl.* the three times ten, the thirty, a name in round numbers for the 33 deities (12 Adityas, 8 Vasus, 11 Rudras, 2 Açvins), *i.e.* the gods. [tri + **daça**, 477c: cf. **triṅçat.**]

tridaçeçvara, *m. pl.* lords of the gods, *i.e.* the four chief gods, Indra, Agni, Varuna, and Yama. [**īçvara.**]

tri-divá, *n.* the triple *or* third *i.e.* highest heaven. [**dív**, 1315c: 1312[3].]

tri-dhā́tu, *a.* having three parts, tri-partite, threefold. [acct, 1300c.]

tri-pada, *f.* -ī, *a.* having (taken) three steps.

tri-rātrá, *n.* space of three nights, tri-noctium. [**rā́tri**, 1315b, 1312[3,4]: cf. the Eng. usage in *sen-night, fort-night.*]

tri-vidyā, *f.* the three sciences, *i.e.* Vedas. [1312[3].]

trí-vidha, *a.* of three sorts, threefold. [**vidhā**, 1302c5: acct, 1300c.]

tri-vṛ́t, *a.* threefold, tri-partite. ['turning thrice, with three turns.']

tri-veda, *in cpds and derivs.* the three Vedas. [1312[3].]

tri-ṣavaṇa, *a.* pertaining to the three Soma-pressings; **-am**, *adv.* at morning, noon, and evening. [**savana.**]

trís, *adv.* thrice. [see **tri**: cf. τρίς, Lat. *ter, sters*, 'thrice': Eng. *thrice* is a gen. form, cognate in root only.]

trāividya, *n.* study of the three Vedas. [**trividyā.**]

trāivedika, *a.* relating to the three Vedas. [**triveda**, 1222e2.]

try-adhiṣṭhāna, *a.* having three manifestations.

tvá, *pron. stem of 2d pers., see* **tvad.**

√ **tvakṣ**, work, *principally in derivs., and ident. w.* **takṣ.**

tvác, *f.* skin.

tvaj-jāra, *m.* thy paramour. [**tvad**, 494.]

tvát, *abl. of* **tva**, *and used in place of* **tva** *in cpds: by Hindus written* **tvad**, *q.v.* [494.]

tvat-kṛte, for the sake of thee. [1314f, 1130: **tvat** represents the stem **tva**, and in gen. relation.]

tvad [491], *so-called stem* [494] *of 2d pers. pron.* thou; *see* **tvat.** [w. the real root **tu**, cf. Doric τύ, Lat. *tū*, AS. *ðū*, Eng. *thou*, Ger. *du*, 'thou.']

√ **tvar** (**tvárate**; **tatvaré**; **tūrṇá** [*cf.* 957b], **tvaritá**; **tvaráyati**). hasten; **tvarita**, having hastened, in haste. [see √√**tur, tṛ.**]

tvarā, *f.* haste. [√**tvar.**]

tváṣṭṛ, *m.* —**1.** wright, workman, 75[6]; —**2.** Twashtar, the artificer of the gods (70[3]), former of fruit of the womb, giver of growth and long life (86[15]), father of Saranyū (85[12]). [√**tvakṣ**, 221.]

tvā́vant, *a.* like thee. [**tva**, 517.]

tvāṣṭrá, *m.* descendant of Twashtar. [**tvaṣṭṛ.**]

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dá, *vbl.* giving, *in cpds.* [√1 **dā**, 333, 354.]

√ **daṅç** *or* **daç** (**dáçati** [746]; **dadáṅça**; **daçiṣyáti**; **daṣṭá**; **daṅṣṭvā́**; **-dáçya**). bite. [cf. δάκνω, 'bite'; Goth. *tahjan*, 'rend, tear.']

daṅça, *m.* gad-fly. [√**daṅç.**]

dáṅṣṭra, *m.* large tooth; tusk; fang. [√**daṅç**, 1185b.]

daṅṣṭrin, *a.* having tusks *or* large teeth. [**daṅṣṭra.**]

√ **dakṣ** (**dákṣati**, **-te**; **dadakṣé**; **dakṣiṣyáte**). *act.* suit; *mid.* be able *or* dexterous *or* strong. [cf. **dakṣa** and **dakṣiṇa.**]

dákṣa, *a.* able, dexterous, strong; *as m.* ability, faculty, strength, power; *esp.* spiritual power, will; **dakṣa** *and* **kratu**, will *and* understanding (as faculties of the **manas**, 'soul'). [√**dakṣ**: cf. δεξιός, 'clever, right,' and **dakṣiṇa.**]

dákṣiṇa, *a.* —**1.** clever, able; *and so* —**2.** (*as opp. to* awkward, gauche), right, of the hand, **hasta**, *e.g.* 102[11]; *so* **pāṇi**, 60[5]; foot, **pāda**, 60[5]; side, **pārçva**, 102[12]; —**3.** southern (because in prayer the face is turned eastward: *cf.* **uttara**3), 105[8]; *sc.* **agni**, southern fire, 102[3] N.; —**4.** *as f.*, **dakṣiṇā**, *sc.* **go**, the able, *i.e.* fruitful cow, milch cow; milch cow as the customary reward for conducting a sacrifice; *then*, —**5.** *in general*, any reward *or* present for the sacrificing priest, *see* 106[5]; *so* 95[2,3]; —*see also adv.* **dakṣiṇā.** [√**dakṣ**: cf. δεξιός, Lat. *dexter*, 'clever, right'; Goth.

taihsva, 'right hand': from **dakṣiṇa** in mg 3, comes *Deccan*, name of the country south of Hindustan, lit. 'the South.']

dakṣiṇa-paçcima, *a.* southwesterly.

dakṣiṇa-pūrva [525[4]], *a.* southeasterly.

dakṣiṇā́, *adv.* southerly; toward the south. [**dákṣiṇa**: acct, 1112e.]

dakṣiṇāgní, *m.* the southern fire, 103[3], *cf.* 102[2]N.

dakṣiṇāpara [525[2]], *a.* southwesterly. [**dakṣiṇa** + **apara**.]

dakṣiṇā́-pravaṇa, *a.* sloping to the south. [**dakṣiṇā**, adv.]

dakṣiṇābhimukha, *a.* facing southerly. [**dakṣiṇā** (adv.) + **abhimukha**.]

dakṣiṇāyana, *n.* south-course (of the sun), *or* the half-year from the summer to the winter solstice. [**dakṣiṇa** + **ayana**.]

dakṣiṇāraṇya, *n.* the southern forest (a forest in the Deccan). [**dakṣiṇa** + **araṇya**.]

dákṣiṇāvant, *a.* abounding in gifts to the priests, *i.e.* (from the point of view of the priests) pious. [**dákṣiṇā**: see **dakṣiṇa** 5.]

dagdhá, *a.* —1. burned; —2. pained, tortured; —3. wretched, good-for-nothing, cursed, damned. [ppl. of √**dah**: for mg 2, cf. √**çuc**.]

dagdhodara, *n.* one's cursed belly. [**dagdha** + **udara**.]

daṇḍá, *m.* stick; staff (of Brahman), 59[23]; mace, 97[8]; rod as symbol of dominion and punishment. [cf. δένδρον, 'tree.']

daṇḍa-bhaya, *m.* fear of the rod.

daṇḍín, *a.* bearing a staff; *as m.* warder. [**daṇḍa**.]

dattá, *a.* given; *as m.* (a son) given (by his parents to others for adoption); *common at end of proper names, esp. of Vaiçyas.* [ppl. of √1 **dā**, 955c.]

dadṛh, *a.* firm; **dadhṛ́k**, *acc. s. n., as adv.* firmly. [√**dṛh**.]

dadhán [431], *n.* sour milk; curds. [orig., perhaps, 'milk,' fr. √2 **dhā**.]

dádhi, *supplementary stem to* **dadhan**.

dadhi-karṇa, *m.* Curd-ear, name of a cat. ['having curd-ears, *i.e.* ears as white as curds.']

dadhṛ́k, *see* **dadṛh**.

dánt [396], *m.* tooth. [cf. ὀδόντα, Lat. *dentem*, Goth. *tunþus*, AS. *tōð*, Eng. *tooth*, Old High Ger. *zand*, Ger. *Zahn*, 'tooth.']

dánta, *m.* tooth. [dant, 399.]

√ **dabh** *or* **dambh** (**dábhati**; **dadā́bha**, **dadámbha**, **debhús**; **ádabhat**; **dabdhá**; **dábdhum**). harm with guile; hurt; deceive.

dábha, *m.* deception. [√**dabh**.]

√ **dam** (**dā́myati** [763]; **dāntá** [955a]; **damitvā́**; **-dámya**; **damáyati**). —1. be tame; —2. tame; conquer; become master; control. [cf. δαμάω, Lat. *domāre*, 'tame'; Eng. *tame*, Ger. *zahm*, 'tame.']

dám, *n.* house. [cf. δῶ, 'house': see under **dáma**.]

dáma, *m. n.* house, home. [cf. δόμος, Lat. *domus*, 'house, home': it is not certain whether **dáma** comes from √**dam** and so means lit. 'the place where one is master, one's *Gebiet*,' or whether it is to be connected w. δέμω, 'build': in the latter case, it would mean lit., like Ger. *Bau*, 'a building,' and should be connected w. AS. *timber*, **tem-ra*, 'building-material, a building,' Eng. *timber*, 'building-material,' Ger. *Zimmer*, 'building-material, a building, a room.']

damá, —1. *a.* conquering, *at end of cpds; as m.* —2. Dama, *i.e.* Victor, name of a son of Bhīma; —3. self-control. [√**dam**: cf. Ἱππό-δαμος, 'Horse-tamer,' etc.]

damana, —1. *a.* conquering, *at end of cpds;* —2. *as m.* Damana, *i.e.* Vincent, name of a priestly sage, and of a son of Bhīma. [√**dam**: cf. Lat. *dominus*, 'master.']

damayantī, *f.* Damayantī, *i.e.* Victoria, name of Bhīma's daughter. ['conquering (men),' fr. √**dam**, 1043.5.]

dám-pati, *m.* master of the house; *as dual,* master and mistress, man and wife; pair. [acct, 1267a.]

dambha, *m.* deception. [√**dabh**.]

√ **day** (**dáyate**; **dayā́m āsa**; **dayitá**). —1. part; allot; —2. take part in; sympathize with; have tender feeling for; love; —**dayita**, loved, dear; *as f.*, **-tā**, wife. [for 1, cf. κρέα δαίετο, 'parted, carved the meat'; for 2, cf. δαίεται ἦτορ, 'heart is divided *or* takes part in (?), *i.e.* sympathizes.']

dayá, *f.* sympathy; compassion. [√day.].

dayālú, *a.* compassionate. [dayā, 1227[3].]

dayāvant, *a.* compassionate. [dayā.]

dayita, *see* √day.

dara, *m.* cleft, hole. [√1 dṛ.]

daridra, *a.* wandering about; mendicant; poor; *as m.* poor man. [fr. intens. of √1 drā, 'run about,' 1147b[3]: for mg, cf. Eng. *tramp*, in its American sense of 'vagrant beggar.']

darpa, *m.* wildness; wantonness; impudence; pride. [√dṛp.]

darbhá, *m.* grass-tuft; grass used at sacrificial ceremonies, *esp.* Kuça-grass, Poa cynosuroides. [√dṛbh.]

darça, *m.* sight; the moon when just becoming visible; the new moon; the day *or* festival of new moon. [√dṛç.]

darçaka, *a.* —1. seeing; —2. (*fr. caus.*) showing, making clear. [dṛç.]

darçatá, *a.* to be seen; visible. [√dṛç, 1176e.]

dárçana, *a.* seeing; *as n.* the beholding, sight; the becoming visible, 103[20]; appearance, 4[10]. [√dṛç.]

darça-pūrṇa-māsá, *dual m.* new and full moon; the days and the festivals of new and full moon.

dáça [483[4]], *num.* ten. [cf. δέκα, Lat. *decem*, Goth. *taihun*, Eng. *ten*, Ger. *zehn*, 'ten'; Eng. *-teen* in *six-teen*, etc.]

daçamá, *f.* -í, *a.* tenth; daçamí, *sc.* tithi, tenth day of a lunar half-month. [daça, 487[6].]

daça-çata, *n.* ten hundred; a thousand.

dáçaçākha, *a.* having ten branches, *i.e.* fingers. [dáça + çákhā: acct, 1300a.]

daçā, *f.* the threads projecting at the end of a weft, fringe; lamp-wick; *fig.* wick of life, course of life; time of life.

daçāhá, *m.* space of ten days. [dáça + 2 áha, 1312[4].]

√ **das** (dásyati; dadása; ádasat; dastá; dāsáyati). suffer lack. [cf. √dās, dasyu: also δέω, 'lack.']

+ **vi**, become exhausted.

dásyu, *m.* demon, foe of gods and men. [cf. √das, dāsá.]

√ **dah** (dáhati, -te; dadáha, dehé; ádhākṣīt; dhakṣyáti; dagdhá; dágdhum; dagdhvá; -dáhya; dahyáte). —1. burn with fire; burn; —2. *pass.:* be burned; be pained *or* tortured; —3. dagdha, *see s.v.* [for *dhagh: cf. Goth. *dags*, AS. *dæg*, Eng. *day*, Old High Ger. *tak*, 'day.']

+ **ā**, *in* ādahana.

+ **vi**, injure by burning, 84[17].

+ **sam**, consume.

√ **1 dā** (dádāti, dádati [668]; dadāú, dadé; ádāt, ádita [884]; dāsyáti, -te; dattá [955c], -tta [1087e]; dátum; dattvá; -dáya; dīyáte [770b]; dítsati [1030]; dāpáyati). give; bestow; grant; impart; *w. acc. of thing and dat. or gen., later also loc., of person*, 1[17], 23[20], 21[17]; varaṁ dā, grant a wish; çāpaṁ dā, (give, *i.e.*) pronounce a curse; sāubhāgyaṁ dā, (give, *i.e.*) wish conjugal felicity; dā, (give, *i.e.*) sell, *w. instr. of price*, 47[4]; uttaraṁ dā, make answer; çrāddhaṁ dā, perform a çrāddha, 44[3], 104[17]; punar dā, give back; —*desid.* desire *or* be ready to give. [cf. δίδωμι, Lat. *dă-re*, 'give.']

+ **anu**, (*like Ger.* nach-geben, 'yield,' *and so*) grant, admit; *ppl.* ánutta [1087e], admitted.

+ **ā**, take (*opp. of* give), 28[17]; grasp, 70[6]; ādāya, having taken, *equiv. to* with.

+ **upa_ā**, receive, appropriate.

+ **pari**, deliver over; commit; entrust.

+ **pra**, give; grant; impart (sciences); *ppl. f.* práttā [1087e], given in marriage, married.

√ **2 dā** (dyáti [761d 3]; dadé; ádāt, ádita [884]; diná [957a], -tta [1087e]; -dáya; dīyáte). cut. [cf. √day, dáya.]

+ **ava**, cut off, *esp.* a part of the sacrificial cake; *ppl.* avatta [1087e], *as subst.* that which is cut off.

+ **sam-ava**, cut in pieces and collect them; *ppl.* samávatta, *as subst.* gathered pieces.

√ **3 dā** (dyáti [761d 3]; ditá [954c]; -dáya; dīyáte). bind. [cf. δέω, δίδημι, 'bind.']

dá, *vbl.* giving, *in cpds.* [√1 dā.]

dātavya, *grdv.* dandus. [√1 dā.]

dātṛ, *m.* giver; *as a.* [375[3]], generous, 21[4], 48[3]. [√1 dā.]

dána, *n.* giving, imparting; gift. [√1 dā, 1150: cf. Lat. *dōnum*, 'gift.']

dāna-dharma, *m.* the virtuous practice of alms-giving.

dānavá, *m.* child of Dānu, a Dānava, one of a class of demons, foes of the gods; Titan. [1 **dánu**, 1208c.]

1 **dánu**, *m.* Dānu, name of a demon, 70^{18}.

2 **dánu**, *n.* dripping fluid, drop, dew.

dānta, *a.* tamed, mild; subdued (as to one's passions); *as subst.* Dānta, name of a son of Bhīma. [ppl. of √**dam**, 955a.]

1 **dáman**, *n.* a giving, gift. [√1 **dā**, 1168.]

2 **dáman**, *n.* bond. [√3 **dā**, 1168.]

dāmbhika, *a. subst.* deceitful, deceiver. [**dambha**.]

1 **dāya**, *a.* giving. [√1 **dā**.]

2 **dāyá**, *m.* portion, inheritance. [√2 **dā**: cf. *δαίς*, 'portion, meal.']

dāyaka, *a.* giving. [1 **dāya**.]

dāra [264^{2}], *m. pl.* wife.

dāridrya, *n.* poverty. [**daridra**.]

dáru, *n.* wood; log *or* billet of wood; stick. [see the equiv. **drú** and **taru**: cf. *δόρυ*, 'wood, beam, shaft'; *δρῦς*, 'tree, oak'; Goth. *triu*, 'wood, tree'; Eng. *tree*, 'wood' (so Wyclif), 'a large woody plant' (usual mg), 'a wooden bar' (in whiffle-*tree*).]

dāruṇa, *a.* hard; dreadful.

√ **dāç** (**dáçati**; **dadáça**, **dāçváṅs** [790b]). grant, offer; *esp.* serve *or* honor a god with offerings; **dāçváṅs**, *as subst.* a pious servant of a god, 69^{11}. [w. **dadáça**, cf. *δέδωκα*, 'granted, gave'; *ἔ-δωκ-α* is an imperfect indicative without thematic vowel, corresponding to ***á-dāç-am**; but both Greek forms became connected in the popular mind with *δίδωμι*, 'give.']

√ **dās** (*only with* **abhi**, **abhidásati**). bear ill-will to; try to harm. [cf. √**das**, **dasyu**, **dāsa**.]

dāsá, *m.* —**1.** foe; *esp.* supernatural foe, evil demon; —**2.** (*in opp. to* **ārya**) foe of the gods, infidel; *used like* Caffre *and* Giaour; —**3.** (subdued foe, *i.e.*) servant, slave, 79^{2}; —**dāsī**, *f.* female slave. [√**dās**: cf. √**das**, **dasyu**.]

dāsá-patnī, *a. f.* having the demon for their master. [acct, 1251b, 1295.]

díti, *f.* Diti, name of a deity without definite character, a mere pendant to **aditi** as **sura** to **asura**, and formed by popular etymology as **sura** from **asura**. [see **aditi** and **dāitya**.]

didṛkṣu, *a.* desirous to see. [fr. desid. of √**dṛç**, 1178f: acct!]

didyú, *m.* missile. [see √1 **dīv** or **dyū**, and $1147b^{2}$.]

didhiṣú, *a.* desirous to win; *as m.* suitor; husband; *esp.* second husband. [fr. desid. of √1 **dhā**, 1178f, 1028d.]

dína, —**1.** *perhaps adj.* clear, *in* **su-dína**; —**2.** *as n.* day. [perhaps ppl. of √**dī** or **di**, 'shine,' w. shifted acct.]

dina-traya, *n.* day-triad, triduum, space of three days.

√ **div**: *there is no verbal root* **div** *in Sanskrit: cf. noun* **dív** *and* √√1 *and* 2 **dīv** *or* **dīū**.

dív [361d], *m.* —**1.** sky, heaven, *e.g.* 72^{2}; —**1a.** Heaven, *personified as* Father, *e.g.* RV. vi. 51. 5; —**1b.** **duhitá divás**, of the Dawn, daughter of the sky *or* of Heaven, 75^{16}; —**2.** day, *e.g.* 70^{8}, 79^{13}; —**3.** *observe that* **dív** *is sometimes fem. in Veda, so* $92^{1,8}$, RV. x. 125. 7.

[w. gen. **div-ás**, cf. the genitives *Διός*, **ΔιϜ-ός*, Lat. *Jŏv-is*, and AS. *Tiw-es* in *Tiwes dæg*, Eng. *Tues-day*: (*Tiw* corresponds to the old Germanic *Tiu*, no longer a god of the sky or bright day, but rather a god of battle or fighting, the chief occupation of our early forefathers:) w. nom. **dyāús**, cf. *Ζεύς*, **Δjηύς*: w. voc. **dyāùṣ pítar**, cf. *Ζεῦ πάτερ*, Lat *Jū-piter*, 'Heaven Father': w. **dúhitar divas**, cf. *θύγατερ Διός, ἄμβροτ' Ἀθάνα*, Oedipus Rex 159: cf. also *δῖος*, 'heavenly'; Lat. nom. *Diovi-s*, 'god of heaven,' *Jŏv-em*, 'Jove'; *sub dio*, 'under the sky'; Eng. *Tewes-ley*, 'Tiw's lea,' a place in Surrey.]

divá, *n.* heaven; day, *in* **divé-dive**, day by day. [**dív**, 1209a.]

dívā, *adv.* by day. [fr. the instr. **div-á**, w. shifted acct, 1112e.]

divāukas, *m.* caelicola, god. ['having heaven as a dwelling': **diva** + **okas**.]

divyá, *a.* heavenly; divine. [**dív**.]

√ **diç** (**diçáti**; **didéça**; **ádikṣat**, **ádiṣṭa** [883]; **dekṣyáti**; **diṣṭá**; **déṣṭum**; **-díçya**; **diçyáte**; **deçáyati**). point; direct; show. [cf. *δείκνυμι*, 'show'; Lat. *dico*, 'show, tell'; AS. *tāh*, Ger. *zieh*, 'pointed out (as

guilty), accused'; Ger. *zeigen*, 'show'; also AS. *tāh-te*, *tǣh-te*, Eng. *taught*, 'showed, instructed'; AS. *tācn*, Eng. *token*.]

+ **apa**, show; make a false show of.

+ **vy-apa**, make a false show of.

+ **ā**, point out to, give a direction to, direct.

+ **sam-ā**, point out to, direct; command.

+ **ud**, point out; aim towards; **uddiçya**, *w. acc.*, with an aiming towards, *equiv. to the prep.* at, 26[22].

+ **upa**, show to, teach, instruct; give advice to, advise.

+ **pra**, point out, designate; direct.

díç, *f.* *just like Eng.* point, *i.e.* cardinal point, quarter of the heaven (N., E., S., W.); **aṣṭāu diças**, eight regions (N., E., S., W., and NE., SE., SW., NW.), 67[12]. [√diç, 'to point.']

√ **dih** (**dégdhi**; **didihé**; **digdhá**; **-díhya**). —1. stroke, touch lightly; —2. smear; —3. besmear, pollute. [for *dhigh: cf. ἔθιγον, 'touched'; Lat. *fingo*, 'form, fashion, *esp.* with the hand in soft material'; Goth. *daigs*, 'moulded mass of clay *or* bread-paste'; Old Eng. *dāg*, Eng. *dough*.]

+ **sam**, *pass.* (be plastered together, be indistinct, *and so*) be uncertain, doubtful.

√ **dī** (**dídeti** [676]; **dīdáya** [786[3]], **dīdivāṅs**). shine, glance, gleam.

√ **dīkṣ** (**díkṣate**; **didīkṣa**, **didīkṣé**; **ádīkṣiṣṭa**; **dīkṣiṣyáte**; **dīkṣitá**; **dīkṣitvā́**; **-dīkṣya**). consecrate one's self, *esp.* for performing the Soma-sacrifice. [perhaps desid. of √**dakṣ**, 'make one's self suitable *or* ready': 108g.]

dīti, *f.* glance, flame, *actually occurring only in* **su-dīti**. [√dī, 1157.1a.]

dídivi, *a.* shining. [√dī, 1193.]

dīná, *a.* scanty; cast down, sad; wretched.

dīnátā, *f.* scantiness; smallness. [dīna.]

dīnāra, *m.* denarius, name of a certain gold coin. [borrowed fr. Lat. *dēnārius*, a silver coin worth ten *asses*.]

√ **dīp** (**dípyate**; **didīpé**; **dīptá**; **-dīpya**; **dédīpti**; **dīpáyati**, **-te**). blaze; flame; *caus.* kindle; *intens.* blaze brightly; *fig.* be radiant. [cf. √dī.]

+ **ud**, blaze up; *caus.* cause to blaze up.

dīrghá, *a.* long, in space *and* in time; **-am**, *as adv.*; —*comp.* **drā́ghīyāṅs**, *superl.* **drā́ghiṣṭha**. [√**drāgh**: cf. δολιχός, 'long.']

dīrgha-karṇa, *m.* Long-ear, name of a cat.

dīrgha-rāva, *m.* Long-yell *or* Far-howl, name of a jackal. (Their howling is both long-continued and far-reaching.)

dīrgha-varṇa, *m.* a long vowel.

dīrghavarṇānta, *a.* having a long vowel as final. [anta.]

√ **1dīv** (**dívyati**; **didéva** [240[3]]; **ádevīt**; **deviṣyáti**; **dyūtá**; **dévitum**; **-dívya**). dice; play. [prop. dīū, see 765[1] and [2]: orig., perhaps, 'throw,' cf. **didyu**.]

+ **ā**, *in* **ādevana**.

√ **2dīv** (**dévati** [240[3]]; **dyūná** [957a]; **dévitum**; **deváyati**, **-te**). lament. [prop. dīū, see 765[1] and [2].]

+ **pari**, moan, bemoan; *caus.* *the same.*

duḥkhá, *a.* miserable; *as n.* misery, pain, sorrow. [cf. **sukha**.]

duḥkhita, *a.* pained. [**duḥkha**, 1176b.]

ducchúnā, *f.* calamity; harm. [**dus** + **çuna**, 'mis-fortune, ill-luck,' 168[3].]

√ **ducchunāya** (**ducchunāyáte**). seek to harm. [**ducchunā**, 1058.]

dur-, *the form taken by* **dus** *before sonants.*

dur-atikrama, *a.* hard to overcome. ['having a hard conquest,' cf. 1304b.]

dur-ātman, *a.* evil-minded; bad.

dur-gá, *a.* whose going is hard, hard to go through *or* to, impassable; *as n.* difficult place; danger.

dur-gata, *a.* ill-conditioned; unfortunate.

dur-jana, *m.* evil person; scoundrel.

dur-dānta, *a.* overcome with difficulty; *as m.* Hard-to-tame (Δυσνίκητος), name of a lion.

dur-nivāra, *a.* whose warding-off is hard; hard to get rid of.

dur-bala, *a.* of (poor, *i.e.*) little strength; feeble.

durbuddhi, *a.* of (bad, *i.e.*) small wit; foolish.

dur-bhága, *a.* ill-portioned, ill-favored; **-ā**, *f.* ugly woman. [acct, 1304b.]

dur-bhikṣa, *a.* (time) having its alms-getting hard, *i.e.* in which alms-getting is hard; *as n.* famine. [**bhikṣā**.]

dur-maṅgala, *a.* of bad luck, bringing bad luck.

dur-matí, *f.* ill-will.

dur-máda, *a.* badly intoxicated; drunken. [acct, 1304b.]

dur-vijñeya, *a.* hard to distinguish.

dur-vipāka, *m.* evil issue (of one's destiny).

dur-vṛtta, *a.* of evil life, wicked.

√ **dul** (**doláyati**; **dolitá**). heave upwards; swing. [cf. √**tul**.]

dúvas, *n.* gift; oblation; worship. [√1**dū**.]

duvás, *n.* *perhaps same as* **dúvas**, *but see* 74[10] N.

√ **duvasya** (**duvasyáti**). reward with a gift; honor *or* worship (a god) with an offering. [**dúvas**.]

+ **ā**, *perhaps* bring *or* entice hither by worship, *but see* 74[10] N.

√ **duṣ** (**dúṣyati**; **ádoṣīt**; **duṣṭá**; **dūṣáyati** [1042a[2]]). spoil. [see **dus**.]

duṣ-kara, *a.* whose performance is hard, hard to be performed. [**dus**.]

duṣ-kṛtá, *n.* evil deed; sin. [**dus**.]

duṣṭa, *a.* spoiled; bad, *morally;* cross. [ppl. of √**duṣ**.]

dus, *inseparable prefix, characterizing a thing as* evil, bad, hard; *forming w. action-nouns cpds w. the same mg as if compounded w. a future pass. ppl., e.g.* **duṣ-kara**, 'having its doing hard, *i.e.* difficult to be done.' [cf. √**duṣ**: also *δυσ-*, 'mis-'. see 225[2].]

dus-tara, *a.* having its crossing hard, hard to cross.

√ **duh** (**dógdhi**, **dugdhé**; **dudóha**, **duduhé**; **ádhukṣat**, **-ata** [918]; **dhokṣyáte**; **dugdhá**; **dógdhum**; **dugdhvá́**; **doháyati**). —1. milk; *then, generalized* —2. get the good out of a thing; —3. extract; —4. give milk; —5. *in general,* give *or* yield any good thing, 80[16]; —*caus., like simple,* milk, extract. [for mg 2, cf. *ἀμέλγεσθαί τινα*, 'milk a person dry.']

+ **nir**, milk out of; extract from.

dúh, *vbl.* yielding, *in* **kāma-duh**. [√**duh**.]

duhitṛ́ [373[3]], *f.* daughter. [derivation uncertain, 1182d: cf. *θυγάτηρ*, Goth. *dauhtar*, Eng. *daughter*, Ger. *Tochter*, 'daughter.']

√ **1dū**, *subsidiary form of* √**1dā**, *in* **dúvas**, **duvasya**. [cf. √√**sthā** and **gā** w. their equiv. collateral forms **sthū** and **gū**.]

√ **2dū**, go to a distance, *in* **dūtá** *and* **dūrá**. [cf. *δεύομαι*, 'am at a distance from something, fall short of.']

dūḍábha, *a.* hard to deceive. ['whose deceiving is hard': for **duzdabha**, i.e. **dus** + **dabha**, 199b[3].]

dūtá, *m.* messenger; ambassador, envoy. [√**2dū**, 1176a.]

dūrá, *a.* far; *as n.* the distance; —*case-forms as adverbs:* **-am**, to a distance, far away; **-e**, in the distance, afar; at *or* from a distance; **-āt**, from afar. [√**2dū**, 1188.]

dūrī-kṛ (**dūrīkaroti**). put far away; send off. [**dūra**, 1094.]

dū́rvā, *f.* millet-grass, Panicum Dactylon.

dūḷábha, *same as* **dūḍábha**, Whitney 54.

√ **1dṛ** (**dṛṇā́ti**; **dadā́ra**, **dadré**; **ádārṣīt**; **dīrṇá**; **-dírya**; **dīryáte**; **dárdarti** [1002b]; **daráyati**, **dāráyati**). burst, *trans. and intrans.;* —*caus. and intens.:* split; tear, *w. gen.* [cf. *δέρω*, *δείρω*, 'flay'; AS. *teran*, Eng. *tear*, Ger. *zerren*, 'tear, rend.']

√ **2dṛ** (**driyáte**; **ádṛta**; **dṛtá**; **-dṛ́tya**). *used only w.* **ā**, *see* 773. [cf. √*δελ* in *δενδίλλω*, 'glance at'; AS. *tilian*, 'be intent upon, attend to, *esp.* the earth, *i.e.* till (the soil),' Eng. *till;* Ger. *zielen*, 'aim at'; AS. *eorð-tilia*, 'earth-tiller.']

+ **ā**, (look at, *i.e.*) regard; *pass.* be regarded, *i.e.* respected.

dṛḍhá, *see* √**dṛh** *and* 224a.

dṛ́ti, *m.* bag of leather; bellows. [√**1dṛ**: for mg, cf. *δέρμα*, 'skin bag *or* bottle.']

√ **dṛp** (**dṛ́pyati**; **ádṛpat**; **darpiṣyáti**, **drapsyáti**; **dṛptá**; **darpáyati**). be crazed, wild, proud, insolent, *or* arrogant.

√ **dṛbh** (**dṛbháti**; **dṛbdhá**). make into tufts.

√ **dṛç** (**dadárça**, **dadṛçé**; **ádrākṣīt**, **ádṛṣṭa**; **drakṣyáti**, **-te**; **dṛṣṭá**; **dráṣṭum**; **dṛṣṭvá́**; **-dṛ́çya**; **dṛçyáte**; **dídṛkṣate**; **darçáyati**). see; behold; —*pass.* be seen; be *or* become visible; appear; —*caus.* cause (a person, *acc.*, 33[3]) to see (a thing, *acc.*, 33[6], 35[7], 36[7]); show (*w. gen.* 63[2]); *w.* **ātmānam**, show one's self, appear, pretend to be (*e.g.* frightened, 41[4]). [present forms supplied

by √1 paç, q.v.: w. **dadárça**, cf. δέδορκε, 'saw': cf. Goth. *ga-tarh-jan*, 'make a show of.']

+**prati**, *pass.* appear over against one *or* before one's eyes.

+**vi**, *pass.* be seen far and wide.

+**sam**, behold; *caus.* show; *w.* **ātmānam**, show one's self, appear, pretend to be (*e.g.* dead).

dṛ́ç [218[2], **dṛk, dṛçam, dṛgbhyām**], —1. *vbl.* seeing, looking; —2. *as f.* the seeing; **dṛçé**, *as inf.* [970a], for beholding; —3. *in cpds* [518], look, appearance. [√dṛç.]

dṛça, *m.* the seeing; *in cpds* [518], look, appearance. [do.]

dṛçí, *f.* the seeing; **dṛçáye**, *as inf.* [970f], for beholding. [do.]

dṛ́çya, *grdv.* to be seen; worthy to be seen, splendid. [√dṛç, 963d.]

dṛṣád, *f.* stone; *esp.* nether mill-stone.

dṛṣad-upalā́, *dual f.* the nether and the upper mill-stone. [1253a, 1258.]

dṛṣṭá, *ppl. of* √dṛç, *q.v.*

dṛṣṭa-pūrva, *a.* seen previously. [equiv. to **pūrvaṁ dṛṣṭa**, see 1291.]

dṛ́ṣṭi, *f.* —1. seeing; —2. sense of sight; —3. glance, look; —4. view. [√dṛç: cf. δέρξις, 'sense of sight.']

√dṛh (**dṛ́ṅhati, -te** [mg 1, *cf.* 758]; **dṛ́hyati, -te** [mg 2, *see* 767]; **ádṛṅhīt**; **dṛḍhá** [224a]; **dṛṅháyati**). —1. *act.* make firm *or* steady *or* enduring; establish; *mid.* be firm; **dṛḍhá** [1176a], firm; —2. be firm; —3. *caus.* make stable. [cf. Old Lat. *forc-tis*, Lat. *fortis*, 'strong.']

dṛḷhá, *same as* **dṛḍhá**, √dṛh, Whitney 54.

déya, *grdv.* to be given *or* granted. [√dā, 963a.]

devá, *f.* **deví**, —1. *a.* heavenly, 74[14, 16, 18], 92[7]; *as subst.* —2. god, goddess; —2a. *pl.* the gods (in later times reckoned as 33, *cf.* **tridaça**); —2b. **víçve devā́s**, all the gods; *also* all-gods (a term comprehending into a class all the separate gods, *cf.* All-saints, *and see* **viçvádeva**); —2c. **deví**, The Goddess, *i.e.* Çiva's wife, Durgā; —2d. **-deva**, *at end of Brahman-names*, having ·· as god, *so, e.g.*, **guṇadeva**; —3. *m.* **manuṣya-deva**, god among men, *i.e.* a Brahman, *see* 95[1]; *similarly*, —4. *m.* king, 19[12], 50[4], 51[4, 7, 14]; *so used* of a lion (32[15]) *or even* of a jackal (36[21]); *f.* queen. [perhaps fr. the noun **dív** (1209i): cf. Lat. *deus*, 'god': the alleged root div, 'shine,' has no existence.]

devá-kāma, *a.* having love for the gods. [acct, 1293[2], 1295.]

devátā, *f.* godhead *or* divinity, *both as abstract and as concrete*; **devátā**, *instr.*, with divinity (*collective*), *i.e.* among deities, 73[20] [1237.]

devatvá, *n.* divinity, *abstract only*. [1239.]

deva-dūtá, *m.* messenger of the gods.

deva-dāivatya, *a.* having the gods as divinity, (of hymns) addressed to the gods.

deva-pati, *m.* lord of the gods, *i.e.* Indra.

deva-pā́na, *a.* serving the gods for drinking. [lit. 'god-drenching, *i.e.* gotttränkend': acct, 1271, 1251c.]

deva-yā́na, *n.* path of the gods, on which the intercourse between gods and men takes place. [acct, 1271, 1251c.]

devara, *m.* husband's brother. [**devṛ́**, 1209a.]

deva-rājá, *m.* king of the gods, *i.e.* Indra. [**rājan**, 1315a.]

deva-liñga, *n.* god-characteristic, mark by which a god may be distinguished from a man.

deva-çarman, *m.* Devaçarman *or* God's-joy, name of a certain Brahman. [of like mg is Θεό-χαρις.]

deva-saṁnidhi, *m.* presence of the gods.

devá-hūti, *f.* invocation of the gods. [acct, 1274.]

deví, *see* **devá**.

devī-kṛta, *a.* made by Durgā.

devī-koṭṭa, *m.* Goddess-fort, name of a town.

devī-vinirmita, *a.* laid out by Durgā. [√1 mā.]

devṛ́ [369[2]], *m.* husband's brother. [cf. δαήρ, Lat. *lēvir*, 'husband's brother.']

deçá, *m.* —1. (point, *i.e.*) place, 41[18]; —2. country, 24[5], *see* 98[16] N.; —3. place, *pregnantly, as in Eng.*, *i.e.* proper place, 22[5]; —4. *as in Eng.*, place *or* region of the body, *see* **muṣka-**, **skandha-**. [√diç, 'point.']

deça-bhāṣā, *f.* dialect of the country.

deṣṭṛ, *m.* pointer, guide, instructor; *f.* **déṣṭrī**, Instructress, as a deity, 90[9]. [√**diç**, 1182: cf. *δεικτηρ in δεικτήριος, 'pertaining to one who shows.']

deha, *m.n.* body; *mentioned w.* **manas** *and* **vāc**, 65[9]. [√**dih**, 'stroke lightly so as to mould *or* form,' and so, prob. 'the figure, form, shape,' like the Lat. *figūra*, 'shape, form,' from the cognate √*fig, fingo: see* √**dih.**]

dehin, *a.* connected with the body, 65[11]; *as m.* a living being, man. [**deha**, 1230.]

dāitya, *m.* descendant of Diti, *q.v.;* a Dāitya *or* demon. [**díti**, 1211.]

dāitya-dānava-mardana, *m.* Daitya-and-Dānava-crusher, epithet of Indra.

dāiva, *a.* of the gods, 57[21]; coming from the gods; divine; *as n.* divine appointment, *i.e.* fate, 18[12], etc. [**devá**, 1208f.]

dāivata, *a.* pertaining to a divinity; *as n.* —1. a divinity *or, collectively,* the divinities, *esp.* that *or* those celebrated in any Vedic hymn; —2. idol, 62[18]. [**devatā́**, 1208e.]

dāivatya, *at end of cpds,* having · · as divinity, addressed to · ·, 63[5]. [**devatā́**, 1211.]

dāivika, *a.* of the gods; divine. [**deva**, 1222e.]

dāívya, *a.* of the gods; divine. [**devá**, 1211.]

dola, *m.* a swinging; *f.* **dolā**, a dooly (*Anglo-Indian term*), a little bamboo chair slung on four men's shoulders. [√**dul.**]

√ **dolāya** (**dolāyate**). swing like a dooly; waver. [**dolā.**]

dolāyamāna-mati, *a.* having a wavering mind. [√**dolāya.**]

1 **doṣa**, *m.* —1. fault, defect; bad condition, 55[5]; —2. sin, transgression, fault, 11[8], 18[17], 65[21]; **doṣam avāp**, incur a transgression, 68[4]; —3. harm; evil consequence; **doṣeṇa, doṣāt**, by *or* as a bad consequence of, by, faute de, 23[21], 35[2]. [√**duṣ.**]

2 **doṣa**, *m.* evening, dark; *f.* **doṣā́**, evening, dark.

doṣā-vastṛ, *m.* illuminer of the darkness; *or, as adj.* [*cf.* 375[2]], lighting up in the dark.

dāutya, *n.* message. [**dūtá**, 1211.]

dyā́vā-pṛthiví, *dual f.* heaven and earth. [**dív** + **pṛthivī́**, 1255 and a[1].]

dyú, *same as* **dív**, 361d.

√ **dyut** (**dyótate**; **didyuté**; **ádyutat**; **dyotiṣyáti**; **dyuttá**; **-dyútya**). gleam; lighten; shine. [akin w. noun **dív**, q.v.: cf. also √**jyut.**]

+ **vi**, lighten.

dyuti, *f.* sheen, 19[7]; lustre; dignity. [√**dyut.**]

dyumánt, *a.* heavenly, bright, splendid. [**dyú.**]

dyūtá, *n.* gambling. [√1 **dīv**, 1176a.]

dyó, *same as* **dív**, 361d.

dráviṇa, *n.* movable property (*as opp. to* house and field), wealth. [√**dru**, 1177b.]

dravya, *n.* —1. property; —2. *in general,* thing, object; —3. *esp.* worthy object. [√**dru**: see **draviṇa.**]

draṣṭavyà, *grdv.* to be seen. [√**dṛç.**]

√ 1 **drā** (**drā́ti**; **dadrā́u**; **ádrāsīt**; *intens.* [1002c, 1024[2]] **daridrāti**). run; *intens.* run about, run hither and thither. [cf. δι-δρά-σκω, 'run': see √**dru.**]

+ **apa**, run off. [cf. ἀπο-δρᾶναι, 'run off.']

√ 2 **drā** (**drā́ti**; **drā́yate**; **dadrā́u**; **ádrāsīt**; **drāsyáti**; **drāṇá**). sleep. [cf. ἔδραθον, 'slept'; Lat. *dormire*, 'sleep.']

+ **ni**, go to sleep; sleep.

√ **drāgh**, *only in derivs.* drag, draw; draw out; extend; lengthen. [poss. for ***dhragh** (cf. √**dhraj**), and akin w. Eng. *drag: but* see **dīrghá.**]

drā́ghīyāṅs, *a.* longer, *as comp. to* **dīrghá.** [√**drāgh**, 467.]

√ **dru** (**drávati, -te**; **dudrā́va, dudruvé**; **ádudruvat** [868]; **droṣyáti**; **drutá**; **drótum**; **drutvā́**; **-drútya**). hasten; run; run away, flee, 94[7]. [ident. w. √**dram**, 'run,' and w. √1 **drā**, q.v.: cf. ἔδραμε and ἔδρā, 'ran.']

+ **ati**, run past *or* by; escape.

+ **ā**, run unto, make an attack, charge, 94[5,6].

+ **upa**, run unto.

+ **sam-upa**, run unto, rush at, 3[12].

drú, *m. n.* wood. [see **dā́ru.**]

drugdhá, *see* √**druh.**

druta, *ppl.* having hastened [952[2]]; **-am,** *as adv.* hastily, rapidly; quickly; immediately. [√**dru.**]

druma, *m.* tree. [**drú**: cf. δρυμός, 'a wood.']

√ **drumāya** (**drumāyate**). pass for a tree. [**druma,** 1058, 1059b.]

√ **druh** (**drúhyati**; **dudróha**; **ádruhat**; **dhrokṣyáti**; **drugdhá**; **drógdhum**; **-drúhya**). hurt (by deceit, wile, magic); strive to harm; *ppl.* **drugdhá**: *as m.* one who has striven to harm, hurtful foe; *as n.* misdeed. [if for ***dhrugh**, cf. Old High Ger. *triukan*, Ger. *be-trügen*, 'deceive so as to harm.']

+ **abhi**, offend against.

dvá [482b], *num.* two. [cf. δύο, Lat. *duo*, Eng. *two*.]

dvaṁdvá, *n.* pair; quarrel. [**dvaṁ-dvam** is the repeated nom. s. n. of **dva**: cf. 1252[2].]

dvayá, *a.* twofold; of two sorts; *as n.* couple, pair. [**dvá**: cf. δοιός, 'double.']

dvā́daça [483[4]], *cardinal.* twelve. [**dvā́** + **dáça**, 476[3]: cf. δυώδεκα, Lat. *duōdecim*, 'twelve.']

dvādaçá, *f.* **-ī́**, *ordinal.* twelfth; **dvādaçī́** (*sc.* **tithi**), twelfth day of a lunar half month, 59[9]. [**dvā́daça**, 487[7].]

dvādaça-rātra, *n.* space of twelve nights. [**dvā́daça** + **rātri**, 1315b, 1312[3, 4].]

dvādaça-sahasra, *cardinal*, *n.* twelve thousand. [481.]

dvādaçasāhasra, *a.* consisting of twelve thousand. [**dvādaça-sahasra**, 1204c.]

dvā́r [388c], *f.* door. [perhaps 'the closure,' fr. √**dvṛ**, 'close,' for ***dhvṛ**: cf. θύρα, 'door'; Lat. *foris*, nom. s., 'door'; Eng. *door*.]

dvā́ra, *n.* door. [**dvā́r**, q.v.: 399.]

dvāra-pakṣa, *m.* side of the door.

dvi, *form of* **dva** *in composition and derivation.* [475[6].]

dvi-já, *a.* twice-born; *as m.* member of one of the three upper castes, re-born by virtue of investiture (*see* √**nī** + **upa**), 60[2], 58[20], 59[4], 62[7]; *in a narrower sense*, a Brahman, 21[14], 43[4], 55[9], 64[16].

dvi-jánman, *a.* having double birth; *as m. same as* **dvija**; man of one of the three upper castes, 59[1]. [acct, 1300c.]

dvi-jāti, *a. and as m. same as* **dvijanman**; man of one of the three upper castes, 59[19].

dvijottama, *m.* the highest of the twice-born, *i.e.* a Brahman. [**dvija** + **uttama.**]

dvitá, *a.* second. [**dvi.**]

dvitā́, *adv.* just so; so also; equally.

dvitíya, *a.* second. [**dvitá**, 487[4], 1215d.]

dvídhā, *adv.* in two parts, in twain. [1104.]

dvi-pád [391], *a.* having two feet; *as m.* the two-footed one, man, 16[2]; *as n. sing.* that which is two-footed, *collectively*, men, 90[1, 3], 92[3]. [cf. δίποδα, Lat. *bipedem*, 'biped.']

dvi-pada, *f.* **-ī**, *a.* having (taken) two steps.

dvi-pravrājin, *f.* **-nī**, *a. in f.* going after two (men), unchaste, 98[14].

√ **dviṣ** (**dvéṣṭi**, **dviṣṭé**; **didvéṣa**; **ádvikṣat**, **-ata**; **dviṣṭá**; **dvéṣṭum**). hate; show hatred; be hostile. [cf. ὀ-δύσ-αντο, 'became wroth,' w. prothetic ο.]

dvíṣ, *vbl.* hating, *in cpds*; *as f.* hate; *as m. concrete*, hater, foe. [√**dviṣ.**]

dvís, *adv.* twice. [see **dvi**, **dva**: cf. δίς, Lat. *bis*, ***dvis**, 'twice': the radically cognate Eng. *twice* is a gen. form.]

dvīpá, *m.* island.

dvīpi-carman, *n.* tiger-skin. [**dvīpin.**]

dvīpín, *a.* having islands *or* island-like spots; *as m.* leopard; tiger. [**dvīpa.**]

√ **dvṛ**, cover, close, *in derivs.* [see **dvā́r.**]

dvedhā́, *adv.* in two, in two kinds. [for ***dvayadhā**, fr. **dvaya**, 1104[2].]

dvéṣa, *m.* hatred. [√**dviṣ.**]

dvéṣas, *n.* hatred; *concrete*, hater, foe. [√**dviṣ.**]

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dha, *vbl.* bestowing, granting, *in* **vasu-dha.** [√**1 dhā**, 333.]

√ **dhan** (**dadhánti**). set in motion. [cf. √**dhanv.**]

dhána, *n.* —1. the prize of the contest; *not only the* reward put up for the victor, *but also the* booty taken from the foe—*Vedic*; *so w.* √**ji**, win booty by conquest, 81[2]; *then*, —2. *in general*, wealth, riches, property, money. [√**dhā**, 'put': cf. θέμα, 'thing put up as a prize,' and for the mg also Ger. *Ein-satz*, 'stakes.']

dhanu, *m.* bow. [fr. **dhanus,** a transfer to the u-declension.]

dhanuṣ-kāṇḍa, *n.* bow and arrow. [**dhanus**: see 1253b.]

dhánus, *n.* bow. [√**dhan,** 1154.]

dhánya, *a.* wealthy; fortunate. [**dhana.**]

√ **dhanv** (**dhánvati**; **dadhanvé**; **ádhanvīt**). set in motion; run. [secondary form of √**dhan.**]

dhánvan, *n.* bow. [√**dhan,** 1169.1a.]

dhanvin, *a. subst.* having a bow, bowman. [**dhanvan,** 1230b.]

√ **dham** *or* **dhmā** (**dhámati** [750]; **dadhmāú**; **ádhmāsīt**; **dhamiṣyáti**; **dhamitá, dhmātá**; **-dhmā́ya**). blow, breathe out; blow (pipe, shell, bag-pipe, bellows). [see 108g and 750.]

+ **ā,** blow up; **ādhmāta,** *fig.* puffed up.

dhara, *a.* holding; bearing; keeping; wearing. [√**dhṛ.**]

dhárma, *m.* —1. custom, 98[16]; usage, 99[11]; right; duty, 28[6]; virtue, 21[7], 10[13], 15[17], 29[1]; (virtue, *i.e.*) good works, 29[5], 63[11]; correct course of conduct, 11[3]; **dharme,** in a question of right, 21[14]; —1a. **dharmeṇa,** *adv.*: as was right, 14[17]; dutifully, 16[5]; —2. law; prescription, rule; the law (as a system), 28[5], 58[16, 19]; —3. *personified,* Virtue, 67[17], 48[4].

[a post-Vedic word, taking the place of V. **dhárman**: **dharma** is fr. √**dhṛ** (1166b), perhaps in mg 6, and thus designating ancient custom or right as 'that which holds its own, which persists *or* endures'; but it may come fr. √**dhṛ** in mg 1, so that **dharma** is 'that which is established *or* settled'; in the latter case, cf., for the mg, *θέμις,* 'that which is established as custom or law,' w. *τίθημι,* 'set, establish,' and Ger. *Ge-setz,* 'law,' w. *setzen,* 'set.']

dharma-jña, *a.* knowing the law *or* one's duty *or* what is right.

dharma-jñāna, *n.* knowledge of the law.

dharmatas, *adv.* in a way which starts from **dharma,** *i.e.* in accordance with good usage, 59[19]; by rights, 61[16]. [**dharma,** 1098c[3].]

dhárman, *n.* established ordinance; steadfast decree (*e.g.* of a god), 80[10]; **dhármaṇā,** according to the established order of things, in a way that accords with nature, 84[8]. [√**dhṛ,** 1168.1c: see under **dharma.**]

dharma-mūla, *n.* the root *or* foundation of the law.

dharma-víd [391], *a.* knowing the law *or* one's duty, 1[15]; acquainted with good usage, 61[10].

dharma-çāstra, *n.* authoritative *or* canonical compend of **dharma,** 58[18]; law-book; law-shaster.

dharmātman, *a.* having virtue *or* right as one's nature; just. [**ātman.**]

√ **dhav** (**dhávate**). run. [see under √**dhū,** and cf. *θέω,* √*θεϝ,* 'run.']

dhavala, *a.* dazzlingly white. [√**2 dhāv,** 'rinse,' 1189, 1188.]

√ **1 dhā** (**dádhāti, dhatté** [668]; **dadhāú, dadhé**; **ádhāt, ádhita** [884]; **dhāsyáti, -te**; *V.* **-dhita,** *later* **hitá** [954c]; **dhā́tum**; **dhitvā́**; **-dhā́ya**; **dhīyáte**; **dídhiṣati, dhítsati**; **dhāpáyati** [1042d]).

—1. put, 86[10]; set; lay, 39[14]; —2. put in a place, bring to, *w.* **tatra,** 85[19]; *w. loc.,* 89[6], 95[5]; *w. dat.,* 83[1]; —3. put upon, direct towards; **dharme dhā manas,** set the heart on virtue, 66[7]; —4. put something for a person (*dat.*), *i.e.* bestow upon him, grant him, 84[1], RV.x.125.2; —5. put in a position, *i.e.* appoint, constitute, *w. double acc.,* 88[12]; —6. make, cause, produce; —7. hold, keep, 86[8, 9]; —8. *mid.* take to one's self, receive, obtain, win; *esp.* **garbham dhā,** conceive fruit in the womb, 92[12]; —9. *mid.* assume, 19[7]; maintain; —10. **hita,** *see s.v.*; —11. *desid. act.* desire to grant; *mid.* desire to win.

[The original meaning of the root is 'put'; but, from the proethnic period, a secondary development in the line ('set,' 'establish,' and so) 'make,' 'do,' is clear. The secondary mg has even won the more prominent place in Germanic and Slavic.

For the primary mg, cf. *τίθημι,* 'put' (the parallelism of its mgs is remarkable — *θέσαν λίθον,* 'they set a stone'; *θέσθαι υἱόν,* 'conceive a son,' etc., etc.); Lat. *ab-de-re,* 'put off *or* away,' and *con-de-re,* 'put together, construct, establish'; Eng. do,

'put,' in the contract forms *doff, don, dup;* Ger. *weg-thun*, 'do away *or* put away.'

For the secondary mg, cf. *θεῖναί τινα βασιλέα*, 'make one a king'; AS. *dōn hine tō cyninge*, 'make him a king'; Lat. *fīo*, 'am made'; Eng. *do, deed;* Ger. *thun*, 'do'; Slavic *dě-lo*, 'deed': observe that *fī-eri*, 'become,' is to *fă-c-ere*, 'make,' as *ī-re* (√*ja*), 'go,' is to *jă-c-ere*, 'make to go, throw.']

+**antar**, –1. put into the interior of a thing; *and so* –2. hide, conceal.

+**api**, put close upon; cover (a jar with its lid); **ápihita**, closed up. [cf. *ἐπιτίθημι*, 'put upon.']

+**abhi**, put on; put a name upon, designate; address; speak to, 43[10]; say, 42[20]; **abhihitam**, (it was) said, 38[13].

+**ava**, put down in; *esp.* duck (*trans.*) into the water; **ávahita**, fallen into the water; *caus.* cause to be laid in.

+**ā**, –1. put *or* lay *or* set in *or* on, *w. loc.*, 77[1], 79[12], 88[15], 90[5], 102[21]; –2. put on (wood on the fire), 82[15]; –3. *mid.* set for one's self on (the hearth a sacred fire), 95[12]; –4. *mid.* put on one's self, take on, 74[6]; –5. take, *i.e.* take away, 87[10].

+**vy-ā**, *pass.* be separated; be uncomfortable *or* sick.

+**sam-ā**, put upon; *w.* **manas**, concentrate the mind upon one thing; **samāhita**, intent, eager, 1[13].

+**upa-sam-ā**, set together (wood) unto (an already burning fire), put (fuel) on, 100[16], 105[10].

+**upa**, put on (*esp.* a brick *or* stone on the sacred fire-altar *or* enclosure), 96[8] ff.

+**ni**, lay down, 87[8]; set down (sacred fire), 85[6]; *w.* **kriyām**, put labor upon (*loc.*), take pains with, 19[14]; **nihita**, put down, lying low, 70[19].

+**saṁ-ni**, lay down together; put together; *pass.* be near together; **saṁnihita**, near, impending, 25[15].

+**pari**, put around; *esp.* put (part of a sacrificial fence) around (an altar), 105[13]; put around one's self, put on, (garments) 103[19], (shoes) 45[11]; clothe.

+**puras**, *see s.v.*

+**pra**, set forward. [cf. **pradhana, pradhāna.**]

+**vi**, –1. part, mete out, distribute; –2. spread abroad, RV. x. 125. 3; –3. (*like Lat.* dis-pōnere) arrange, determine; prescribe, 59[7]; **vihita**, ordained, 14[4]; –4. lay out, make, build; prepare, 54[18]; –5. accomplish, 56[12]; make, do (*in a great variety of applications*); **vadhaṁ vidhā**, do slaughter, slay, 32[14]; **pūjāṁ vidhā**, do *or* show honor, 28[13]; **pravṛttiṁ vidhā**, make an advance into, *w. loc.*, expose one's self to, 20[12]; **upāyaṁ vidhā**, employ an expedient, 39[2]; **kiṁ vidheyam**, what's to be done, 31[5]; **tathā vidhīyatām**, so let it be done, 11[4]; **yathā ··, tan mayā vidheyam**, I must take such a course, that ··, 87[6]; *cf.* 38[22].

+**çrad**, *see* **çrad.**

+**sam**, put together, unite; embroil in, *w. loc.*, 73[14].

√ **2 dhā** (**dháyati** [761d2]; **dadhāú**; **ádhāt**; **dhāsyáti**; **dhītá**; **dhā́tum**; **-dhī́ya**; **dhītvā́**). suck; drink, 63[1]. [cf. **dadhi, dhenu**: also *θήσατο*, 'sucked'; *γαλα-θηνός*, 'milk-sucking'; *θη-λή*, 'breast'; Lat. *fē-lare*, 'suck'; Goth. *dadd-jan*, 'give suck.']

1 **dhā́**, *in cpds. as vbl.* bestowing, granting; *as subst.* place. [√**1 dhā**, 'place, grant.']

2 **dhā́**, *in cpds. as subst.* drink. [√**2 dhā**, 'drink.']

dhātu, *m.* layer, *as* part of a composite whole. [√**1 dhā**, 'put, lay.']

dhātṛ́, *m.* establisher; creator; Dhātar, *as* name of a deity, 90[9] N. [√**1 dhā.**]

dhāna, *a.* holding, containing. [√**1 dhā**, 1150.]

dhānā́, *f. pl.* corns, *i.e.* grain.

dhānyà, *a.* cereal (*adj.*); *as n.* cereal (*noun*), grain. [**dhānā́.**]

dhāraṇa, *a.* holding; *as n.* a holding, keeping; wearing, 14[11]; **-ā**, *f.* established ordinance; rule, 62[17]. [√**dhṛ.**]

dhā́rā, *f.* stream, jet. [√**1 dhāv**, 'run, pour.']

dhārāsāra, *m. pl.* stream-pourings, violent pourings. [**āsāra.**]

dhārin, *a.* holding; possessing, 22[23]; retaining, 68[14]. [√**dhṛ.**]

dhārmika, *a.* righteous; virtuous. [dharma.]

√ **1dhāv** (dhā́vati, -te; ádhāvīt; dhāviṣyáti; dhāvitá; dhāvitvā́; -dhā́vya). run (of fluids), stream, pour; run (of animate beings). [see under √dhū.]

+**anu**, run after.

+**upa**, run unto.

+**sam-upa**, run on unto, 8[13].

+**pra**, run forth, flow; run.

√ **2dhāv** (dhā́vati, -te; dadhāvé; ádhāviṣṭa; dhāutá; dhāutvā́; -dhā́vya). rinse.

dhi, *vbl.* containing, granting, *in cpds.* [√1dhā, 1155.2e.]

dhik, *excl.* fie! *w. acc.*

√ **dhī** (dī́dheti [676]; dīdhā́ya [786[3]]; dhītá). think. [see √dhyā.]

+**anu**, think over.

dhí [351], *f.* —1. thought; dhiyā́-dhiyā, with each thought, every time it occurs to one; —2. (*like Ger.* An-dacht, *lit.* 'thinking upon,' *and then* 'devotion') religious thought, devotion, 69[13], 74[19], 82[17]; *observe that* matí, mánas, manīṣā́, mántra, *and* mánman *show this same specialization of mg;* prayer, 74[15]; —3. intelligence, insight, mind, 89[1]; understanding, skill. [√dhī.]

1 **dhītí**, *f.* *perhaps* draught, *see* 82[7] N. [√2dhā, 'drink,' 1157.1a.]

2 **dhītí**, *f.* —1. thought; —2. devotion; —3. skill. [√dhī: for 2, cf. dhí 2.]

dhīmant, *a.* gifted with understanding, wise. [dhí.]

1 **dhīra**, *a.* wise, 78[8,10]. [√dhī, 1188a.]

2 **dhīra**, *a.* firm; resolute, 48[2]. [√dhṛ: cf. Lat. *fir-mus*, 'firm.']

dhīvara, *m.* —1. a very clever *or* skilful man; —2. a fisher. [dhí, 1171.]

dhúni, *a.* shaking, stormily moved, boisterous, wild. [fr. quasi-root dhun of dhunóti, √dhū.]

√ **dhū** (dhūnóti, -nuté; *later*, dhunóti, -nuté [*see* 711]; dudhā́va, dudhuvé; ádhūṣṭa [887a]; dhaviṣyáti; dhūtá, *later* dhutá; dhūtvā́; -dhū́ya). —1. move quickly hither and thither; shake; —2. fan (a fire); —3. shake off.

[orig. 'move violently, agitate': cf. θύω, θύνω, 'rush on'; θυμός, 'agitation, anger, passion, spirit': θύω, 'sacrifice,' is poss. akin w. √dhū as a generalization of mg 2: closely akin w. √dhū is √1dhāv, 'run,' and also √dhav, 'run' (cf. θέω, √θεϝ, 'run'): see also under dhūma.]

+**ava**, shake down; *mid.* shake off from one's self.

dhūmá, *m.* smoke; vapor. [cf. Lat. *fūmus*, 'smoke': smoke has no such "swift eddying motion" as to make it easy to connect these names for it w. √dhū, q.v.; but on this connection their identification w. θυμός should seem to depend: more prob. is the explanation of dhūmá as 'the enveloping *or* blackening,' fr. √1dhvan, as vāma fr. √van.]

dhūmaka, *m.* smoke, *at end of cpds* [1307] *for* dhūma; *f.* -ikā [1222d], *the same.*

dhūrta, *a. subst.* shrewd, sly, cunning; rogue. [ppl. of √dhvṛ, 'harm by deceit' (cf. 957b[2]): according to the grammarians, dhū́rta, w. acct altered as in júṣṭa: for a somewhat analogous development of mg, cf. Middle Eng. *schrewen*, 'curse,' whence *schrew-ed*, 'cursed, bad,' Eng. *shrewd*, 'bad, artful.']

dhūrta-traya, *n.* rogue-triad, trio of swindlers.

dhūsara, *a.* dusted over, dusty, dust-colored, gray. [√dhvaṅs, dhvas, 1188d: cf. 181a.]

√ **dhṛ** (dādhā́ra [786], dadhré; ádhṛta; dhariṣyáti, -te; dhṛtá; dhártum; dhṛtvā́; -dhṛ́tya; dhāráyati; ádīdharat). *mgs of caus. forms ident.* [1041[2]] *w. those of simple forms;* hold, *in its various mgs, trans. and intrans.;*

trans. —1. hold, bear, support, 33[11], 39[8], 75[6,7], 87[9], 92[1]; make firm, 92[10]; carry, 62[12]; wear; —2. hold fast, 22[10], 33[1]; hold in check, bear, withstand, 2[20], 8[12]; —3. keep (a cat), 31[9]; —4. set *or* lay *or* place in *or* on, *w. loc.*, 33[12], 41[21]; —5. hold *or* make sure *or* ordain for some one (*dat.*); *mid.* be ordained for some one (*dat.*), belong of right to, 75[3];

intrans. —6. *mid.* hold, *i.e.* remain, continue; *w. this mg, even in the active,* 15[5].

[cf. θρό-νος, 'support, seat,' θρᾶ-νος, 'bench,' θρή-σασθαι, 'sit'; Lat. *frē-tus*,

'held *or* supported by (*hence w. abl.*), relying on,' *frē-num*, 'holder, bridle.']

+**ava**, *caus.* —**1.** set down, fix; —**2.** (*like Eng.* hold) assume as certain, 44[14].

√ **dhṛṣ** (**dhṛṣṇóti**; **dadhárṣa**; **ádhṛṣat**; **dhṛṣitá**, **dhṛṣṭá**; **-dhṛ́ṣya**; **dharṣáyati**). be bold *or* courageous; dare; venture, 74[2]; —*caus.* venture on some one *or* something; offend; overpower; **dharṣitá**, overcome. [cf. θρασ-ύς, 'bold'; Lat. *fas-tus*, 'pride'; Goth. *ga-dars*, AS. *dearr*, Eng. *he dare* (all 3d persons sing. of a preterito-present); AS. *dors-te*, Eng. *durs-t*.]

+**ā**, venture against.

+**prati**, hold out against, withstand, 82[5].

dhṛṣṇú, *a.* daring; courageous, doughty, 78[7]; bold, 84[17]. [√**dhṛṣ**, 1162.]

dhenú, *f.* milch cow; cow. [√**2 dhā**, 'suck,' 1162.]

dheya, *n.* the giving. [√**1 dhā**, mg 4, 'bestow, give': 1213c.]

dhāirya, *n.* firmness; earnest *or* resolute bearing. [**2 dhīra**, 1211.]

√ **dhmā**, *see* √**dham**.

√ **dhyā** (**dhyā́ti**, **dhyā́yati** [761d 1]; **da-dhyāú**; **ádhyāsīt** [911]; **dhyāsyáti**; **dhyātá**; **dhyātvā́**; **-dhyā́ya**). think upon; meditate. [see √**dhī** and 108g.]

+**abhi**, set the mind on something; sink one's self in thought, 57[1].

dhyāna, *n.* meditation. [√**dhyā**, 1150.]

dhyāna-para, *a.* having meditation as highest object, absorbed in contemplation. [1302b.]

√ **dhraj** (**dhrájati**; **ádhrājīt**). draw onward, advance, *intrans.* [see √**drāgh**, of which this is poss. a collateral form.]

√ **dhru**, *collateral form of* √**dhvṛ**.

dhrúti, *f.* a deceiving; infatuation. [√**dhru**.]

dhruvá, *a.* —**1.** holding *or* continuing, *i.e.* remaining fixed in place; *as m.* the pole-star, 100[8]; —**2.** of abodes certain, safe, 79[18]. [√**dhṛ** in mg 6: see 1190.]

dhruvā́, *f.* sacrificial ladle, 102[13], *see* **srúc**. [lit. 'holder,' √**dhṛ** in mg 1: see 1190.]

√ **dhvaṅs** *or* **dhvas** (**dhváṅsati**, **-te**; **da-dhváṅsa**, **dadhvasé**; **ádhvasat**; **dhvastá**; **-dhvásya**). —**1.** fall to dust, perish; **dhvasta**, exhausted, hurt, impaired; —**2.** vanish, be off; —**3.** *only in ppl.* **dhvasta**, bestrewn, covered over, *esp.* with dust. [cf. Eng. *dus-t*; prob. also AS. *dwǣs* and *dysig*, 'foolish,' Eng. *dizzy*, Old High Ger. *tusic*, 'foolish.']

dhvaṅsá, *m.* the perishing; destruction. [√**dhvaṅs**.]

√ **1 dhvan** (**ádhvanīt**; **dhvāntá**; **dhvan-áyati**). —**1.** cover one's self; **dhvānta**, dark; —**2.** become extinguished; —*caus.* —**1.** envelope, cover over; —**2.** blacken. [perhaps akin w. √**dhvaṅs**: see **dhūma**: cf. AS. *dunn*, Eng. *dun*, 'dark, brownish-black.']

√ **2 dhvan** (**dhvánati**; **dadhvā́na**; **dhvāntá** [955a]). sound, resound. [cf. Old Eng. *dune*, Eng. *din*.]

dhvani, *m.* sound. [√**2 dhvan**.]

√ **dhvṛ** (**dhvárati**). bend *or* make crooked; cause to fall; harm by deceit. [see **dhūrta** and **dhruti**: cf. AS. *dwellan*, 'lead astray, cause to delay,' Eng. *dwell*, intrans., 'delay, linger, abide'; Eng. *dwaul*, 'wander, rave,' *dwale*, 'stupefying potion'; Dutch *dwaal-licht*, 'ignis fatuus'; Goth. *dvals*, 'foolish'; Eng. *dull*, *dol-t*; Ger. *toll*, 'mad.']

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na [491], *encl. pron. root of* 1*st person*, *see* **ahám**. [w. **nas**, 'us,' cf. νώ, 'we two,' Lat. *nōs*, 'us.']

ná, *adv.* —**1.** not [1122b], 3[2]; —**1a.** *in connected sentences or clauses: repeated simply:* 97[8], *octies;* 62[14, 15], *quinquies;* 63[13, 14], 71[4], *ter;* 4[13], 17[18], 74[1], 80[17], *bis;* *with* **ca**: **na** ··, **na** ·· **ca**, **na ca** ··, 62[16]; **na** ··, **na ca** ··, **na** ··, 63[1]; *with* **api**: *see* **api** 2; *with* **u**, 21[14]; —**1b.** *not repeated, but replaced by* **api ca** *or* **vā‿api** (*see these*), 2[12], 63[4]; —**1c.** *combinations:* **na ca**, 8[16]; **na** ·· **ca**, 13[7], 62[16]; **nāiva**, 22[19], 23[19], 96[10]; **na vāi**, 92[15]; **na vā**, 96[12]; **na tu**, 64[13]; **na tv eva tu**, *see* **tu**; **na ha**, 95[17]; **na‿iva**, not exactly, 93[5]; —**1d.** *tantamount to* **a-** *in negative cpds* [1122b[4]], *as* **nacira**, **nā-**

tidūra, nādhīta, etc.; —**1e.** *at beg. of adversative clause: with adversative conj.*, 34^{10}; *without*, 22^{20}, 41^{13}, 92^{16}; —**1f.** *in emphatic litotes*, 21^{9}; —**1g.** *substantive verb to be supplied*, 32^{5} (**asti**); —**1h. na** *precedes* **ced,** *if it belongs to the protasis*, 63^{9}; *if it immediately follows* **ced,** *it must be joined to the apodosis*, 18^{9}; —**1i.** *for prohibitive negative, see* **mā́**; —**1j. ná,** 'not,' *coalesces metrically in Veda w. following initial vowel, e.g.* 70^{12}, 71^{4}, 83^{9};

—**2.** like [*see* 1122d and d^{2}], *in this sense Vedic only*, 70$^{15, 18}$, 71$^{7, 9}$, etc.; **ná,** 'like,' *does not coalesce metrically in Veda w. following initial vowel.*

[cf. *νη-*, Lat. *nĕ-*, negative prefix in *νη-κερδής*, 'gain-less,' *nĕ-fas*, 'not right, wrong'; AS. and Old Eng. *ne*, 'not'; AS. *nā* (*ne* + *ā*), 'not ever, never, no,' Eng. *no*; Eng. *na-* in *nathless*, AS. *nā þē læs*, 'not the less'; Eng. *n-* in *n-ever*, *n-aught*, etc.]

nákis, *indecl. subst. pron.* —**1.** no one, 78^{1}, 73^{20}?; —**2.** nothing, 73^{20}?; —**3.** *even as adv.* [*see* 1117], never, 75^{11}. [**ná** + **kís,** see 504^{2} end.]

nakulá, *m.* Viverra ichneumon, an animal like the polecat, often domesticated, and a bitter foe of serpents and mice.

nákta, *n.* night; **-am** [1111b], by night. [cf. *νύξ*, stem *νυκτ*, Lat. *nox*, stem *nocti*, Eng. *night*.]

√ **nakṣ** (**nákṣati, -te; nanákṣa, nanakṣé**). attain unto; *w.* **dyām,** mount up to heaven. [collateral form of √2 **naç,** 'attain.']

nákṣatra, *n.* —**1.** sīdus, heavenly body, *in Veda*, of sun as well as of stars; star, 13^{3}, 71^{13}; *sing. collectively*, 78^{11}; constellation; —**2.** asterism of the lunar zodiac, 59^{10}. [perhaps the stars are they that 'mount up' to heaven, cf. √**nakṣ** w. **dyām.**]

nakhá, *m. n.* nail (on fingers or toes); claw; talon. [cf. *ὄνυξ*, stem *ὀ-νυχ*, Lat. *unguis*, 'nail, claw'; AS. *nægel*, Eng. *nail*.]

nakhin, *a.* having claws; *as m.* beast with claws. [**nakha.**]

nágara, *n., and* **-rī,** *f.* town, city.

nagaropānta, *n.* neighborhood of the town. [**upānta.**]

na-cira, *a.* not long; **-āt,** *adv.* [1114c], soon. [1122b^{4}.]

naṭa, *m.* dancer, mime, actor (these form a very despised caste). [√**nṛt.**]

naḍá *or* **naḷá,** *m.* reed. [Whitney 54: cf. 2 **nadá** and **nala.**]

√ **nad** (**nádati; nanā́da, nedé; naditá; -nádya**). sound; roar; bellow. [see 1 **nadá** and **nadī́.**]

1 **nadá,** *m.* the bellower, *i.e.* bull. [√**nad.**]

2 **nadá,** *m.* reed, rush. [cf. **naḍá.**]

nadī́, *f.* roaring stream; river. [√**nad:** cf. *Νέδα*, *Νέδων*, names of streams.]

nánāndṛ [369^{2}], *f.* husband's sister.

√ **nand** (**nándati, -te; nanánda; nandiṣyáte; nanditá; -nándya**). be glad.

+ **abhi,** be glad in; greet joyfully.

nandana, *a.* gladdening; causing joy; *as m.* son, 21^{17}; *as n.* Nandana, *or* Elysium, the pleasure ground of the gods, *esp.* of Indra, 49^{18}. [caus. of √**nand.**]

nandi, *m.* The Gladsome One, euphemistic epithet of the dreadful god, Çiva-Rudra. [√**nand:** cf. **çiva.**]

nandi-deva, *m.* Nandideva, name of a Brahman. ['having Çiva as his god.']

nápāt, náptṛ [370], *m.* —**1.** *in Veda*, descendant *in general*; son; grandson, 87^{18}; —**2.** *in Skt.*, grandson, 63^{9}. [declension: in Veda, **nápāt, nápātam, náptrā, náptṛbhis,** etc.; in Skt., **náptā, náptāram, náptrā, náptṛbhis,** etc.: see 1182d: cf. *νέποδες*, 'young ones'; Lat. *nepōtem*, 'grandson'; AS. *nefa*, 'son's son *or* brother's son'—supplanted by Old French *neveu* (Eng. *nephew*), which in Old Eng. meant 'son's son' as well as 'brother's son.']

naptī́ [356], *f.* daughter, 72^{6}; granddaughter. [*f.* to **nápāt:** acct, 355b.]

√ **nabh** (**nábhate**). burst; tear.

nábhas, *n.* —**1.** mist, clouds; —**2.** atmosphere, sky. [cf. *νέφος*, *νεφέλη*, 'cloud, mist'; Lat. *nūbes*, 'cloud,' *nebula*, 'mist'; AS. *nifol*, 'misty, gloomy'; Ger. *Nebel*, 'mist': for mg 2, cf. Ger. *Wolken* and AS. *wolcnu*, 'clouds,' w. Eng. *welkin*, 'sky.']

nabhas-tala, *n.* sky-surface, *i.e.* sky, *see* **tala.**

√ **nam** (**námati, -te; nanā́ma, nemé** [794e]; **ánaṅsīt; naṅsyáti; natá** [954d]; **námi-**

tum, nántum; natvā́; -námya; namáyati). bow (*intrans.*), bend one's self; aim at a person (*gen.*) with (*instr.*), 73[15]; nata, bowed down, bending over, 68[19] N.; —*caus.* cause to bow, subdue; namyate, is subdued, 31[6].

+ **ava**, bow down, 34[17].

+ **ā**, bow down to.

+ **ud**, raise one's self up, arise.

+ **sam-ud**, rise.

+ **nis**, bend out; contort one's self.

+ **pra**, make obeisance before (*acc.*).

námas, *n.* bow, obeisance; adoration (by gesture or word); reverence; *used also like the Lat.* gloria *in the* Gloria patri. [√nam.]

namas-kārá, *m.* a making of namas; adoration. [171[3].]

namas-kṛ (*see* √1kṛ). do homage, 9[14]. [171[3], 1092a.]

√ **namasya** (namasyáti). pay reverence. [namas, 1063, 1058.]

námuci, *m.* Namuchi, name of a demon, foe of Indra, 81[16], 97[6].

nayana, *n.* eye. ['leader, organ of sense that leads,' √nī, 1150. 1a: for mg, cf. ānana, gātra, caraṇa, netra.]

nára, *m.* man, 3[21], etc.; *at* 57[5], the primal man *or* spirit. [transition-stem fr. nṛ, 1209a.]

nara-nārī, *f.* man and woman. [1253a.]

nara-pati, *m.* lord of men; king.

nara-vāhana, *a. subst.* having men as his team, drawn by men; epithet and name of Kuvera, god of wealth; name of a king, successor of Çālivāhana.

naravāhana-datta, *m.* Naravāhanadatta, name of a son of king Udayana.

naravāhanadatta-carita, *n.* adventures of N.

naravāhanadattacaritamaya, *f.* -ī, *a.* containing the adventures of N. [1225: see maya.]

nara-vyāghra, *m.* man-tiger, *i.e.* brave and noble man. [cf. naraçārdūla: 1280b.]

nara-çārdūla, *m.* man-tiger, *i.e.* best among men. [cf. naravyāghra: 1280b.]

nara-çreṣṭha, *a. subst.* best of men.

nara-sūnu, *f.* daughter of the primal man *or* spirit.

narādhipa, *m.* lord of men, *i.e.* king, prince. [adhipa.]

nareçvara, *m.* lord of men, *i.e.* king, prince. [īçvara.]

narottama, *a. subst.* best of men. [uttama.]

narmada, *a.* granting *or* causing fun; making gladness; *f.* -dā, Narmadā (called also Revā), the modern Nerbudda river. [narman + da.]

narman, *n.* fun.

nala, *m.* reed; Nala, name of a prince of Nishadha. [cf. naḍá, Vedic naḷá.]

nalopākhyāna, *n.* Nala-episode, 1[1]. [upākhyāna.]

1 **náva**, *a.* new; of an earthen dish, (fresh, *i.e.*) unburned. [prob. fr. nú, 'now,' q.v.: cf. *νέος*, Lat. *novus*, Ger. *neu*, Eng. *new*.]

2 **náva** [483[4]], *num.* nine. [cf. *ἐννέα*, Lat. *novem*, Ger. *neun*, Eng. *nine*.]

navatí [485], *f.* ninety. [2 náva.]

náva-nīta, *n.* fresh butter. [perhaps 'fresh-brought,' as we say 'bring the butter, *i.e.* make it come,' in churning.]

návedas, *a. perhaps* well-knowing, cognizant of (*gen.*). [apparently fr. an affirmative particle na-, and vedas: see 1296[3] end.]

√ 1 **naç** (náçyati; nanā́ça, neçús; ánaçat; nañkṣyáti [936]; naṣṭá; nāçáyati). be missing; get lost; vanish; perish, be ruined. [cf. *νεκ-ρός*, 'dead'; Lat. *nex*, 'death'; *nocēre*, 'harm.']

+ **vi**, get lost; perish; *caus.* cause to disappear; bring to nought, 81[20].

√ 2 **naç** (náçati, -te; nanā́ça; ā́naṭ [833]). attain; reach, come up to, 74[1]; *w.* acchā, draw hither, 76[11]. [see √1 aç, 'reach': cf. Lat. *nac-tus sum*, 'am having reached'; AS. *neāh*, comp. *neār*, superl. *neāhst*, Eng. *nigh*, *near* (as comp., Macbeth ii. 3. 146), *next*; AS. *ge-neah*, 'it reaches, es reicht, it suffices'; *ge-nōh*, Eng. *e-nough*.]

+ **pra**, reach to, hit; fall upon, 78[8].

nás [397], *f.* nose. [nom. dual, nā́sā: cf. Lat. *nas-turcium*, 'nose-teaser, nasturtium'; *nār-es*, 'nostrils'; AS. *nosu*, Eng. *nose*; *nos-tril*, 'nose-thrill, nose-hole.']

nas [491], *encl. pron. form of* 1*st pers.* [cf. *νώ*, 'we two'; Lat. *nōs*, 'us.']

nasa, *for* **nás** *in cpds* [1315c].

√ **nah** (**náhyati** [761c]; **naddhá** [223[8]]; **-náhya**). bind; join. [despite **naddha** (a poss. false formation), and Avestan **nazda** (Morphologische Untersuchungen, iii. 144), probably for ***nagh**: cf. Lat. *nec-t-ere*, 'bind.']

+**upa**, tie on, lace.

nahí, *adv*. not, to be sure; **nahí me ásti**, to be sure, I have no · ·. [**ná** + **hí**, 1122a and b[4]: acct of verb, 595d.]

náhuṣa, *m*. Nahusha, name of an ancient king. [perhaps 'neighbor,' from **náhus**, and in that case a transfer-form (1209b).]

náhus, *m*. neighbor. [√**nah**.]

nāka, *m*. vault of heaven, firmament.

nātidūra, *a*. not very far. [**na** + **ati-dūra**, 1122b[4].]

√ **nāth** (**nāthate**; **nāthitá**; **nāthitum**; **-nāthya**). turn with supplication to.

nāthá, *n*. a refuge; *as m*. protector; lord. [√**nāth**.]

nādhīta, *a*. un-learnéd. [**na** + **adhīta**, √**i**: 1122b[4].]

nābhi, *f*. —1. navel; —2. nave *or* hub. [cf. *ὀμφ-αλός*, Lat. *umb-ilicus*, AS. *naf-ela*, Eng. *navel;* also AS. *naf-u*, Eng. *nave*.]

nābhi-vardhana, *n*. the cutting of the navel(-string).

nāma-dhéya, *n*. the name-giving, naming, 59[9]; name, 17[9], 60[22]. [**nāman**.]

nāman, *n*. —1. distinguishing characteristic; form; —2. name, 13[8], 60[21b], 78[9], 61[9]; **nāma grah**, (take *i.e.*) mention the name, 64[13]; personal name (*e.g.* **devadatta**), as distinguished from the **gotra** *or* 'family name' (*e.g.* **kāçyapa**, 'descendant of Kaçyapa'), 103[19] N.; *at end of cpds*, having · · as name, named · ·, *so* 11 *times*, *e.g.* 19[11]; —3. **nāma**, *adv*. [1111b], by name, *so* 19 *times*, *e.g.* 1[3], 60[21a], 94[16]; *also* **nāmnā**, 56[5]; *w. interrogatives*, pray, 54[16]. [origin unknown: cf. *ὄ-νομα*, Lat. *nōmen*, Eng. *name*.]

nārá, —1. *a*. human; —2. *as m*. man; —**nārī**, *f*. woman, 1[9], 86[18], etc.; wife. [**nṛ**, 1208b: for mg 2, cf. **mānava**.]

nārada, *m*. Nārada, name of an ancient **devarṣi** (*see note to* 1[14]), who often appears on the earth to bring news from the gods, and returns to heaven with reports from men.

nārāyaṇá, *m*. Nārāyana, son of the primal man. [simply a patronymic of **nara**, see 1219.]

nāvā, *f*. ship. [transfer-form (1209, 399) fr. **nāu**, **nāv**.]

nāça, *m*. loss; destruction. [√**naç**, 'be missing.']

nāsā, *dual f*. the two nostrils, the nose. [transfer-form (399) fr. **nás**, strong **nās**.]

nāsikā, *f*. nostril; *dual*, the two nostrils; the nose. [**nāsā**, 1222c 1.]

nāstika, *a*. *subst*. atheist, infidel, not believing the Vedas and Purānas. [fr. **na** + **asti**, 'there is not,' 1314b.]

nāhuṣa, *m*. descendant of Nahusha, patronymic of Yayāti. [**náhuṣa**, 1208 and f.]

ní, *prep*. down; in, into. [cf. *ἐνί*, 'in'; Eng. *ne-ther*, *be-nea-th*.]

nikaṭa, *a*. near; *as n*. neighborhood; presence. [1245g.]

nikhila, *a*. entire; all. [perhaps for **niḥ-khila**, 'without a gap,' **nis** + **khila**: 1305[2] end.]

nijá, *a*. own; belonging to our party, 24[6]; **nijo ripus**, foe in one's own camp, 37[15]; *often used as reflexive possessive pron.*, my own, his own, our own, etc.,—*or rather*, my (47[17]), his (50[14], 53[12], 56[4,6]), etc. [perhaps 'in-born,' fr. **ni** + **ja**.]

niṇyá, *a*. inner; hidden, 70[20]; *as n*. secret, 78[3]. [**ni**.]

nítya, *a*. —1. own (*Vedic*), 79[16]; —2. constant; eternal, 57[7]; **-am**, *adv*. constantly, always, 17[16], 64[19]. [in mg 1, fr. **ni**, 'in,' 1245b, and so signifying 'inward, not alien.']

nitya-kāla, *m*. uninterrupted time; **-am**, *adv*. always, under all circumstances, 60[6].

nitya-snāyin, *a*. constantly making sacred ablutions. [1279.]

√ **nid** *or* **nind** (**níndati**; **ninínda**; **ánindīt**; **ninditá**; **-níndya**). blame; reproach. [cf. *ὄνειδος*, 'reproach.']

nidrā, *f*. sleep. [√**2 drā**, 'sleep,' + **ni**.]

nidhána, *m. n*. end; death, 5[19]. [perhaps fr. √**dhā** + **ni**, 'put down *or* out of the way,' 'make an end of.']

√ **nind**, *see* **nid**.

nindaka, *a. subst.* scoffer. [√**nid, nind.**]

nibandhana, *n.* a binding, ligation, 59[3]; that on which a thing is fastened *or* rests *or* depends, condition, means, 46[7]. [√**bandh** + **ni.**]

nibhṛta, *a.* (borne down, lowered, *i.e.*) hidden; **-am**, *adv.* secretly. [√**bhṛ** + **ni.**]

nimajjana, *n.* bathing. [√**majj** + **ni.**]

nimitta, *n.* mark (for shooting at); sign, token; occasion *or* cause; **-am**, **-ena**, *adverbially*, because of; **tannimittam**, **-ena**, because of this, on account of this.

nimeṣá, *m.* closing *or* winking of the eyes. [√**miṣ** + **ni.**]

niyoga, *m.* a fastening on; injunction, *and so*, commission; business, 30[6]. [√**yuj** + **ni**: for mg, cf. *alicui injungere laborem*, 'fasten *or* impose a task on a person.']

nir, *for* **nis** *before sonants* [174]; *see* **nis.**

nir-antara, *a.* without interval *or* free space; completely filled, 53[10]; continuous; uninterrupted, 56[12].

nir-apāya, *a.* without failure *or* danger; infallible *or* safe.

nir-apekṣa, *a.* without regard *or* expectation; regardless, 52[20]; not expecting anything from another, independent, 31[17]. [**apekṣā**, 334[2].]

nir-āmiṣāçin, *a.* not meat-eating. [see **nis** 3.]

nir-āhāra, *a.* without food, abstaining from food.

nír-ukta, *a.* spoken out; loud; clear; *as n.* explanation; etymological interpretation of a word; *esp.* **Nirukta**, title of a commentary to the **nighaṇṭavas** *or* Vedic Glossary. [√**vac** + **nis.**]

nír-ṛti, *f.* dissolution; destruction. [√**ṛ** + **nis**, 1157. 1d.]

nir-guṇa, *a.* without a string, 18[5]; void of good qualities, 18[5]; worthless, bad.

nir-ṇāmá, *m.* contortion, sinuosity. [√**nam** + **nis.**]

nir-dhana, *a.* without money.

nir-buddhi, *a.* without wit, stupid.

nir-bhara, *a.* —**1.** without measure, much; **-am**, *adv.* very; **-am prasupta**, fast asleep; —**2.** full of.

nir-mala, *a.* without impurity; pure; clear.

nir-lakṣya, *a.* not to be perceived, avoiding notice. [see **nis** 3.]

nir-vaṅça, *a.* without family; alone in the world.

nir-vāta, *a.* windless; sheltered.

nir-viçeṣa, *a.* without distinction; undistinguished; alike; like.

nirviçeṣākṛti, *a.* having like appearance, looking just alike. [**ākṛti.**]

nivāra, *m.* the warding off. [√1 **vṛ**, 'cover,' + **ni.**]

nívīta, *ppl.* hung, *i.e.* draped, with hangings, *esp.* with the sacred cord; *as n.* [1176a], the wearing the sacred cord about the neck; the sacred cord itself. [√**vyā** + **ni.**]

nivṛtta, *ppl.* —**1.** turned away; *esp.* of an action which is turned away, *i.e.* not directed (to any ulterior purpose *or* object), free from hope of reward in this world or the next, disinterested, *opp. of* **pravṛtta**, *q.v.*; —**2.** having turned away from, *and so* abstaining from, 29[8]. [√**vṛt** + **ni.**]

nivéçana, *n.* a going in and settling down to rest; resting-place; sleeping-place, bed, 105[8]; dwelling, 8[6]. [√**viç** + **ni**: for mg, cf. **bhavana.**]

níç [397], *f.* night. [cf. **nákta.**]

niçā, *f.* night. [cf. **níç, nákta.**]

niçcaya, *m.* (ascertainment, determination, *i.e.*) a fixed opinion *or* a firm resolve. [poss. fr. √3 **ci**, 'notice, look,' + **nis**; but better, perhaps, fr. √1 **ci** + **nis**, and so, 'an un-piling, *i.e.* discrimination, determination.']

niçcala, *a.* not moving. [**nis** + **cala**: see **nis** 3.]

niçcita, *ppl.* determined, decided; **-am**, *adv.* decidedly, surely. [see under **niçcaya.**]

niḥçreyasa, *a.* without a superior, *i.e.* best; *as n.* final beatitude. [**nis** + **çreyasa**: acct, 1305[8].]

niḥçvāsa, *m.* breathing out, expiration; sigh. [√**çvas** + **nis.**]

niḥçvāsa-parama, *a.* having sighs as chief thing, much addicted to sighing. [1302b.]

niṣadha, *m. pl.* the Nishadhans, name of

a people; Nishadha, name of a country, 1[7] N., 4[3].

niṣadhādhipa, *m.* ruler *or* king of the Nishadhans. [**adhipa**.]

niṣūdana, *m.* finisher (*in its colloquial sense*), one who makes an end of, destroyer. [√**sūd** + **ni**.]

niṣeka, *m.* an injecting, *esp.* of semen, impregnation; the ceremony performed upon impregnation. [√**sic** + **ni**.]

niṣevin, *a.* devoting one's self to; cohabiting with, 67[22]. [√**sev** + **ni**.]

niṣkramaṇa, *n.* the stepping out; *esp.* the first going out with a child. [√**kram** + **nis**.]

niṣṭha, *a.* resting upon. [√**sthā** + **ni**, 333.]

niṣphala, *a.* fruitless, 63[10]; vain, 68[11]. [**nis** + **phala**.]

nís, *adv. prep.* —1. out, forth; —2. *in cpds* [1305[2] end], having · · away, without · ·, *e.g.* **nirantara**; —3. *in cpds*, not, *e.g.* **niçcala**.

√ **nī** (**náyati**, **-te**; **ninā́ya** [800b], **ninyé**; **ánāiṣīt**, **áneṣṭa** [882]; **neṣyáti**, **-te**; **nītá**; **nétum**; **nītvá**; **-nī́ya**; **nīyáte**; **nāyáyati** [1042b]). lead, 24[15]; guide; conduct, 85[20]; carry, 39[19], etc.; carry off, 36[15], 43[17]; **vyāghratām nī**, bring to tiger-ness, change into a tiger; **vaçam nī**, bring into one's power.

+**anu**, (draw along toward one, *i.e.*) try to win *or* conciliate by friendly words.

+**abhi**, bring hither to.

+**ā**, bring to, 29[14]; bring, 31[9]; bring (one liquid) into (another, *loc.*), mix, 101[14]; *caus.* cause to be fetched, 50[5].

+**ud**, bring up; rescue (as a drowning man from the water), 90[10].

+**upa**, take unto one's self, of the teacher who receives a youth of one of the three free castes as pupil, and at the same time invests him with the sacramental cord, thus conferring spiritual rebirth, and making him a full member of his caste; *see* **upanāyana**; **upanīta**, invested with the sacramental cord.

+**pari**, lead around (a cow, steer), 91[14], 105[22]; *esp.* lead a bride around the fire (as wedding ceremony), *page* 99.

+**pra**, —1. bring forward; —2. *as liturgical terminus technicus*, convey the sacrificial fire and water to their places on and near the altar; **praṇītās** (*sc.* **āpas**), holy water; —3. bring forward (one's feelings), *i.e.* come out with *or* manifest one's affection, 9[15].

+**vi**, lead; guide; train; discipline.

nī́ [352], *vbl.* bringing, *in* **vaçanī́**. [√**nī**.]

nīcá, *a.* low, not high; morally and socially low. [inorganic transfer-form (1209a) fr. **nīc-ā́**, q.v.]

nīcā́, *adv.* down, low. [adverbially accented instr.—instead of **nī́c-ā**, 1112e—fr. **ny-àñc**.]

nīcā́-vayas [418], *a.* whose strength is low; exhausted. [1306.]

nīḍá, *Vedic* **nīḷá**, *m. n.* —1. (place for settling down, *i.e.*) resting-place; —2. *esp.* bird's nest. [for **ni-zd-a**, i.e. **ni-s(a)d-a** — 198b[3] — √**sad** + **ni**: cf. Lat. *nidus*, Ger. *Nest*, Eng. *nest*: for **ḷ** see Whitney 54.]

nīḍa-garbha, *m.* nest-interior.

nīti, *f.* —1. cónduct, *esp.* right and sagacious conduct; the knowledge of all that governs virtuous and discreet and statesman-like behavior; political and social ethics; —2. leading. [√**nī**, 'condúct.']

nīti-jñá, *a.* knowing how to conduct one's self discreetly.

nīti-vidyā, *f.* knowledge of **nīti** *or* political and social ethics, *esp.* as it concerns princes.

nīti-çāstra, *n.* doctrine *or* science of political and social ethics.

nītha, *m.* a leading; **nīthá**, *n.* (way, *and so, like the German* Weise) a musical air, song. [√**nī**, 1163a.]

nīrá, *n.* water.

nīrasa, *a.* sapless, dried up; tasteless; insipid, 54[11]. [**nis** + **rasa**, 174, 179.]

nīruj, *a.* without disease; healthy, 22[8]. [**nis** + **rúj**, 174, 179.]

nīla, *a.* dark-colored, *esp.* dark blue; *as n.* indigo; **nīlī**, *f.* indigo. [hence, through the Arabic *an-nīl*, for *al-nīl*, 'the indigo-plant,' come Eng. *anil* and *aniline*.]

nīla-paṭa, *m.* dark garment.

nīla-varṇa, *a.* blue-colored.

nīlasaṁdhāna-bhāṇḍa, *n.* vat for the mixing, *i.e.* preparing of indigo.

nīlībhāṇḍa-svāmin, *m.* indigo-vat-proprietor.

nīvā́ra, *m.* wild rice; *sing.* the plant; *pl.* the grains.

nīḷá, *see* **nīḍá**.

√ **nu** (**návate**; **nunā́va**; **ánūṣṭa**; **nutá**; **-nútya**). cry aloud; shout; exult; praise.
+ **pra**, murmur; hum; *esp.* utter the sacred syllable om.

nú, *adv.* —1a. now, at once, *temporal;* —1b. now, *continuative;* **adhā nu**, so now, 79[8]; —1c. now, *introductory*, 70[1]; —1d. so then, *in encouraging or summoning;* —1e. now, pray, *in questions*, 5[21], 7[18], 51[20], 74[8], 78[12]; —2. *asseverative:* **nakir nu**, surely no one *or* nothing, 73[20]; **mā́ nú**, in order that surely not, 86[10]; —3. *w. relatives:* **yā nu**, whatsoever, 74[2]; **yān nu**, *i.e.* **yā̆t nu**, as long soever as, 79[13]. [in V. often **nū́**: cf. *νύ*, *νῦν*, Lat. *nun-c*, Ger. *nu*, *nun*, AS. *nu*, *nū*, Eng. *now*; see also **náva**, **nū́tana**, **nūnám**.]

√ **nud** (**nudáti**, **-te**; **nunóda**, **nunudé**; **ánutta** [881]; **notsyáti**, **-te**; **nuttá**, **nunná**; **-núdya**). push; thrust.
+ **parā**, thrust away; move from its place.
+ **pra**, push forward; set in motion.
+ **vi**, drive asunder *or* away; turn away, *esp.* from cares, *like the Eng.* di-vert; amuse. [for mg, cf. also *dis-port* and *s-port*.]

nuda, *a.* dispelling, *in cpds.* [√**nud**.]

nū́tana, *a.* of now; recent; young. [**nú**, 1245e.]

nūnám, *adv.* now. [**nú**, 1109.]

nṛ́ [370, 371[5, 9, 10]], *m.* man; hero; *used also* of gods: of the Maruts, 74[4], 77[18]. [cf. *ἀνήρ*, stem *ἀνερ*, 'man'; Old Lat. *nero*, stem *nerōn*, 'manly, strong'; Lat. *Nero*.]

nṛ-cákṣas, *a.* men-beholding. [1296[3].]

√ **nṛt** (**nṛ́tyati**, **-te**; **nanárta**; **ánartīt**; **nartiṣyáti**; **nṛttá**; **nártitum**; **nartitvā́**). dance.

nṛtí, *f.* dance. [√**nṛt**, 1155. 1.]

nṛ-pa, *m.* protector of men, *i.e.* prince, king.

nṛ-páti, *m.* lord of men, *i.e.* prince, king. [acct, 1267a.]

nṛmṇá, *n.* virtus, manliness, courage, strength. [fr. **nṛ** (1224c), as *virtus* fr. *vir*.]

nṛ-çaṅsa, *a.* man-cursing; malicious.

netavya, *grdv.* to be carried. [√**nī**.]

netra, *n.* eye. ['leader,' √**nī**, 1185a: for mg, cf. **nayana**.]

néd, *adv.* lest, in order that not, *w. accented verb* (595d) *in the subjunctive* (581c), 84[17]. [**ná** + **íd**, 1111a[2].]

nedya, *grdv.* to be blamed. [√**nid**, 963d.]

nemí, *f.* felly, rim. [**nam**, 1155.]

nāirukta, *a.* pertaining to the Nirukta; *as m.* an etymologist. [**nírukta**, 1208f.]

nāiṣadha, *a.* pertaining to Nishadha; *as m.* prince of the Nishadhans, *i.e.* Nala. [**niṣadha**, 1208f.]

nó, *adv.* and not, 21[14]; **no ced**, and if not, *see* **ced**. [**ná** + **u**.]

nāu, *see* 491.

nāú [361a], *f.* boat; ship. [cf. *ναῦς*, Lat. *nāvis*, 'ship'; perhaps AS. *naca*, 'skiff': perhaps 'the swimmer,' √**snū**, cf. √**snā**.]

nyag-ródha, *m.* Ficus Indica, banyan tree. ['downwards-growing': **nyañc** (1249a) + **rodha**.]

nyàñc [409b], *a.* directed downwards. [**ni** + **añc**, 407.]

nyāyá, *m.* —1. (that to which a thing goes back, *i.e.*) rule, norm; —2. (that in which a thing goes, *i.e.*) way; —3. *esp.* the right way, propriety. [√**i** + **ni**, 1148. 2.]

nyāyya, *a.* regular, normal, right; **-am**, *adv.* rightly; properly. [**nyāyá**, 1211.]

nyāsa, *m.* a putting down, commitment. [√**2 as** + **ni**, 'throw down.']

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1 pá, *vbl.* drinking, *in cpds.* [√**1 pā**, 333.]

2 pá, *vbl.* keeping, keeper, *in cpds.* [√**2 pā**, 333.]

pakṣá, *m.* —1. wing, 93[2]; —2. side, of a door *or* of the hair of the head; —3. half, *esp.* of a lunar month, 27[1], 57[19], *cf.* **kṛṣṇa-**, **çukla-**; —4. side, *i.e.* party, 37[18].

pakṣa-bala, *n.* strength of wing.

pakṣín, *a.* winged, 92[19]; *as m.* bird, 2[22]. [**pakṣa**.]

pakṣimṛgatā, *f.* condition of bird or of beast. [fr. **pakṣin** + **mṛga**: 1237, 1252.]

pakṣi-çāvaka, *m.* young of a bird; birdling. [**pakṣin**.]

páñka, *n.* mud, mire.

paṅktí, *f.* set *or* series *or* row of five; row *in general*. [**páñca**, 1157.4.]

paṅkti-krama, *m.* order of a row; **-eṇa**, in a row, 39[14].

√ **pac** (**pácati, -te; papáca, pecé** [794e]; **ápākṣīt; pakṣyáti, -te; páktum; paktvá**). cook, by baking *or* boiling *or* roasting; ripen. [cf. πέσσω, 'cook'; πέπ-ων, 'ripe'; Lat. *coquo*, 'cook'; borrowed AS. noun *cōc*, Eng. *cook*.]
 + **vi**, cook thoroughly; *pass.* be brought to maturity; ripen (of an action), *i.e.* come to its consequences *or* issue.

páñca [483[3]], *num.* five. [cf. πέντε, Aeolic πέμπε, Lat. *quinque*, Goth. *fimf*, AS. *fīf*, Eng. *five*.]

pañca-tantra, *n.* Panchatantra, name of a collection of fables. ['having five divisions *or* books.']

pañca-tapas, *a.* having five fires, of an ascetic who sits between four fires, one at each cardinal point, and with the burning sun above.

pañcatva, *n.* fiveness; *esp.* dissolution of the body into the five elements (earth, water, fire, air, ether, *see* **bhūta** *and* 66[5]N.), *i.e.* death; *w.* **gam**, die. [**pañca**, 1239.]

páñca-pada, *f.* **-ī**, *a.* having (taken) five steps. [acct, 1300.]

pañcamá, *f.* **-ī**, *a.* fifth. [**pañca**, 487[6].]

páñca-yāma, *a.* having five courses. [acct, 1300.]

pañca-çīrṣa, *a.* five-headed. [**çīrṣan**, 1315a.]

√ **paṭ** (**pāṭáyati**, etc.). split, slit.
 + **ud**, open out.

paṭa, *m.* woven stuff; cloth; garment.

paṭala, *n.* veil; cover. [cf. **paṭa**.]

paṭu, *a.* —**1.** sharp; *and so* —**2.** *fig.* (*nearly like Eng.* sharp), clever.

√ **paṭh** (**páṭhati; papáṭha; paṭhitá; paṭhitvá; pāṭháyati**). read aloud, 54[23], 55[9]; recite, 17[11]; repeat to one's self, study, 22[11]; *caus.* teach to talk, 19[15].

√ **paṇ** (**páṇati, -te; paṇitá**). —**1.** bargain; buy; —**2.** bet, wage, stake, play. [prob. for *paln: cf. πέρνημι and πωλέω, 'sell'; Ger. *feil*, 'for sale, venal.']
 + **ā**, *in* **āpaṇa**, 'market.'
 + **vi**, sell.

paṇa, *m.* —**1.** bargain, stipulation, 45[14]; —**2.** wage, gage, prize; —**3.** a certain coin, 47[16]. [√**paṇ**.]

paṇí, *m.* —**1.** bargainer, who gives nought without return; chafferer, haggler, *and so* —**2.** niggard; *esp.* one who is stingy towards the gods, an impious person; —**3.** a malicious demon. [√**paṇ**.]

paṇḍitá, *a.* learned; *as m.* learned man, *Anglo-Indian* pandit.

paṇḍita-sabhā, *f.* assembly of pandits.

páṇya, *grdv.* to be bargained for *or* bartered; *as n.* article of trade. [√**paṇ**, 963.]

√ **pat** (**pátati, -te; papáta, petús** [794e]; **ápaptat; patiṣyáti; patitá; pátitum; patitvá; -pátya; pātáyati, -te**). —**1.** fly; move swiftly through the air; —**2.** descend, let one's self down; cast one's self at, 26[8]; —**3.** fall down, tumble down, 34[8], 40[2,5]; fall (morally), fall from one's caste; fall down (dead); —**4.** fall upon, be directed to, 13[6]; —**5.** fall *or* get into, 22[8,9]; —*caus.* cause to fly; hurl (a curse), 49[11]. [cf. πέτομαι, 'fly'; πί-πτω, 'fall'; Lat. *peto*, 'fall upon, make for, seek': see also **pattra**.]
 + **anu**, fly after, pursue.
 + **ud**, fly up.
 + **sam-ud**, fly *or* spring up together, 3[6], 8[14].
 + **ni**, fly down; light, 3[8]; tumble into, 36[13]; *caus.* cause to fall; kill, 32[11], 33[17].
 + **sam-ni**, fall together, 99[20]; come together; *caus.* bring together *or* convene, 9[19].
 + **parā**, fly off, 93[1].

pátatra, *n.* wing. [√**pat**, 1185d.]

patatrín, *a.* winged; *as m.* bird. [**patatra**.]

pátana, *n.* fall. [√**pat**.]

páti [343b], *m.* —**1.** master, possessor; lord; ruler, 4[2]; —**2.** *then* (*like Eng.* lord), husband, 9[7], 89[5], 86[19], 64[13]. [cf. πόσις, 'husband'; Lat. *impos*, stem *im-pot*, 'not

master of'; Goth. *faþs* in *bruþ-faþ-s*, 'bridegroom.']

pati-ghnī, *a. f.* husband-slaying. [formally a fem. to **pati-han**, 402.]

patitvá, *n.* condition of spouse; wedlock. [**pati**.]

pati-loká, *m.* husband's place, abode of the husband in the future life.

pati-sthāna, *n.* husband's place.

patisthānīya, *a.* belonging to *or* in the husband's place; *as m.* husband's representative. [**patisthāna**, 1215.]

páttra, *n.* —1. feather; wing; —2. (plumage of a tree, *i.e.*) leaf —*for mg, cf.* **parṇa**; —3. a leaf for writing on; a written leaf, 54[19]. [√**pat**: cf. *πτερόν*, 'wing'; Lat. *penna* and Old Lat. *pesna* (for **petna*), 'wing'; Ger. *Fed-er*, Eng. *feath-er*.]

pattra-çāka, *n.* leaf-vegetable, a vegetable consisting chiefly of leaves.

pátnī, *f.* —1. mistress, lady; —2. *then* (*like Eng.* lady), wife. [fem. to **páti**, just as *πότνια*, 'lady,' is to *πόσις*.]

patsutaḥ-çī [352], *a.* lying at the feet.

patsutás, *adv.* at the feet. [fr. **patsú**, loc. pl. of **pád**, 1098b.]

path [433], *same as* **panthan**.

patha, *for* **path** *in cpds* [1315c].

pathí [433], *same as* **panthan**.

pathi-rákṣi, *a.* guarding the paths. [**panthan**, 1249a: acct, 1276.]

pathya, *a.* (pertaining to the way, course, *or* progress of a thing, *and so*) suitable, wholesome; **pathyā**, *f.* pathway. [**path**, 1212d 1.]

√ **pad** (**pádyate**; **papáda**, **pedé** [794e]; **ápatta** [882]; **patsyáte**, **-ti**; **panná** [957d]; **páttum**; **-pádya**; **pādáyati**). —1. go, step, tread, *only w. prepositions and in derivatives;* —2. fall, sink down (from fatigue), perish. [connection between 1 and 2 not clear: uncompounded verb very rare: see under **pád** and **padá**.]

+**ā**, come unto; get into (a condition); *esp.* get in trouble.

+**vy-ā**, fall away, perish; *caus.* destroy; kill.

+**ud**, go forth *or* out of; come into existence; be produced; **utpannam annam**, food (not cooked for the occasion, but) already on hand, 104[1]; **utpanne kārye**, when the emergency has arisen, 38[14]; —*caus.* engender, 23[8]; produce; get, 42[17].

+**praty-ud**, *in ppl.* **pratyutpanna**, ready *or* on hand to meet an emergency.

+**upa**, fall upon; happen, take place, 100[10]; come to, get at, reach; **upapanna**, (having gotten at [952[2]], *i.e.*) in possession of, endowed with, 1[4], 2[8].

+**prati**, —1. step to; enter upon, 66[18]; —2. get into (a condition), 49[15]; get at, acquire, attain, 98[10]; get back again, 60[17]; —3. go to meet, *and so* (*like the Lat.* ac-cēdere), accede, yield; say yes to; consent, 48[12].

+**vi**, fall asunder, 93[9]; come to nought, get into trouble.

+**sam**, —1. turn out well, succeed, prosper; —2. become, 45[12], 47[18]; —3. fall together, be united with; **sampanna**, endowed with, 2[10].

pád [391], *m.* foot. [√**pad**: cf. *πόδ-α*, Lat. *pĕd-em*, Eng. *foot*.]

padá, *n.* —1. step, 17[21], 99[22]; —2. footstep; —3. foot, 86[6]; —4. standing-place, stead, place; home, 56[4]; station, position, 41[1]. [√**pad**: cf. *πέδον*, 'ground'; Lat. *op-pedum*, *op-pidum*, 'town, (on *or* over the field)'; *peda*, 'footprint'; AS. *fæt*, 'step, going, journey,' whence *fetian*, 'go for,' Eng. *fetch*.]

padma, *m. n.* lotus, Nelumbium speciosum (not the plant, but the flower, which closes at evening).

padma-garbha, *a.* containing lotuses; Lotus-filled, name of a lake. [see **garbha** 2.]

padma-rāga, *a.* having the color of a lotus; *as m.* ruby. [1296.]

pánthan [433], *m.* road, path, way. [cf. *πάτος*, 'path'; Lat. *pont-em*, 'path, bridge': Eng. *path* and Ger. *Pfad*, if they belong here at all, must be regarded as very early borrowings, fr. the Greek *πάτος*, or poss. from the Scythian.]

pánthā [433[5]], *same as* **panthan**.

páyas, *n.* milk. [√**pī**.]

payo-mukha, *a.* having milk on the face *or* surface. [payas, 1303.]

pára [525[4]], *a.* —1. far, distant, more distant, further off, 86[4]; —2. following, later, future; —3. being beyond, surpassing, summus; chief, 68[7]; best, 36[10]; utmost, 1[13]; greatest, 44[17]; highest, 103[11]; *at end of cpds* [1302b], having · · as chief thing, given over to · ·, devoted to · ·; —4. *a. and subst.* other, 64[18]; eka · · para, the one · · the other, 53[19]; another, 30[22]; strange, hostile; stranger, 24[6]; foe, 29[10], 87[19]. [√2 pṛ, 'bring across'; cf. πέρā, 'beyond'; Lat. *peren-die*, 'the day after,' *i.e.* 'day after to-morrow'; Eng. *far* and *fore*.]

para-dāra, *m. pl.* another's wife.

para-dravya, *n. pl.* another's property.

para-pakṣa, *m.* party of the foe.

para-patnī, *f.* wife of a stranger.

param, *adv.* beyond; *w. abl.* [1128], after, 60[21]. [pára, 1111c.]

paramá [525[8]], *a.* —1. farthest, extreme, last; of heaven, highest, 83[13]; *so* 85[8]; —2. chiefest, 29[1]; supreme; most excellent, 15[17]; *at end of cpds* [1302b], having · · as supreme object, devoted to · ·; —3. *advly in cpds, before an adj.* [1279], highly, exceedingly. [pára, 474.]

parama-çobhana, *a.* exceedingly beautiful.

paramāñganā, *f.* most excellent woman. [añganā.]

parameçvara, *m.* supreme lord. [īçvara.]

parame-ṣṭhín, *a.* standing in the highest place; supreme, as epithet of Prajāpati. [parame (1250c) + sthin, 186.]

para-loka, *m.* the other *or* future world.

parás, *adv.* far; in the distance; beyond; *w. advly used instr.* [1127] enā́, beyond here, *i.e.* beyond, RV. x. 125. 8. [see pára.]

parástāt, *adv.* beyond; afterwards, at the end. [parás, 1100b.]

paras-para, one another; **parasparam** *and* **parasparatas**, *adv.* with one another; mutually. [an agglomeration (1314c) of paras (nom. s. m. of para) and para: the syntactical forms sometimes correspond to the logical relation of the two parts — so, *e.g.*, in parasparaṁ nindanti, 'they scold, the one the other' — but have come to be stereotyped and used often where the logical relation would require other case-forms: cf. anyonya.]

parasparādin, *a.* devouring one another. [ādin.]

párā, *adv.* to a distance, away, forth. [cf. παρά, w. gen., 'away from, from beside'; Lat. *per-* in *per-īre* and Ger. *ver-* in *ver-gehen*, 'pass away, perish'; Eng. *for-* in *for-bear*, 'hold off from.']

parākrama, *m. s. and pl.* bold advance; courage; strength. [√kram + parā.]

parāñ-mukha, *a.* having the face averted; turning the back upon, avoiding. [parāñc, 1249a, 217, 161.]

párāñc [409a], *f.* párācī, *a.* directed away; averted; turning the back. [parā + añc, 407.]

parārtha, *m.* the sake of others; -am, -e, *adv.* for others. [artha, 1302c 4.]

parāvát, *f.* the distance. [parā, 383d 1, 1245f.]

pári, *adv.* around; *prep. w. abl.:* from around, 87[8]; from, 75[15]. [cf. περί, 'around.']

parigha, *m.* iron bar for locking a gate. [√han + pari, 1143c, 333: for mg, cf. Ger. *Schlag*, 'coach-door,' and *schlagen*, 'strike': force of prep. unclear.]

parighopama, *a.* like iron bars. [upamā, 334[2].]

pari-jana, *m.* the surrounding folk, περίπολοι; retinue. [1289a.]

pari-jāta, *a.* completely grown. [1289a.]

pariṇeya, *grdv.* to be led around. [√nī + pari.]

parityāga, *m.* relinquishment. [√tyaj + pari.]

paridevita, *n.* lament. [√2 dīv, 'lament,' + pari, 1176a.]

paridhí, *m.* (a put-around, *i.e.*) enclosure, fence, protection, 86[10]; *in the language of the sacrifice*, the three green sticks laid about the altar fire and supposed to hold it together, 105[13, 8]. [√1 dhā, 'put,' + pari, 1155. 2e.]

paripanthín, *a.* besetting the path; *as m.* waylayer. [pari + **panthan**, 1310a and c end.]

paribhū́ [352], *a.* being around, encompassing. [√**bhū** + pari, 323.]

pari-vatsará, *m.* a full year. [1289.]

parivartin, *a.* turning round, circling, constantly returning into itself. [√**vṛt** + **pari.**]

parivāra, *m.* that which surrounds, *i.e.* retinue. [√**1 vṛ**, 'cover,' + **pari.**]

pariçrít, *f.* (encloser, *i.e.*) one of the little stones by which the sacrificial altar is surrounded. [√**çri** + pari, 'enclose': 383b.]

parisaṁkhyā, *f.* complete tale *or* enumeration; sum. [√**khyā** + **pari-sam.**]

paruṣá, *a.* knotty, rough, harsh. [**parus**, 1209b.]

párus, *n.* knot; joint, of a plant *or* of the body. [perhaps 'a fullness,' √ 1 **pṛ**, 'fill': cf. **párvan.**]

parókṣa, *a.* beyond the eye, out of sight, invisible; -o, *adv.* [1116], behind one's back. [for paro 'kṣa, *i.e.* **parás** + **akṣá**, 'eye': 1310a.]

parokṣārtha, *m.* invisible thing, the invisible. [**artha.**]

parkaṭī, *f.* waved-leaved fig-tree, Ficus infectoria.

parṇá, *n.* —1. wing; plume, feather; —2. leaf —*for mg, cf.* **pattra.** [√***spṛ** (1177a), see under √**sphur**: cf. Lithuanian *spárna*, 'wing'; Ger. *Farn*, Eng. *fern*, so called (like *πτερίς*, 'fern,'—cf. *πτερόν*, 'feather,') from its feathery fronds.]

paryālocana, *n.* deliberation; **-ā**, *f.* plan, consilium. [√**loc** + **pary-ā**, 1150. 2a ^{2}.]

párvata, —1. *a.* consisting of knots *or* ragged masses, *used* of a mountain, giri; *as m.* —2. mountain, 27^{6}, 92^{19}; hill; —3. cloud-mountain, 70^{2}; —4. rock *or* bowlder, 86^{11}; —5. Parvata, name of a Rishi, companion of Nārada (*q.v.*), 5^{9}. [fr. **párvan**, cf. 1245c: cf. Παῤῥασία (*παρϝατια), sc. *πόλις*, i.e. 'Hil-ton.']

parvata-kandara, *n.* mountain-cave.

parvata-çikhara, *m. n.* hill-top.

parvatopatyakā, *f.* mountain-lowland, lowland by a mountain range. [**upatyakā.**]

párvan, *n.* knot, joint. ['fullness,' √**1 pṛ**, 'fill,' 1169. 1a: cf. **párus.**]

párçu, *f.* rib; sickle.

√ **palāy** (**pálāyate**; **palāyā́ṁ cakre**; **ápalāyiṣṭa**; **palāyiṣyáti, -te**; **pálāyita**; **palāyitum**; **palāyya**). flee; depart, cease, 40^{19}. [quasi-root fr. √**i**, 'go,' + **parā**, 'away,' see 1087c and c ^{2}: quite different is √**pālaya**, 'protect.']

palāyana, *n.* flight. [√**palāy.**]

pávana, *n.* instrument for purifying; winnowing-fan. [√**pū**, 1150.]

√ **1 paç**, *orig.* **spaç** (**páçyati, -te**; *in Veda:* **paspaçé**; **áspaṣṭa** [834c]; **spaṣṭá**; *later:* **dadárça**, etc.). —1. see; —2. perceive; behold; —3. look; —4. look on, 39^{7}; gaze, 13^{7}; —5. (see, *i.e.*) experience, 20^{16}, 35^{1}; —6. look upon, 21^{23}, 40^{15}; consider as; —7. see with the spiritual eye (as seers and poets), 94^{9}. [for the initial **s**, see the perfect and **vi-spaṣṭa**: cf. *σκέπ-τ-ομαι*, 'look about'; Lat. *specio*, 'behold'; Ger. *spähen*, 'spy,' Old High Ger. *spehōn*, whence, through Old French *espier*, the Eng. *espy*, and shortened *spy*.]

+**anu**, look along *or* spy out (*e.g.* a path for some one, *i.e.*), disclose *or* show, 83^{7}.

+**vi**, see in places apart, distinguish, see clearly; **víspaṣṭa**, clear.

√ **2 paç**, fasten, bind, *in derivs, see* **paçú**, **pā́ça.** [cf. *πάσσαλος*, **πακ-jαλος*, 'peg'; Lat. *pac-iscor*, 'bind myself, agree'; *pax*, 'agreement, peace'; *pang-ere*, 'make fast,' *pac-tum*, 'agreed upon'; Goth. *fah-an*, AS. *fōn*, **fōh-an*, 'fasten on, take hold of'; Eng. verb *fang*, 'seize,' noun *fang*, 'seizing-tooth'; connection of *fing-er* ('grasper, holder'?), doubtful: cf. also Goth. *fagrs*, 'fitting,' AS. *fægr*, Eng. *fair*; AS. *ge-fēgan*, Eng. *fay*, Ger. *fügen*, 'fit together,' trans., and Eng. *fadge*, 'fit together *or* agree,' intrans.]

paçú, *m.* cattle, 90^{2}—a single head *or* a herd; domestic animal (*opp. to* **mṛga**, 'wild beast'), 67^{2}; *esp.* beast for sacrifice, 101^{6}. [prop. 'tethered (beasts),' √**2 paç**, 'fasten': cf. Lat. *pec-u*, Ger. *Vieh*, 'cattle,' AS. *feoh*, 'cattle, property,' Eng. *fee*, orig. 'property,' then 'payment.']

paçu-ghna, *a.* slaying cattle; *as m.* cattle-slayer.

paçu-tṛ́p, *a.* cattle-stealing. [vbl of √2 tṛp.]

paçu-bandhá, *m.* animal sacrifice. ['binding of beast' to sacrificial post.]

paçumánt, *a.* rich in cattle. [**paçu**, 1235 and b.]

paçu-roman, *n.* a hair of an animal.

paçu-vadha, *m.* slaughter of animals.

paçcá, *a.* hinder; later; west; **paçcā́t**, *as adv.* [1114c]: —1. behind; after, 39[23]; —2. later, afterwards, 20[17], 38[4]; thereupon, 36[18], 39[17], 40[12]; **paçcā́t**, *as prep. w. gen.* [1130]: —3. after, 51[2]; —4. to the west of, 98[17], 100[17], 105[19]. [**paçcá** is an inorganic transfer-stem (1209a) fr. **paçcā́**, q.v.]

paçcā́, *adv.* behind; later; west. [adverbially accented instr. — instead of **páçc-ā**, i.e. **pás-(a)c-ā**, 1112e — fr. ∗**pás-añc** (407): with **pas** cf. Lat. *pos-terus*, 'later,' etc.]

paçcā́t, *see* **paçca**.

paçcima, *a.* last, 52[16]; westerly. [**paçca**: cf. 1224a and b.]

√ **1 pā** (**píbati, -te** [671, 749]; **papāú, papé; ápāt; pāsyáti, -te; pītá** [954c]; **pā́tum; pītvā́; -pā́ya, -píya**). drink. [cf. πέ-πω-κα, 'have drunk'; Πῖ-σα, 'The Burn, The Fountain'; Lat. *pō-tus*, 'drunk'; *bibo*, ∗*pi-b-o*, 'drink.']

√ **2 pā** (**pā́ti; ápāsīt; pā́tum**). protect; keep; *for so-called caus., see* **pālaya**. [cf. πέ-πā-μαι, 'have kept, possess'; πῶ-υ, 'herd'; Lat. *pa-sc-o*, 'keep, pasture'; see **go-pā́**.]

+**pari**, protect around.

1 pā́, *vbl.* drinking, *in cpds.* [√1 **pā**.]

2 pā́, *vbl.* keeping, keeper, *in cpds.* [√2 **pā**.]

pāṅsú, *m. pl.* dust.

pā́ka, *a.* —1. of a calf, young; —2. simple. [lit. 'sucking,' √1 **pā**, 'drink.']

pāka-dūrvā́, *f.* young millet-grass. [**pā́ka** + **dū́rvā**: acct, 1280[2].]

pāṭala, *a.* pale red; *as m.* Bignonia suaveolens.

pāṭali, *f.* Bignonia suaveolens *or* trumpet-flower. [cf. **pāṭala**.]

pāṭali-putra, *n.* Pātaliputra, capital of Magadha, at the old confluence of the Sone (çoṇa) and Ganges, the Παλίβοθρα of Ptolemy, 17[9] N.

pāṭavá, *n.* sharpness; cleverness. [**paṭu**, q.v.: 1208c.]

pāṇí, *m.* hand. [prob. for ∗**palni**: cf. παλάμη, Lat. *palma*, AS. *folm*, 'palm, hand': radically akin is AS. *fēl-an*, Eng. *feel*.]

pāṇi-grāha, *m.* hand-grasper, *i.e.* (*see* 89[5] N.) husband.

pāṇḍava, *m.* descendant of Pāndu. [**pāṇḍu**, 1208c.]

pāṇḍitya, *n.* learning, erudition. [**paṇḍitá**.]

pāṇḍú, *a.* whitish, pale; *as m.* Pāndu, name of a prince of the Lunar Race.

pāṇḍu-nandana, *m.* son of Pāndu.

pāṇḍu-varṇa, *a.* pale-colored.

pāta, *m.* fall. [√**pat**.]

pātaka, *a.* causing one to fall (from caste); *as n.* crime. [fr. caus. of √**pat**.]

pā́tra, *n.* —1. instrument of drinking, cup; vessel; —2. *in general*, utensil (*cf.* **bhāṇḍa**), 102[11]; —3. *fig., as in Eng.* (*cf.* **sthāna** 5), a fit vessel *or* worthy person, 22[5]; **pātrī́** [364], *f.* sacrificial vessel. [√1 **pā**, 'drink,' 1185a: cf. 362b[2].]

pā́da, *m.* —1. foot; leg, 26[16]; —2. limb of a quadruped, *i.e.* quarter (*as, conversely, in Eng.*, quarter *means* 'fourth part of a quadruped, including a leg'); *then* quarter (of anything); —3. *esp.* quarter of a (four-versed) stanza, verse; *then* verse (even of a three-versed stanza), 60[12]; —4. (foot of a heavenly body, *i.e.*) ray, beam — *see* 2 **kara**. [transition-stem (399) fr. **pád**, acc. **pā́d-am**, to which, as if it were **pā́da-m**, is formed the nom. **pā́da-s**, etc.]

pāda-pa, *m.* plant, *esp.* tree. [lit. 'drinking with its foot, *i.e.* root.']

pāda-rajas, *n.* foot-dust.

pādika, *a.* amounting to *or* lasting one fourth (of a time). [**pāda**.]

pādukā, *f.* shoe, slipper. [cf. **pád**, 'foot.']

pā́na, —1. *n.* the drinking (*esp.* of strong drink); —2. *perhaps as vbl adj.* drenching, *i.e.* tränkend. [√1 **pā**, 'drink,' 1150.]

pānīya, *grdv.* to be drunk, for drinking; *as n.* drink; water. [√1 pā, 'drink,' 965: prop. fr. pāna, 1215b.]

pānīya-varṣa, *m.* water-rain, downpour of water.

pāntha, *m.* wayfarer; viātor. [pánthan, 1208a[2] end.]

pāpá, *a.* bad; evil; *as m.* bad fellow, 46[19]; *as n.* trouble; harm, 26[8]; evil (deed), 27[2].

pāpa-karman, *a.* of evil deeds; *as m.* villain.

pāpa-çīla, *a.* having evil as one's nature, prone to evil.

pápīyāṅs, *a.* worse; very bad. [pāpa, 466.]

pāpmán, *m.* evil; sin, 93[11]. [cf. pāpa.]

pārá, *n.* the further bank *or* bound. [√2 pṛ, 'bring across.']

pārameçvara, *a.* of the supreme lord (Çiva). [parameçvara.]

pāruṣya, *n.* harshness, *esp.* of speech. [paruṣá.]

pārthiva, *a.* of *or* belonging to the earth; *as m.* king. [pṛthivī, 1208d.]

pārthiva-sutā, *f.* king's daughter.

pārthivendra, *m.* most excellent of kings. [indra.]

pārçvá, *n.* —1. side; *and so* —2. *as in Eng.*, immediate neighborhood. [párçu, 'rib,' 1208c: so French *côté*, 'side *or* ribbed part,' Medieval Lat. *costatum*, fr. Lat. *costa*, 'rib.']

pāla, *m.* protector. [√2 pā, 'protect,' 1189.]

√ **pālaya** (pāláyati). be protector; protect; keep. [pāla, 1042f: acct, 1067: quite different is √palāy, 'go away.']
+ **pari**, protect around.

pāvaká, *a.* pure; clear; bright. [√pū, 1181b and a: cf. çvāpada.]

pāvana, *a.* purifying; freeing from sin. [√pū, 1150b.]

páça, *m.* bond; snare; trap. [√2 paç, 'fasten.']

√ **pi**, *same as* pī.

piñga, *a.* reddish brown.

piñgalá, *a.* reddish brown. [piñga, 1227.]

piñjūla, *n.* tuft of stalks; grass.

píṇḍa, *m.* —1. lump; ball; lump (of earth), 98[8]; —2. *esp.* lump *or* cake of meal offered to the Manes; —3. mouthful, 65[6]; piṇḍī, *f.* meal-cake.

pitāmahá, *m.* father's father, grandfather; great father. [pitā (nom. s. of pitṛ) + maha, 1314c and d.]

pitṛ́ [373], *m.* —1. father; —2. *pl.* father and his brothers (*cf. French* parent, 'relative'), 61[17]; —3. *pl.* the fathers, spirits of the forefathers, the Manes, 67[16], 83[18], etc. [origin unknown, see 1182d: cf. πατήρ, Lat. *pater*, Eng. *father*.]

pitṛtas, *adv.* on the father's side. [pitṛ, 1098b.]

pitṛ-mitra, *n.* father's friend.

pitṛ-yajñá, *m.* sacrifice to the Manes. [yajñá.]

pitṛvya, *m.* father's brother, patruus. [pitṛ, 1228c: cf. πάτρως, Lat. *patruus*, AS. *fædera*, 'father's brother.']

pítrya, *a.* of one's father; of (our) fathers, 78[18]; of *or* belonging to *or* sacred to the Manes. [pitṛ́, 1212b: cf. πάτριος, Lat. *patrius*, 'of one's father.']

√ **pinv** (pínvati; pipínva; pinvitá). cause to swell *or* stream. [√pī or pi: 749, 749b, 716.]

pipāsā́, *f.* desire to drink, thirst. [fr. desid. (1026) of √1 pā, 'drink': 1149[4].]

pipīlá, *m.* ant. [perhaps for *pipīḍa, 'pressed in *or* constricted in the middle,' √pīḍ.]

√ **piç** (piñçáti, -te [758]; pipéça, pipiçé; piṣṭá). adorn. [cf. ποικίλος, AS. *fāh*, 'many-colored'; Lat. *pic-tor*, 'painter.']

piçáñga, *a.* reddish brown. [√piç.]

piçācá, *m.* one of a class of demons (*perhaps* personifications of the ignis fatuus); goblin.

píçuna, *a.* backbiting, slanderous. [cf. πικρός, 'bitter.']

√ **piṣ** (pinášṭi; pipéṣa, pipiṣé; ápiṣat; pekṣyáti; piṣṭá; péṣṭum; piṣṭvā́; -píṣya). crush; grind, 47[5]; mill. [cf. Lat. *pinsere*, *pīsere*, 'crush': of doubtful kinship is πτίσσω, 'pound, husk.']
+ **sam**, crush together *or* to pieces.

piṣṭá, *ppl.* milled; *as n.* meal. [√piṣ: for the mgs, cf. piṣ, piṣṭa, and *molere*, *mola*, with *mill*, *meal*.]

piṣṭa-paçu, *m.* effigy of a sacrificial beast made of meal.

√ **pī** *or* **pyā** (pyáyate [761d1]; pīpáya [786[3]], pipyúṣ; ápyāsīt; pītá, pīná). swell; overflow. [hence pí-van, πί-ων, 'fat.']

pīṭha, *n.* —1. seat; —2. pedestal (of an image of a god).

pīṭha-cakra, *n.* seat-wagon; wagon with a seat.

√ **pīḍ** (pīḍáyati [1041[2]]; pīḍayám āsa; pīḍitá; pī́ḍayitum; pīḍayitvā́; -pī́ḍya). press; oppress, pain. [for *pizd, *pisd, 198b[3]: cf. √piṣ.]
+ **ā**, press out, 103[20].

pīḍā, *f.* pain, ache. [√pīḍ, 1149[3].]

pīná, *a.* thick, brawny. ['swollen,' ppl. of √pī, 957a.]

pī́vas, *n.* fat. [√pī: cf. πῖαρ, i.e. πῖ-Fαρ, 'fat.']

púṁs, *same as* púmāṅs.

puṭa, *m. n.* fold; cavity; nose (of a basket). [for *pḷta: cf. -πλασιος, *πλτjος, in δι-πλάσιος or δί-παλτος, Eng. *two-fold.*]

púṇya, *a.* prosperous; happy; lucky, faustus, auspicious, 12[18], 59[1,10]; right, good; *as n.* good work; *sing. collectively*, good works, 28[17]; merit (from good works). [perhaps fr. √puṣ.]

púṇya-gandha, *a.* of good *or* pleasant smell.

puṇya-pāpa, *n. pl.* good and bad deeds. [1253a.]

puṇya-çloka, *a.* of good fame; *as m.* Punyaçloka, epithet of Nala.

puttikā, *f.* white ant. ['the doll-like insect': for putrikā.]

putrá, *m.* —1. son; child, 98[20]; —2. whelp; —3. shortened form for Putraka as proper name.

putraka, *m.* —1. little son (as term of endearment), boy; —2. Putraka, *otherwise* Putra, name of the founder of Pātaliputra-pura, 45[2]; —putrikā, *f.* [1222d], daughter; doll (of wood or lac). [putra.]

putra-dāra, *n.* son and wife. [1253b.]

púnar, *adv.* —1. back; home; *w.* ā-gam, go back, 4[8], 41[18]; *so* ā͜i, 83[14]; *w.* vac, reply, 19[19]; —2. again, 8[8], 40[20]; anew; **punaḥ punar**, again and again, 2[17]; **punar**, *equiv. to* **punaḥ punar**, 4[18]; —3. *continuative*, again, further, 29[11]; moreover, 16[8], 57[21]; besides *or* in turn, 10[10]; **kim punas tu**, but what besides, how much more, a fortiori, 17[15]; longer, 84[8]; —4. but, 46[2,19]; on the other hand, 20[17]. [cf. the similarly connected notions of iteration and opposition shown by πάλιν, Eng. *again* and *against*, Ger. *wieder* and *wider*.]

punar-garbhavatī, *a. f.* again pregnant.

punar-janman, *n.* re-birth.

punaḥ-sará, *a.* coming back (as a ghost from the other world—*exactly like the French* revenant), *and so* ghostly, uncanny. [punar, 178.]

púmāṅs [394], *m.* man; a male, 59[7]; *opp. of* **strī**, *e.g.* 104[9]; **pumāṅsaḥ putrās**, male children, 98[20].

1 **púr**, *f.* fullness. [√1 pṛ, 'fill.']

2 **púr** [392], *f.* stronghold; castle; fortified town. [cf. πόλις, 'city.']

pura, *n.* stronghold; fortified town; city. [2 púr, 399.]

puraṁdhi, —1. *a.* courageous, high-spirited, exalted; —2. *as m. perhaps as name of a god*, Purandhi; —3. *as f.* exaltation.

purás, *adv.* in front, forward, before; at first, 54[18]; *compounded* [1078[5]] *esp. w.* **kṛ** *and* **dhā**: *w.* **kṛ**, put in front, appoint; *w.* **dhā**, put in front *or* in charge, *esp.* of the priestly duties. [see **pra**: cf. πάρος, 'before.']

puras-kārya, *grdv.* to be appointed *or* commissioned, praeficiendus. [see **puras** + **kṛ**: also 963b and 171[3].]

purástāt, *adv.* —1. before; in the front, 85[18]; —2. previously, afore, 98[6], 101[11,13]; —3. before, *i.e.* (*see* **prāñc**) eastward; —4. *prep. w. gen.* [1130], before, in the presence of, 20[1]. [**puras**, 1100b.]

puraḥ-sará, *a.* going before; *as m.* forerunner; *at end of cpds* [1302c 2], having ·· as forerunner, *i.e.* accompanied by ··; ·· -purahsaram, *adv.* with ·· *or* after ··.

purā́, *adv.* formerly, 46[2], 79[14]; once upon a time, 38[9], 48[20]; *prep. w. abl.* [1128], before, 95[17], 104[19]. [see **prá**.]

purāṇá, *a.* former, belonging to old times; *as n.* things of the past; tale of old times, λόγος *and* μῦθος. [purā, 1245d.]

púrīṣa, *n.* crumbling earth, *as opp. to* fluids; rubble; loose earth. ['fillings *or* heaps,' fr. √1pṛ, in the sense 'fill, *i.e.* heap': 1197b.]

purú, *a.* much, many. [√1pṛ, 'fill,' q.v.: cf. πολύ, AS. *fela*, 'much, many.']

purutrā́, *adv.* in many places. [puru, 1099.]

púruṣa, *m.* —1. man; —2. (*as in Eng.*, man, *i.e.*) servant; —3. the personal and life-giving principle in man and other beings, soul, spirit; *then* —4. *personified as* The Supreme Spirit, Soul of the Universe, 57^{8}.

puruṣa-kāra, *m.* deed of a man, human effort, *as opp. to* dāiva, 'fate.'

puruṣa-siṅha, *m.* man-lion, stout-hearted man.

purūcí, *a.f.* many, abundant; long. [formally fem. to a stem *puru-áñc, 'directed *or* reaching in many ways, abundant': cf. 407.]

puro-gama, *a.* going before; *as m.* leader; *at end of cpds* [1302c 2], having ·· as leader, accompanied by ··. [puras.]

puro-gavá, *m.* fore-bull, *and so, generalized* (*see* gó 4), leader; purogavī́, *f.* leader. [puras.]

puró-hita, *ppl.* set before *or* in charge (*esp.* of priestly service); *as m.* priest, house-priest of a prince. [see puras with dhā.]

pulkasa, *m.* one of a despised mixed caste.

√ **puṣ** (púṣyati, -te; pupóṣa; ápuṣat; puṣṭá). —1. thrive; bloom; —2. *trans.* cause to thrive; develop; unfold, display, 78^{4}.

puṣka, bloom, *a word assumed as probable on account of* púṣpa, 'bloom,' púṣkara, 'lotus blossom,' *and* puṣkalá. [√puṣ, 1186^{2}.]

puṣkalá, *a.* abundant. [prob. 'blooming,' fr. *puṣka, 1227.]

puṣṭá, *ppl.* having thrived; strong; fat. [√puṣ, 955^{2}.]

puṣṭāṅga, *a.* fat-limbed. [áṅga.]

puṣṭi, *f.* thrifty growth; prosperity. [√puṣ.]

púṣpa, *n.* bloom; flower. [poss. for *puṣka, q.v.: cf. 1201^{2} end.]

puṣpa-danta, *m.* Pushpadanta *or* Flower-tooth, name of an attendant of Çiva, *see* 53^{3} N.

puṣpāmoda, *m.* fragrance of flowers. [āmoda.]

pustaka, *m. n.* manuscript; book.

√ **pū** (punā́ti, punīté; pávate; pupā́va; ápāvīt; pūtá; -pū́ya). —1. make clear *or* bright; purify; καθαίρειν; pūtá, pure; —2. *mid.* clear itself, flow clear. [cf. πῦ-ρ, Eng. *fire* (τὸ πῦρ καθαίρει): w. pūtá, cf. Lat. *pūtus*, 'clear,' *pūrus*, 'pure.']

+ **sam**, purify, clean.

pū́, *vbl.* purifying, *in cpds.*

pūga, *m.* betel-palm, Areca Catechu; *as n.* betel nut.

√ **pūj** (pūjáyati, -te; pūjayiṣyáti; pūjitá; -pū́jya). honor.

+ **abhi**, do honor to.

pūjanīya, *grdv.* to be honored. [√pūj, 965.]

pūjā, *f.* honor.

pūjya, *grdv.* to be honored. [√pūj, 963d.]

pūrṇá, *ppl.* filled; full. [√1pṛ, 'fill,' 957b: cf. Goth. *fulls*, Eng. *full*.]

pūrṇá-māsa, *m.* full moon *and* the full-moon sacrifice.

pūrtá, *ppl.* filled; bestowed, fulfilled; *as n.* [1176a], fulfilment; reward; merit. [√1pṛ, 'fill,' 242.]

pū́rva [525^{4}], *a.* being before in place *or* time: —1. east (*cf.* prāñc); —2. prior; preceding, 86^{13}; pūrva ·· uttara, former ·· latter, 21^{8}; ancient, 57^{6}; of old time, 69^{8}, 83^{10}; first spoken, 60^{2}; *w. past pass. ppl.* [1291]: dṛṣṭa-pūrva, seen before; pūrvam, *adv.* before; beforehand, 60^{9}; previously, already, 7^{21}, 25^{17}; in former times, 48^{1}; long ago, 46^{8}; first, 103^{6}; pūrvam ·· uttaram, first ·· last, 104^{12}; —3. *at end of cpds*, (having ·· as preceding thing, *i.e.*) accompanied by ··, *or simply* with ··, 8^{21}. [connected w. puras and pra.]

pūrvaka, *f.* [1222d] **-ikā**, *a.* —1. preceding; —2. *used like* **pūrva** 3. [**pūrva**, 1222c and 1307.]

pūrva-janman, *n.* former birth, previous state of existence.

pūrvākṣara, *a.* with the preceding letter. [**akṣara**.]

pūrvyá, *a.* ancient. [**pūrva**, 1212c.]

pūṣán [426a], *m.* Pūshan, a Vedic divinity, keeper of flocks and herds, and bringer of prosperity. [√**puṣ**, 1160c.]

√ **1pṛ** (**pṛṇā́ti**; **pū́ryate**; **pūrṇá** [957b]; *pass.* **pūryáte**; **pūráyati**, **-te**; etc.). fill; bestow abundantly; sate; **pū́ryate**, becomes sated [*see* 761b]; *caus.* [1041²], fill; make a thing (*acc.*) full of (*gen.*), 102¹⁸. [for treatment of root-vowel, see 242: cf. -πί-πλη-μι, Lat. *plēre*, 'fill'; *po-pul-us*, 'folk'; Eng. *fol-k* (doubtful): see also **pūrṇá** and √**prā**.]

+ **pra**, *intrans.* **prapūryate**, becomes sated.

+ **sam**, *intrans.* **sampūryate**, becomes full; **sampūrṇa**, full.

√ **2pṛ** (**píparti**; **pāráyati**, **-te**; etc.). pass, *trans.*; bring across. [cf. περάω, 'pass over, cross'; πόρος, 'passage, *i.e.* ford, ferry, bridge'; Lat. *por-ta*, 'gate'; Eng. *fare*, 'get on'; *ferry*, *for-d*; Avestan **peretu**, 'bridge,' and Εὐ-φράτης, 'the well-bridged (stream)'; also Βόσ-πορος and *Ox-ford*.]

+ **ati**, bring across.

√ **3pṛ** (**pṛṇóti**; **pṛtá**; **priyate**; **pāráyati**). be busy; *only w.* **ā**, *see* 773.

+ **ā**, *in* **ā́pṛta**, busied.

+ **vy-ā**, *in* **vyāpriyate**, is busied.

√ **pṛc** (**pṛṇákti**, **pṛṅkté**; **papárca**; **ápṛākṣīt**, **ápṛkta** [882]; **pṛktá**; **pṛcyáte**). fill; mix; put in connection with. [perhaps connected w. √1**pṛ**, 'fill.']

+ **upa**, put one's self close to, be near.

pṛ́t, *f.* fight, battle.

pṛ́tanā, *f.* battle. [cf. **pṛ́t**.]

√ **pṛtanāya** (**pṛtanāyáti**). fight; *present ppl.* fighting; *as subst.* enemy. [**pṛtanā**, 1060.]

√ **pṛtanya** (**pṛtanyáti**). fight; attack; *present ppl.* fighting; *as subst.* enemy. [**pṛtanā**, 1059d.]

√ **pṛth**, *collateral form of* **prath**, *in derivs.*

pṛthá, *m.* the flat of the hand, πλατεῖα. [√**prath**, 241.]

pṛ́thak, *adv.* separately, 105¹⁶; severally, 65⁴; for one's self, 64⁸. [perhaps 'directed widely (apart)': cf. **pṛth** and see 1111d.]

pṛthivī́, *f.* the earth *as* the wide and broad. [fem. to **pṛthú**, 344², and standing for **pṛthvī**, as the metre shows it is to be pronounced at 92¹⁰: for mg, cf. **mah-ī́**, s.v. **máh**.]

pṛthivī-kṣit, *a.* earth-ruling; *as m.* prince.

pṛthivī-pati, *m.* lord of the earth, king.

pṛthivī-pāla, *m.* keeper of the earth, king.

pṛthú, *f.* **pṛthvī́**, *a.* wide, broad. [√**prath**, 241: cf. πλατύς, 'wide': akin are Old Eng. *flaþe*, Ger. *Fladen*, 'broad, thin cake,' Old High Ger. acc. s. *fladon*, 'sacrificial cake,' whence, through French *flan*, 'flat cake,' comes the Eng. *flawn*, 'flat custard *or* pie': √**prath** has no connection w. AS. *brād*, Eng. *broad*.]

pṛ́çni, *a.* speckled; dapple, *esp.* of kine; *as f.* Priçni, mother of the Maruts. [cf. περκνός, 'dark colored'; Old High Ger. *forhana*, whence Ger. *Forelle*, 'trout.']

pṛṣad-ājyá, *n.* speckled butter, ghee clotted with curds. [**pṛ́ṣant**.]

pṛ́ṣant, *a.* speckled. [450c.]

pṛṣṭhá, *n.* —1. back, of an animal; —2. the upper side, surface; —3. top, of a hill *or* palace. [cf. Ger. *First*, 'ridge of a house'; AS. *first-hrōf*, 'ridge-pole': observe that νῶτος has mgs 1, 2, and 3, that Lat. *tergum* has mgs 1 and 2, and that Eng. *ridge* has mgs 1 and 3.]

pṛṣṭhatás, *adv.* a tergo, from behind; with the back, with averted face, 30¹⁷. [1098c³.]

pṛṣṭha-mā̆ṅsa, *n.* back-flesh; *w.* **khād**, *in double sense*, bite the back-flesh *and* back-bite.

peya, *n.* a drinking. [√1**pā**, 'drink,' 1213c.]

pāiçāca, *f.* **-ī**, *a.* of the goblins. [**piçācá**, 1208f.]

pāiçunya, *n.* slander. [**píçuna**, 1208f.]

13

póṣa, *m.* thriving, development; welfare. [√puṣ.]

pāúṁsya, *n.* manliness; manly deed. [puṁs, 1211^2.]

pāuruṣá, *n.* manliness; manly deed. [púruṣa, 1208f.]

√ **pyā** (pyā́yate [761d1]; ápyāsīt [882]; pyātá). swell; overflow. [a collateral form of √pī, q.v.]

+ **ā**, become full of *or* rich in.

prá, *prep.* forward, onward, forth, fore. [cf. πρό, 'before'; Lat. *prŏ*, later *prō*, 'before'; Eng. *fore*: see also the following articles, and purás, purā́, and pū́rva.]

prakaraṇa, *n.* treatment; discussion; subject of discussion, what's being talked about. [√1 kṛ, 'do, put,' + pra.]

prakarṣa, *m.* (preference, advantage, *i.e.*) superiority. [√kṛṣ, 'draw,' + pra: for mg, cf. Eng. *pre-ference;* also Ger. *Vor-zug*, 'preference, advantage,' with *vor-ziehen*, 'draw forward, prefer.']

prakāçá, *a.* shining out, clear; open; **-am**, *adv.* openly, aloud. [√kāç + pra.]

prakṛti, *f.* that which one pre-supposes (voraus-setzt), *i.e.* the original *or* natural form *or* condition; nature. [√1 kṛ, 'do, set,' + pra.]

prakopa, *m.* a boiling with rage; anger. [√kup + pra.]

prage, *adv.* early in the morning.

pracṛtta-çikha, *a.* with loosened braids *or* flowing hair. [çikhā.]

prácetas, *a.* knowing, wise. [√cit + pra, cf. 1151. 2b.]

√ **prach** (pṛccháti, -te; papráccha [794c]; áprākṣīt; prakṣyáti; pṛṣṭá; práṣṭum; pṛṣṭvā́; -pṛ́cchya). ask; ask after, inquire about; ask some one (*acc.*) about something (*acc.*), 61^7. [true root-form praç (see 220, 241, and √vṛçc), orig. *pṛk: cf. θεο-πρόπ-ος, 'asking the gods'; Lat. *prec-es*, 'prayers,' *proc-us*, 'suitor'; Old High Ger. *frāh-ēn*, Ger. *frag-en*, 'ask': pṛccháti is a sk-formation (*pṛk-sketi), cf. Lat. *poscit*, **porc-scit*, Old High Ger. *forskōt*, **forh-skōt*, 'asks for,' Ger. *forscht*, 'inquires into.']

+ **pari**, ask.

+ **vi**, find out by inquiry.

+ **sam**, *mid.* consult with, converse *or* talk with.

prajā́, *f.* —1. procreation; —2. offspring, children, descendants; —3. creatures, 57^1; *esp.* —4. folk, subjects, of a prince, 16^6. [√jan or jā + pra, 1147.]

prajā-kāmá, *m.* desire for offspring. [prajā́ + kā́ma, 1264: acct, 1267.]

prajā́-kāma, *a.* possessing prajākāmá, *i.e.* desirous of offspring, 93^6, 1^{12}. [1296, 1295.]

prajā́-pati, *m.* —1. lord of creatures; —2. genius presiding over procreation, 89^{19}; —3. lord of creatures, *i.e.* creator *or* Prajāpati, 60^{10}, *see note*. [acct, 1267a.]

prajārthe, *adv.* for the sake of offspring. [artha, 1116, 1302c 4.]

prajñā́, *f.* understanding. [√jñā + pra.]

prajñāta, *ppl.* well-known. [√jñā + pra.]

praṇaya, *m.* manifestation of one's affection. [√nī + pra: for ṇ, see 192a.]

praṇayana, *n.* —1. a fetching; —2. means for fetching, vessel. [do.]

praṇava, *m.* the sacred syllable **om**. [√nu + pra, q.v.]

praṇāma, *m.* bow, reverent salutation. [√nam + pra.]

práṇīta, *ppl.* *see* √nī + pra; **-ās**, *f. pl.* holy water.

praṇītā-praṇáyana, *n.* the fetching of the holy water. [1250e.]

pratarám, *adv.* further, longer. [pra, 473^2, 1111c: cf. πρότερον, 'before.']

práti, *prep.* in reversed direction, back to, back against, against, in return; —1. to, towards, *w. acc.*, 2^{19}, 23^{14}; —2. with reference to, in respect to, *w. acc.*, $4^{7,17}$, 13^{23}; —3. over against, *i.e.* like; —4. *in cpds* [1313a]: before; on, *w. idea of constant repetition;* at; (back-, *i.e.*) reflected; *see the following words.* [cf. προτί, 'to'; Lat. *por-* (*port) in *por-rigere*, 'reach out to.']

pratijñā, *f.* promise. [√jñā + prati.]

prati-dinam, *adv.* on (each) day, daily. [1313a, 1310a and d: cf. pratyaham.]

pratipatti, *f.* the acquiring. [√pad + prati.]

prati-bimba, *n.* reflected disk (of sun or moon in the water); image.

pratimā́, *f.* match; image; likeness. [√1 mā + prati, 'make (so as to be a match) against': for mg, cf. Eng. *counterfeit*, 'imitated,' fr. French *contre-fait*, whose elements go back to Lat. *contra* and *facere*.]

pratimā́na, *n.* that which is made *or* put over against, a match, equal. [√1 mā + prati.]

pratiṣṭhā́, *f.* stead; standing-place; *then* (*like Eng.* standing), position, *i.e.* celebrity. [√sthā + prati.]

pratiṣṭhā́na, *n.* stead; *then* (*like Ger.* Stadt, 'place, town'), The Town, name of a town on the Godāvarī, the Παίθανα of the Greeks. [√sthā + prati, 1150: cf. *Hamp-stead.*]

pratihastaka, *m.* proxy. ['person at one's hand,' prati + hasta, 1310a, 1222c.]

pratīkāra, *m.* counter-action, remedy. [√1 kṛ, 'do, act,' + prati, 'against': 1087b.]

pratīcīna, *a.* backward; being behind; following, *i.e.* future. [pratyañc, 1223d.]

pratīta, *ppl. see* √i + prati.

pratīpá, *a.* (against the stream, *i.e.*) contrary; -ám, *adv.* contrarily, frowardly. [prati + ap, 1310a, 1315c, cf. samīpa: for mgs, cf. Eng. *contrary*.]

prátta, *see* 1087e.

pratyakṣa, *a.* before the eyes, plainly visible; -e, *adv.* before one's face. [prati + akṣa, 1310a.]

pratyakṣa-darçana, *n.* a seeing before one's eyes; the ability to see any one (*e.g.* a god) bodily, 15 18.

pratyag-dakṣiṇā, *adv.* (west-southerly, *i.e.*) southwesterly. [pratyañc, 1249a.]

pratyañ-mukha, *a.* having the face westward, turned to the west. [pratyañc, 1249a, 161: 1306.]

pratyáñc [408], *f.* [410] pratīcī́, *a.* —1. (directed back, *i.e.*) turned backwards; moving in reverse direction *or* away, 87 11; —2. turned westward (*see* prāñc), westerly; —3. (being to-ward, *i.e.*) with the face towards, *w. acc.*, 71 18. [prati + añc, 407: see añc.]

praty-abhivā́dana, *n.* return-salutation, Gegen-gruss. [1289b.]

praty-aham, *adv.* on (each) day, daily. [1313a, 1310a and d: 1315a: cf. pratidinam.]

pratyā́khyāna, *n.* refusal. [√khyā + praty-ā.]

pratyutthāna, *n.* rising up to meet (a person), respectful reception. [√sthā + praty-ud, 233a.]

pratyutpanna-mati, *a.* having wits ready to meet an emergency; *as m.* Ready-wit, name of a fish. [√pad + praty-ud.]

pratyṛcam, *adv.* at *or* with each stanza. [prati + ṛc, 1313a, 1310a and d: 1315c.]

√ **prath** (práthate, -ti; paprathé; áprathiṣṭa; prathitá; pratháyati; ápaprathat). broaden, *intrans.; caus.* broaden, *trans.;* spread out, 78 11. [see under pṛthu.]

+ **vi**, *caus.* spread out wide, 75 8.

prathamá, *a.* first; primal; -am, *adv.* at first. [lit. 'fore-most,' for *pra-tama, superl. of pra, 487 3, 473 2.]

prathama-já [352], *a.* first-born. [1286.]

prada, *a.* giving; furnishing. [√1 dā + pra, 333.]

pra-dakṣiṇa, —1. *a.* moving to the right; —2. -ám, *adv.* to the right, so that the right side is towards an object (a sign of respect), 60 1, 99 1; *w.* kṛ, put (an object) to the right; —3. *adj.* standing on the right, 62 19. [perhaps the use as adv. (mg 2) is the primary one, lit. 'forward to the right.']

pradā́na, *n.* a giving. [√1 dā + pra.]

pradíç, *f.* intermediate region (between the cardinal points — *see* díç). [pra + díç, 'fore-point.']

pradeça, *m.* direction; *and so,* place. [√diç + pra.]

pradoṣa, *m.* evening, nightfall. ['fore-dark,' pra + doṣa.]

pradhána, *n.* prize of the contest; the contest therefor; battle. [√1 dhā + pra: cf. dhana.]

pradhāna, *n.* (that which is put forward) the important *or* chief thing; *at end of cpds* [1302], having · · as chief thing, devoted to · ·. [√1 dhā + pra.]

prá-patha, *m.* (forth-path, *i.e.*) onward way, 85[18]; journey in the distance *or* distant journey, 86[2].

prabandha, *m.* uninterrupted connection; continued series. [√bandh + pra.]

prabhavá, *m.* origin; *at end of cpd* [1302], having · · as origin, originating with · ·. [√bhū + pra.]

prabhā́, *f.* splendor; radiant beauty. [√bhā + pra.]

prabhāta, *ppl.* begun to be light; *as n.* [1176a], day-break. [√bhā + pra.]

prabhāva, *m.* superior might, of gods, of ascetics, of asceticism. [√bhū + pra.]

prabhú, *a.* being before *or* superior to others; *as m.* ruler; master; lord; husband, 52[14]. [later form (354) for Vedic prabhū́: √bhū + pra.]

prabhutva, *n.* lordship, power. [1239.]

prábhṛti, *f.* —1. *lit.* a carrying forward *or* on, *i.e.* continuance; *used esp. at end of cpds* [1296], having continuance from · ·, *i.e.* continuing from · ·; —2. *then in such cpds used in acc. s. n. adverbially* [1311], continuing from · ·, beginning with · ·, from · ·; —3. *then as an adv. uncompounded*, prabhṛti, *w. abl.*, from · · on; tataḥ prabhṛti, from then on. [√bhṛ + pra, 1157. 1d.]

pramada, *m.* pleasure. [√mad + pra.]

pramada-vana, *n.* pleasure-grove (of a prince).

pramadā-vana, *n.* pleasure-grove (of the wives of a prince). [a quasi feminine to the preceding.]

pramāṇa, *n.* measure, extent (57[23]), scale, standard; something by which to judge, 54[11]; norm, rule of action, 21[21]; authority, 12[10], 19[22]. [√1 mā, 'measure,' + pra, 192a: hence, through the Persian *farmān*, the borrowed Eng. *firman*, 'an authority *or* decree,' esp. of the Sublime Porte.]

√ **pramāṇaya** (pramāṇayati). regard as an authority; take a person (*acc.*) as authority in a matter (*loc.*). [pramāṇa, 1058.]

pramāṇābhāva, *m.* lack of anything to judge by. [abhāva.]

pramāthin, *a.* stirring; agitating. [√math + pra, 1183[3].]

pramṛṣṭa-maṇi, *m.* polished *or* bright gem. [√mṛj + pra.]

pramṛṣṭamaṇi-kuṇḍala, *a.* possessing bright-gem ear-rings.

prayatna, *m.* effort, pains; -ena, -āt, *adv.* carefully. [√yat + pra, 1177a.]

prayā́ṇa, *n.* a going forth (from home), journey. [√yā + pra, 1150, 192c.]

prayotṛ́, *m.* remover. [√2 yu, 'keep off,' + pra.]

pralaya, *m.* dissolution; *esp.* dissolution of the universe. [√lī + pra.]

pralāpá, *m.* unintelligible *or* childish *or* lamenting talk; chatter. [√lap + pra.]

pravaṇá, *a.* prone; sloping. [pra, 1170 (cf. 383d 1): cf. πρηνής, Doric πρᾱνός, Lat. *prōnus*, 'inclined forward.']

pravát, *f.* slope, of a mountain; height, 83[7]. [pra, 383d 1.]

prá-vayas, *a.* having (forward, *i.e.*) advanced age; aged. [1305[2].]

pravartaka, *a.* causing to roll onward (as a wheel), setting in motion, promoting; *as m.* promoter, prompter. [caus. of √vṛt + pra.]

pravāda, *m.* a saying *or* an on dit. [√vad + pra.]

pravibhāga, *m.* division. [√bhaj + pra-vi.]

pravīṇa, *a.* clever.

pravīṇatā, *f.* cleverness. [pravīṇa.]

pravṛtta, *ppl.* —1. having turned forward; directed forward (to a specific object), *esp.* of an act performed with a view to the attainment of some advantage, *i.e.* interested, *opp. of* nivṛtta, *q.v.*; —2. engaged in. [√vṛt + pra.]

pravṛtti, *f.* a moving forward *or* taking an active step, 20[15]; advance into *or* exposure of one's self to (danger, *loc.*), 20[12]. [√vṛt + pra.]

pravṛddha, *ppl.* grown up, great. [√vṛdh + pra.]

praveça, *m.* entrance. [√viç + pra.]

pravrā́jin, *a.* going forth *or* after, *in cpd* dvi-. [√vraj + pra, 1183[3]: for mg, cf. (γυνὴ) περίδρομος, 'lewd woman.']

praçís [392], *f.* command. [√**çās** + **pra**, 639, 225[1,2]: cf. **āçís.**]

praçraya, *m.* respectful demeanor. ['an inclining forward,' fr. √**çri** + **pra.**]

pra-savya, *a.* moving to the left; **-am,** *adv.* to the left — *cf.* **pradakṣiṇam.**

prasāda, *m.* grace; favor; **prasādaṁ kṛ,** do favor, be gracious. [√**sad** + **pra,** q.v.]

prásiti, *f.* continuation; extended path (of life, *for example*). [√**sā** + **pra,** 250.]

prasiddhi, *f.* success; celebrity; a being known; **ato me çaçāñka iti prasiddhis,** therefore I am known as "Ç.", 36[8]; *cf.* **prasiddha.** [√2 **sidh,** 'succeed,' + **pra.**]

prastará, *m.* —1. stramentum, straw; —2. rock, 33[17]. [√**stṛ,** 'strew,' + **pra:** for mg 1, cf. Eng. *straw* w. *strew:* connection of mg 2 unclear.]

prastāva, *m.* beginning, introduction. [√**stu** + **pra,** 1148. 2.]

prastuta-yajña, *a.* having one's sacrifice begun; *as m.* Prastutayajna, name of a Brahman. [√**stu** + **pra.**]

prastha, *m. n.* table-land on a mountain. ['that which stands forth from the surrounding country,' fr. √**sthā** (333) + **pra.**]

prá-svādas, *a.* (*lit.* having advanced agreeableness, *i.e.*) highly pleasing. [1305[2].]

prahara, *m.* a stroke (on a gong, announcing the lapse of a watch), *and so* a watch (of about three hours). [√1 **hṛ** + **pra.**]

prahartavya, *grdv.* to be struck; *impers.* one must strike. [do.]

prahṛṣṭa-manas, *a.* having a delighted heart. [√**hṛṣ** + **pra.**]

√ **prā** (**prā́ti**; **paprāú**; **áprās** [889]; **prātá**). fill. [Vedic collateral form of √1 **pṛ,** 'fill,' q.v.: cf. πλή-ρης, Lat. *plē-nus,* 'full.'] + **ā,** fill.

prā́k, *see* **prāñc.**

prā́kṛta, *a.* natural; usual; common; vulgar; *as n.* the vulgar (language), language of the vulgus, the Prākrit. [**prakṛti,** 1208d: for mg, cf. Ger. *deutsch,* Old High Ger. *diut-isk,* '(language) of the people (*diot*), *i.e.* German' (as contrasted with the Latin of the Church and with the neighboring Romance tongues); cf. also ἡ κοινή (sc. διάλεκτος), 'the Common (dialect),' as opp. to Doric, etc.]

prāg-grīva, *a.* having the neck directed eastward. [**prāñc** (1249a) + **grīvā.**]

prāg-dakṣiṇā, *adv.* east-southerly, south-easterly. [**prāñc,** 1249a.]

prāñgaṇa, *n.* fore-court, Vor-hof; court-yard. [**pra** + **añgana,** 1289a, 193.]

prāñ-mukha, *f.* **-ī,** *a.* having the face directed eastward. [**prāñc,** 1249a, 149, 161.]

prājñá, *a.* wise; *as m.* wise man. [**prajñā,** 1208e.]

prā́ñc [408], *f.* **prā́cī,** *a.* —1. directed forwards; *w. verb of motion,* onward, 86[9]; —2. east, eastern (since the Hindus, in naming the cardinal points, began with the east, as we do with the north, and conceived it as before them, as we do the north); **prācī diç,** the eastern quarter, 101[8]; —3. **prāk,** *acc. s. n. as adv.* before: (in place) before one's face, 26[8]; (in time) formerly, 20[21], 51[7]; (in order) before, *w. abl.* [1128], 59[7]. [**pra** + **añc,** 407.]

prāñjali, *a.* having an **añjali** (*q.v.*) before one, *i.e.* in a posture of reverent salutation. [**pra** + **añjali,** 1305.]

prāṇá, *m.* breath; vital breath, 60[16]; vital spirit, 63[21]; *then* (*like Eng.* breath), life; *esp. in pl.* **prāṇās,** life, 15[5], 21[18], 29[8]. [√**an** + **pra,** 192b.]

prāṇín, *a.* having life; *as m.* living being. [**prāṇa,** 1230.]

prātár, *adv.* —1. early in the morning; *then* —2. (*like the Ger.* morgen *and Eng.* morrow) on the next morning, on the morrow, to-morrow. [**pra,** 1109: cf. πρω-ΐ, Ger. *früh,* 'early.']

prādús, *adv.* forth to view; *w.* **as** [1078[6]], be visible, appear, reveal one's self.

prāntara, *n.* a long and lonely road. ['an advanced interval *or* long distance,' **pra** + **antara,** 1289.]

prāpaṇīya, *grdv.* to be brought to. [caus. of √**āp** + **pra,** 965, 192e.]

prāpta-kāla, *m.* arrived time, favorable moment. [√**āp** + **pra.**]

prāpta-yāuvana, *a.* possessing attained adolescence, having reached a marriageable age. [see 1308.]

prāptavya, *grdv.* to be obtained, about to be got. [√āp + pra, 964.]

prā́pti, *f.* a reaching, arriving at. [√āp + pra.]

prāyá, *m.* —1. a going forth *or* out; —2. that which sticks out *or* is prominent; the principal part of a thing; the most part; *at end of cpds* [1302], having ·· for the most part, having ·· for its predominant characteristic, like ··, 22[16]. [√i + pra, 1148. 1a.]

prāyaças, *adv.* for the most part. [prāya, 1106.]

prāyas, *adv.* for the most part, almost, 50[22]. [prop. acc. s. n. (1111d) of a neuter noun *prāyas, 'that which is predominant' (see prāya), √i + pra, 1151. 1.]

prāví, *a.* attentive, heedful, zealous. [√av + pra, 1156[2], 355b end.]

prāçana, *n.* —1. the eating; —2. the giving of food, feeding. [in mg 1, fr. √2 aç, 'eat,' + pra; in mg 2, fr. caus. of the same.]

prāçitṛ́, *m.* eater. [√2 aç, 'eat,' + pra, 1182a.]

prāçitrá, *n.* the portion of ghee to be eaten by a Brahman at a sacrifice. ['that which belongs to the prāçitṛ,' 1208b.]

prāçitra-háraṇa, *n.* vessel for holding the prāçitra. ['prāçitra-holding,' 1271.]

prāsāda, *m.* lofty seat; building on high foundations, palace, 20[1]. [√sad + pra, perhaps in the sense 'sit forward *or* in a conspicuous place': see 1087b.]

priyá, *a.* —1a. dear, 79[16]; beloved of, *w. gen.* (296b), 84[18]; —1b. priyā, *f.* the beloved, the wife, 32[6], 33[10]; —2a. desired, pleasant; agreeable, 58[22]; priyaṁ kṛ, do a favor, 3[2]; —2b. *as n.* that which is desired, one's wish, 89[17]; —3. (*like Homeric* φίλος) to which one is attached *or* wonted, 76[8], 86[8]; own, 78[9]; wonted; —4a. loving, devoted to; —4b. *as m.* friend. [√prī, q.v., 1148. 3: cf. πρᾷος, 'gentle'; Goth. *freis*, acc. s. m. *frijana*, AS. *frī*, Ger. *frei*, Eng. *free*: although the modern mg 'free' is common also to the Goth. and AS. words, yet the orig. mg must have been 'loving *or* loved, kindly treated, spared' (and so 'free'), as is shown by the Goth. abstract *frija-þva*, AS. *freōd*, 'love': for mg 1b, cf. AS. *freō*, 'woman': cf. also Old High Ger. *Fria*, 'The Loving One,' in *friā tag*, Eng. *Fri-day*, 'dies Veneris.']

priya-vādín, *a.* saying pleasant things.

priyāpriyá, *n.* comfort and discomfort. [apriya: 1253b.]

√ **prī** (prīṇā́ti, prīṇīté; prī́yate; piprā́ya, pipriyé; ápraiṣīt; prītá; prītvā́). —1a. prīṇā́ti, gladden, show favor to, propitiate; —1b. prīṇā́ti, have pleasure in; —1c. prīṇīté, be glad *or* content; —2. prī́yate, be glad *or* content; have pleasure in; love, be favorably inclined to; —3. prītá: glad, pleased, satisfied; loved, dear. [cf. Goth. *frijon*, 'love'; *frijonds*, AS. *freónd*, 'loving, *i.e.* friend,' Eng. *friend*; also AS. *freo-þo*, 'a sparing *or* indulgence, favor, grace, peace,' Ger. *Friede*, 'peace'; Goth. *Friþa-reiks*, Eng. *Frede-rick*, 'grace-ruler, gracious prince': see also under priyá.]

prīti, *f.* —1. pleasure; prītyā, with pleasure, gladly; —2. friendship. [√prī.]

prīti-vacas, *n.* friendship-talk, friendly words.

preñkhá, *a.* rocking, pitching; *as m. n.* unsteady boat, skiff. [√iñkh + pra.]

préta, *ppl.* gone onward, *i.e.* departed, dead; *as m.* —1. dead man; —2. ghost. [√i + pra.]

prétya, *grd.* after dying, *i.e.* in the other world (*opp. to* iha). [√i + pra, 992.]

préṣṭha, *a.* very pleasant. [√prī, 470[4]: serves as superl. to priya.]

preṣya, *grdv.* to be sent; *as m.* servant. [√2 iṣ, 'send,' + pra.]

prāiṣyá, *n.* servitude. [preṣya, 1208f.]

próṣṭha, *m.* bench *or* couch.

proṣṭhe-çayá, *a.* lying on a couch. [1250c, 1270.]

plavá, *a.* swimming; *as m.* swimmer, name of a kind of duck. [√plu: cf. πλόος, *πλοϝος, 'a sailing.']

√ **plu** (plávate, -ti; pupláva, pupluvé; áploṣṭa; ploṣyáti, -te; plutá; -plútya, -plūya). float through water *or* air:

—1. swim; —2. bathe; —3. sail; —4. hover; fly; —5. fly off; hasten away; —6. spring; —**pluta**, floating, *and so* (*see* Whitney 78), protracted, of a vowel.

[cf. πλέω, *πλεϝω, 'float, sail'; Lat. *pluere*, 'rain': for mg of *pluere*, cf. the Eng. intrans. *float*, 'swim,' w. trans. *float*, 'cover with water,' and the intrans. *bathe* w. trans. *bathe*:

closely connected w. √**plu** is the extended form **plud** as seen in Lithuanian *plud-iti*, 'swim, float': w. this, cf. AS. *fleōt-an*, 'swim *or* float about,' Eng. verb *fleet*, 'float, sail, hasten,' Ger. *fliessen*, sometimes 'swim,' but usually 'flow'; further, AS. *fleōt*, 'raft, ship, fleet,' Eng. *fleet*, 'ships'; also AS. *flota*, 'ship,' Eng. *float*, 'a thing that swims on the surface of a fluid, *e.g.* a raft' (verb *float* is a denom. of this), Ger. *Floss*, 'raft'; finally Eng. *fleet*, 'streamlet *or* bay,' whence *The Fleet*, as name of a small affluent of the Thames at London and of a famous prison thereon, and *Fleet Street*, which crossed The Fleet.]

+ **ā**, bathe, *intrans.*

+ **sam-ā**, —1. bathe, *intrans.*; —2. bathe, *trans.*; inundate; suffuse, 10[19].

+ **ud**, spring up.

+ **upa**, hover unto.

+ **vi**, float asunder; drift in different directions; be dispersed; be lost; be ruined *or* dishonored.

√ **phal** (**phálati**; **paphā́la**; **phalitá**; **phullá** [958]). burst, split, *intrans.* [prob. for ***spal**, of which √**sphaṭ** (i.e. ***sphalt**), 'split, break,' is an extension: cf. Ger. *spalten*, Eng. *split*.]

+ **ud**, burst out *or* open; **utphulla** [958], expanded, wide open.

√ **phala** (**phalati**). bear fruit; fruit; **phalitám**, *impersonally*, it is fruited, fruit is borne (by a thing, *instr.*), 24[20]. [denom. of **phála**, 1054.]

phála, *n.* —1. fruit; —2. *then* (*like Eng.* fruit), the good *or* evil consequences of human deeds; result; reward *or* punishment. [perhaps 'the ripe and bursting fruit,' fr. √**phal**.]

phálavant, *a.* fruitful; yielding good results. [**phála**, 1233a.]

phulla, *a.* burst open, expanded, blooming. [see √**phal** and 958.]

phullotpala, *a.* having blooming lotuses; *as n.* Blooming-lotus, name of a lake. [**utpala**.]

phéna, *m.* foam.

√ **baṅh** *or* **bah** (**bāḍhá** [223[8]]; *caus.* **baṅháyate**). be thick, firm, strong; *caus.* make strong. [perhaps for ***bhagh**: see **bahú** and **bāhú**.]

baka, *m.* heron, Ardea nivea.

baka-mūrkha, *m.* heron-fool, fool of a heron. [1280b.]

baddha-maṇḍala, *a.* having constructed-circles, *i.e.* ranged in circles. [√**bandh**.]

√ **bandh** (**badhnā́ti**, **badhnīté** [730]; **babándha**, **bedhé**; **bandhiṣyáti**, **bhantsyáti**; **baddhá**; **bándhitum**, **bánddhum**, **báddhum**; **baddhvā́**; -**bádhya**). —1. bind; fasten; catch; *esp.* bind (a victim for the gods, *i.e.*), sacrifice; —**baddha**: bound; caught; fastened; —2. bind together, join; *and then* (*w. a specialization of mg like that seen in the Eng.* joiner), construct, *e.g.* a bridge; compose (verses, *cf. Lat.* serere). [for ***bhandh**: cf. πενθ-ερός, 'connection (by marriage)'; πεῖσμα, *πενθμα, 'rope'; Lat. *of-fend-ix*, 'knot'; *fīd-es*, 'string'; *foed-us*, 'league'; Eng. *bind*, *band*: for mgs, cf. Eng. *connection* and *league* w. Lat. *con-nectere* and *ligāre*, 'bind together.']

+ **ni**, —1. bind; fasten; —2. (bind down together, put down connectedly, *i.e.*) put into written form, write down, 53[6].

+ **pra**, bind on; connect onward, form an advancing connection, form a continued series.

+ **sam**, bind together, con-nect; **sambaddha**, con-nected, co-herent (*w. the same fig. mg as in Eng.*).

bandhá, *m.* —1. a binding; *esp.* a binding to the sacrificial post (*see* **bandh** 1), sacrifice; —2. band, string. [√**bandh**: cf. Eng. *band*.]

bándhana, *a.* binding; *as n.* bond *or* bonds. [√**bandh**.]

bándhu, *m.* —1. connection *or* relationship; —2. (*concrete, as in Eng.*) a connection, relative; friend; one who belongs to (a certain caste, *for example*). [√**bandh**, 1178.]

barbara, *a.* stammering, balbutiens; *as m.* —1. *pl.* foreigners, οἱ βάρβαροι, name applied by Aryans to non-Aryan folks (*as* Welsh *and* Wälsch *by English and Germans to folks that speak a strange tongue*); —2. *sing.* a man of lowest origin; a wretched wight, wretch, 30^{10}. [cf. βάρβαρος, 'foreign, outlandish'; Lat. *balbus*, 'stammering,' whence Spanish *bobo*, 'blockhead,' Eng. *booby*.]

barha, *m. n.* tail-feather. [prop. 'pluckings,' √1 **bṛh**, 'pluck': cf. the no less arbitrary specialization of mg in Eng. *pluck*, 'that which is plucked out after killing a beast, its liver, lights, heart,' and, fig., 'courage.']

barhiṇa, *m.* peacock, 68^2. [transition-stem fr. **barhin**, 1223f, 1209c.]

barhin, *m.* (having tail-feathers, *i.e.* the tail-feathered bird κατ' ἐξοχήν,) the peacock. [**barha**.]

barhís, *n.* grass *or* straw of Kuça-grass, spread over the sacrificial ground to serve as a place for the oblations and as a seat for gods and offerers. [prop. 'that which is torn up, vulsum, pluckings,' √1 **bṛh**, 'tear, pluck': for mg, cf. Eng. *hay*, 'cuttings,' from *hew*, 'cut.']

bála, *n.* —1. might, power, strength, force; **balāt**, forcibly; —2. *then, as in Eng.*, force (for making war); forces, troops, 5^4. [for *vala: cf. Lat. *valēre*, 'be strong, well.']

bala-dā́ [352], *a.* strength-giving. [1269.]

bálavant, *a.* powerful. [1233a.]

balādhika, *a.* superior in strength. [**adhika**: 1265.]

balānvita, *a.* connected with power; suggestive of power. [**anv-ita**, √**i**.]

balí, *m.* —1. of-fering, tribute; —2. *esp.* portion of a daily meal *or* sacrifice offered as tribute to gods, semi-divine beings, men, animals, *esp.* birds, and even inanimate objects, 65^2. [perhaps fr. √**bhṛ**: if so, cf., for the mg, φόρος, 'tribute,' w. φέρω, 'bear, bring.']

balín, *a.* mighty, 1^3. [**bála**, 1230a.]

báliṣṭha, *a.* most mighty; very strong. [**balin**, 468^2.]

balonmatta, *a.* frenzied *or* crazed with power. [**unmatta**, √**mad** + **ud**.]

√ **bah**, *see* **baṅh**.

bahiṣ-kārya, *grdv.* to be put outside, to be banished. [**bahis** and **kṛ**, 'do, put,' 1078^7.]

bahiṣ-kṛta, *ppl.* put out, expelled. [**bahis** and **kṛ**, 'do, put,' 1078^7.]

bahiḥ-paridhí, *adv.* outside the enclosure (*see* **paridhi**). [1310a.]

bahís, *adv.* [1111d], outside; *as prep.* outside of, *w. abl.* [1128].

bahú, *a.* much, many; **bahu man**, consider as much, think much of, esteem. [√**baṅh** or **bah**: cf. παχύς, 'thick.']

bahudhā́, *adv.* many times. [**bahu**, 1104.]

bahumāna, *m.* esteem, respect. [√**man** + **bahu**.]

bahumāna-puraḥsaram, *adv.* with respect. [1302c 2, 1311.]

bahulá, *a.* —1. thick; —2. abundant; much. [in mg 1, perhaps directly fr. √**bah**, 1189, and in mg 2, fr. **bahu**, 1227.]

bahulāuṣadhika, *a.* having abundant herbs. [**oṣadhi**, 1307.]

√ **bādh** (**bā́dhate**; **babādhé**; **ábādhiṣṭa**; **bādhiṣyáti**, **-te**; **bādhitá**; **bā́dhitum**; **-bā́dhya**). press hard; distress; beset. [see √**vadh**: cf. Lat. *de-fend-ere*, 'press *or* ward off'; *of-fend-ere*, 'press hard upon, hurt.']

\+ **ni**, press down heavily.

bādhá, *a.* distressing; *as m.* distress. [√**bādh**.]

bāndhava, *m.* (having connection *or* relationship, *i.e.*) a relative; friend. [**bándhu**, 1208c.]

bāla, *a.* young, not grown; *as subst. m. and f.* —1. child (*distinguished from* **yuvan**, 'young man,' 28^{12}); boy; girl; —2. *applied to a grown person* (*cf. Eng.* childish, puerile), child *or* booby, *w. double mg*, 61^{21}.

bālaka, *a.* young; *as m.* child. [**bāla**.]

bālāpatya, *n.* young offspring, of men and of animals. [apatya.]

bāṣpa, *m.* tears.

bāṣpākula, *a.* agitated by tears. [ākula.]

bāhú, *m.* arm; *esp.* fore-arm; of beasts, the fore-leg, *esp.* the upper part thereof, 101[13]. [for *bhāghú: cf. πῆχυς, Doric πᾶχυς, *φαχυς, 'fore-arm'; AS. *bōg*, 'arm' and 'arm of a tree, *i.e.* branch,' Eng. *bough*, 'arm of a tree,' Ger. *Bug*, 'shoulder, hip'; also Dutch *boeg*, Eng. *bow*, 'shoulder of a ship,' *bow-sprit*, 'bow-spar.']

bāhu-yuddha, *n.* arm-fight, wrestling.

bāhulya, *n.* abundance; commonness, state of being usual; *concretely*, usual order of things; -āt, from *or* in accordance with the usual order of things, in all probability, 24[21]. [bahula, 1211.]

bā́hya, *a.* being outside, external; *at end of cpds, equiv. to Eng.* extra- *at beg. of cpds.* [bahís, 1211: cf. 1208a[2] end.]

biḍāla, *m.* cat.

bimba, *m. n.* disk of sun *or* moon.

bila, *n.* cleft; hollow. [perhaps fr. √bil or bid, collateral forms of bhid, 'cleave.']

bīja, *n.* seed, of plants and animals.

buddhá, *ppl.* awakened; illuminé; enlightened; —*esp., as m.* The Enlightened One, epithet of Gautama of the Çākya tribe. [√budh: for budh-ta (160), the formal equivalent of -πυθ-το- in ἄπυστος, 'not having learned.']

buddhi, *f.* —1. insight, understanding, intellect; mind, 13[13]; wit, wits; —2. mind *in the sense of* opinion (*as in Eng.*); belief; *at end of cpds:* vyāghra-buddhyā, with tiger-belief, (mistakenly) thinking that it was a tiger, 34[15]; —3. mind *in the sense of* purpose, resolve (*as in Eng.*); buddhiṁ kṛ, make up one's mind, 58[12]; buddhim pra-kṛ, *mid.*, put a plan before one's self, decide, 9[11]. [√budh, 1157: for budh-ti (160), the formal equivalent of πύστις, *πυθ-τι-ς, 'an inquiring.']

buddhi-jīvin, *a.* living by one's mind, employing one's intelligence, intelligent.

buddhimant, *a.* possessing understanding; intelligent.

√ budh (bódhati, -te; búdhyate; bubódha, bubudhé; ábuddha [160]; bhotsyáti, -te; buddhá; bóddhum; buddhvā́; -búdhya). —1. be awake; —2. come to consciousness; *hence* —3. notice; give heed to, *w. gen.*, 76[12]; —4. notice, *i.e.* perceive; *and so*, become acquainted with; understand; —5. *rarely*, (*like Eng.* remember a person, *i.e.*) presént a person with a thing (*instr.*); —*caus.* —6a. cause to notice *or* understand; —6b. teach; announce to.

[for *bhudh, orig. 'be awake,' cf. Church Slavonic *bŭd-ĕti*, 'be awake': the cognate words of the related languages agree closely in form, but show considerable diversity of mgs: mg 4 mediates the transition to the idea of the Greek √πυθ, *φυθ, in πυθέσθαι, 'find out': mgs 5 and 6 form the bridge to the principal Germanic mgs, 'offer' and 'command': cf. Goth. *ana-biud-an*, (prob. 'give notice to,' and so) 'command,' AS. *beōd-an*, 'announce, offer, command,' Eng. *bid*, 'announce, offer in words, offer *in general*, *esp.* at an auction, declare, proclaim, command, invite,' Ger. *biet-en*, 'offer'; (from an entirely different root is Eng. *bid*, AS. *biddan*, Ger. *bitten*, 'pray,' as in *bid beads*, 'pray prayers';) cf. also Eng. noun *bode*, 'announcement,' whence denom. verb *bode*, 'foretell': for mg 5, observe the analogy of Ger. *Jemand bedenken*, 'remember *or* take notice of a person *esp.* in one's will, *i.e.* make a bequest to.']

+**ni**, attend to, 58[1]; understand, know, 7[9].

+**pra**, come forth (from sleep) to consciousness; awake, *intrans.*

+**prati**, awake, *intrans.*; awake, *trans.*, 76[8].

budha, *a.* awake; intelligent; wise; *as m.* wise man. [√budh.]

bubhukṣā, *f.* desire to eat, hunger. [fr. desid. of √2bhuj, 'frui,' 1149[4].]

√ 1 bṛh, *collateral form of* √vṛh, 'pluck,' *q.v.*

√ 2 bṛh (bṛṅhati, -te; babárha; bṛḍhá; *caus.* bṛṅháyati, -te). be thick, great, strong, *in* bṛhánt, *q.v.*; *caus.* make great, strengthen.

bṛ́h, *f.* prayer, *conceived as a* swelling and filling of the heart in devotion. [√2bṛh.]

bṛhat-kathā, *f.* Great-Story, title of a collection of stories ascribed to Guṇādhya (**guṇāḍhya**), and abridged by Somadeva under the name Kathāsaritsāgara. [**bṛhant**, 1249a, 1279.]

bṛhád-açva, *a.* possessing great *or* powerful horses; *as m.* Brihadaçva, name of the sage who narrates the story of Nala to Yudhishthira. [**bṛhánt** (1249a) + **áçva**, 1298: cf. *Μεγάλ-ιππος, which is similarly compounded and of like meaning.]

bṛhánt [450a], *a.* great; mighty; lofty. [present ppl. of √2 **bṛh**, 'be great.']

bṛ́has-páti, *m.* Brihaspati, name of a divinity in which the activity of the pious in their relations towards the gods is personified, the mediator between gods and men, and the type of the priest and of the priestly dignity; *later*, god of wisdom and eloquence. ['lord of prayer,' **bṛ́has** + **páti**: for cpd, see 1250 and d, and 1267d; for acct, Whitney 94b; for euphony, 171[2].]

bāijika, *a.* pertaining to the semen; of guilt, inherited from one's father. [**bīja**, 1222e and e2.]

brahma-cárya, *n.* life of holiness (**bráhman**), walk and conversation of a Brahman student (**brahmán**), *esp.* chastity; religious studentship, the first of the four periods of a Brahman's life, *see* **āçrama**. [**bráhman** (1249a[2]) or **brahmán** (probably both) + **carya**, equiv. of **caryā**: acct, 1272, 1213c.]

brahma-cārín, *a.* (busying one's self with, *i.e.*) studying sacred knowledge; *as m.* Brahman student, 65[3]; *as adj. esp.* observing chastity, 64[14], 100[21]. [**bráhman**, 1249a[2].]

brahmaṇyà, *a.* pertaining *or* attached to the holy life and study (**bráhman**), *i.e.* pious; attached *or* friendly to Brahmans (**brahmán**). [1212d 1.]

brahma-dāya, *m.* sacred-word heritage, heritage consisting of the sacred word. [**bráhman**, 1249a[2].]

brahmadāya-hara, *a.* receiving the sacred word as a heritage.

brahma-dvíṣ, *a.* devotion-hating, godless. [**bráhman**, 1249a[2]: acct, 1269.]

bráhman, *n.* —1. devotion (conceived as a swelling and filling of the soul with adoration for the gods), worship, *in general*, any pious expression in the worship of the gods; hymn of praise, praise, 73[4, 11], 74[4, 11]; prayer, 76[15]; —2. sacred word, word of God (opp. to the profane), 60[8]; —3. divine science, 57[13]; sacred learning, theology, theosophy; —4. holy life, *i.e.* chastity; —5. the (impersonal) spirit that pervades the universe. [√2 **bṛh**, 1168. 1c: **bráhman** (n.) is to **brahmán** (m.) as *prayer* ('supplication') is to *pray-er* ('supplicant').]

brahmán, *m.* —1. pray-er, 76[18]; worshipper; priest, 88[9], RV. x. 125. 5; pray-er by profession, Brahman; —2. the impersonal universe-pervading spirit (**bráhman** 5), personified as a god, *i.e.* Brahmán, the Supreme All-soul, 57[4, 8]; *in the theological system*, the Creator of the world, 67[17]. [√2 **bṛh**, see **bráhman**.]

brahmarṣi, *m.* priest-sage, priestly sage, *see* 1[14] N. [**brahmán** (1249a[2]) + **ṛṣi**, 127, 1280b.]

brahmavarcasá, *n.* pre-eminence in sacred learning *or* holiness. [for **brahmavarcas**, which occurs only in derivs: **bráhman** (1249a[2]) + **várcas**, 1315c.]

brahmavarcasvin, *a.* eminent in divine knowledge. ['possessing **brahmavarcasa**,' q.v.: 1232.]

brahma-vedin, *a.* knowing divine knowledge. [**bráhman**, 1249a[2].]

brahma-hán [402], *a.* Brahman-slaying; *as m.* murderer of a Brahman. [**brahmán**, 1249a[2].]

brāhmá, *f.* **-ī**, *a.* —1. pertaining to **bráhman**, divine; holy, 59[6]; spiritual, 61[15]; —2. pertaining to **brahmán**, *in both its senses, i.e.:* —2a. of Brahmans; —2b. of Brahmán *or* (*anglicized*) Brahma, the Creator, 57[23], 58[9]. [**bráhman** and **brahmán**, 1208a[2] end.]

brāhmaṇá, *m.* (having to do with **bráhman** *or* prayer and praise and divine science, *i.e.*) priest, 84[15]; theologian, Brahman, 57[16]; —*f.* **brāhmaṇī**, woman of the priestly caste, Brahmanee. [**bráhman**, w. usual shift of acct, 1208a.]

brā́hmaṇa, *n.* (of a **brahmán**, of a priest *or* Brahman, *i.e.*) the dictum of a priest on matters of faith and cultus; *esp.* a Brāhmana, *as* designation of one of a class of Vedic writings which contain these dicta. [**brahmán**, w. usual shift of acct, 1208a.]

brāhmaṇa-vāda, *m.* a statement of the Brāhmanas. [**brā́hmaṇa.**]

√ **brū** (**brávīti** [632], **brūté**: *the second clause of* 632 *should read* "before the initial *consonant* of an ending"). —1. *act.* say; *w. dat. of person and acc. of thing*, 10^{21}, 96^{14}; *w. acc. of person and either oratio recta* (12^{5}, $60^{7,23}$, 98^{11}) *or else acc. of thing* (95^{18}); speak to, *w. acc. of person*, 3^{14}; speak of, *w. acc. of person*, 11^{18}; say, *i.e.* announce, tell; *w.* **vacas**, *ἔπος εἰπεῖν*, 10^{18}; *w.* **punar**, answer, 8^{8}; —2. *middle*, **brūté** (*used esp. to introduce oratio recta and without designation of the person addressed*), says, inquit, 20^{18}, 28^{1}, $30^{5,10,12}$, 35^{18}.

+**apa**, remove (the thought *or* recollection of a thing *or* person, *acc.*, from a person, *abl.*) by speaking, *i.e.* try to console a person (*abl.*) for the loss of a thing *or* person (*acc.*), 92^{14}. [this locution is apparently like the Eng. colloq. phrase "I'll *talk* it (his opinion) *out of* him."]

+**pra**, tell forth, proclaim, 75^{18}; announce, 88^{7}; *then* (*like the Eng.* tell of, *bad and colloquial* tell on), inform against, betray, 93^{17}.

+**prati**, speak back to (*acc.*), answer.

√ **bhakṣ** (**bhákṣati**, **-te**; **bhakṣitá**; **bhákṣitum**; **-bhákṣya**; **bhakṣáyati** [1041^{2}]). (partake, enjoy, *i.e.*) eat; consume; devour. [old desid. of √**bhaj**, 108g end: cf. **bhikṣ**, and for mg, √2**aç**, 'eat.']

bhakṣá, *m.* the enjoying, eating *or* drinking; food; *at end of adj. cpds*, having ·· as food, living on ··. [√**bhakṣ**.]

bhakṣaka, *m.* eater. [√**bhakṣ**: see 1181a end.]

bhakṣitavya, *grdv.* to be eaten. [√**bhakṣ**, 964^{2}.]

bhakṣin, *a.* eating. [√**bhakṣ**, 1183^{3}.]

bhakṣya, *grdv.* to be eaten, eatable; *as n.* proper food. [√**bhakṣ**, 963.]

bhága, *m.* —1. (he who deals out, *i.e.*) dispenser; rich *or* kind master; lord, *frequent epithet of* Savitar—*so* 74^{17}; —2. *esp.* Bhaga, name of an Aditya, from whom welfare is expected and who brings about love and institutes marriage, 89^{C}; —3. portion; lot (*w.* **dur-**, **su-**); fortune; *esp.* (*as in Eng.*), good fortune, happy lot; —4. loveliness. [√**bhaj**, 216.1: —1. cf. Old Persian *baga*, 'God'; Βαγαῖος· Ζεὺς Φρύγιος; Slavonic *bogŭ*, 'God'; for mg, cf. Eng. *lord*, AS. *hlāf-ord* (**hlāf-weard?*), 'loaf-ward, loaf-keeper'; —3. for mg, cf. the relation of *μόρος*, 'lot, fate,' to *ἔμ-μορ-ε*, 'gat a share.']

bhágavant, *a.* —1. fortunate, possessing a happy lot, blessed; *then* —2. (*like Eng.* blessed) heavenly, august, lordly, *applied to* Indra, Brahma, The Self-existent, the Wood-deity, Sun, Moon, Earth, etc.; *used, esp. in voc., as a form of address, so* 94^{8}, 26^{4}. [**bhága.**]

bhagin, *a.* fortunate; happy; splendid; —**bhaginī**, *f.* sister (the happy one—*so far forth as she has a brother*). [**bhága.**]

bhagīratha, *m.* Bhagīratha, name of an ancient king, who brought the Ganges down from heaven. [perhaps fr. **bhagin** + **ratha**, 'having a splendid chariot.']

bhagna, *see* 957c.

bhagna-bhāṇḍa, *a.* having broken pots *or* [1308] who broke the pots.

bhagnāça, *a.* having broken hopes, disappointed. [**āçā**, 334^{2}.]

bhaṅgá, *m.* a breaking. [√**bhañj**, 216.1.]

√ **bhaj** (**bhájati**, **-te**; **babhā́ja**, **bhejé** [794e]; **ábhākṣīt**, **ábhakta** [883]; **bhajiṣyáti**, **te**; **bhaktá**; **bháktum**; **bhaktvā́**; **-bhájya**; *caus.* **bhājáyati**). —1. deal out; apportion; divide; *then* (*as Eng.* share *means both* 'give a part of' *and* 'have a part of') —2. *middle*, have as one's part, receive; have *or* take part in; —3. give one's self up to; —4. (chose as one's part, *i.e.*) declare one's self for, prefer, 15^{3}; —5. betake one's self to; turn to; go to, 20^{10}; —6. belong to, be attached to; revere;

love, 9[20]; —*caus.* cause to have a share, *w acc. of person and gen. of thing*, 83[8].

[cf. φαγ-εῖν, 'get one's portion, eat,' w. a specialization of mg like those seen in Eng. *partake* and *take* as used with the implied object *food* or *drink*, in **bhakta**, 'thing divided, portion, food,' and in **bhakṣ**: akin are the names of the two food-trees yielding eatable nuts (acorns, buck-mast), φᾱγός, φηγός, 'oak,' Lat. *fāgus*, 'beech,' AS *bōc*, Eng. *buck-*, 'beech-,' in *buck-mast*, 'beech-nuts,' and *buck-wheat* (so called from the likeness of the kernels to beech-nuts), AS. *bēce*, Eng. *beech*: with *bōc*, 'beech,' is ident. *bōc*, 'book,' orig. 'runes scratched on branches of a fruit-bearing tree,' see Tacitus, Germania, x.; such a branch was called by a name which became in Old High Ger. *puah-stap* or *buoh-stab*, and meant orig. 'beech-staff'; but the word came to be used for the significant thing on the branch, 'the rune *or* letter,' AS *bōc-stæf*, Ger. *Buch-stabe*.]

+ **ā**, *act., sometimes mid.*, deal out to, give a person (*acc.*) a share in a thing (*loc.*).

+ **vi**, part asunder; divide.

+ **pra-vi**, divide.

+ **sam-vi**, —1. divide a thing (*acc.*) with a person (*instr.*); give a share; —2. present a person (*acc.*) with a thing (*instr.*).

√ **bhañj** (**bhanákti**; **babháñja**; **ábhāṅkṣīt**; **bhaṅkṣyáti**; **bhagná** [957c]; **bhaṅktvā́**; **-bhájya**). break. [opinions are divided as to whether √√**bhañj**, 2 **bhuj**, and **bhām** (see these) orig. began w. **bhr-**; cf **giri-bhráj**, 'breaking forth from the mountains': if **bhañj** does stand for ***bhrañj**, then Lat. *frangere*, 'break,' *nau-frag-a*, 'ship-breaking' (*tempestas*), and Ger *brechen*, Eng. *break* are akin.]

bhaṭṭāra, *m.* lord. [a transition-stem (399) fr. **bhartṛ**: corresponding to the strong acc. s. form **bhartār-am**, taken as if it were **bhartāra-m**, is made the nom. s. **bhartāra-s**, etc.; both transition to the a-declension, and assimilation of **rt** to **ṭṭ** are regular in Prakrit.]

bhaṭṭāraka, *m.* lord, applied to gods and learned men. [**bhaṭṭāra**, 1222c 1.]

bhaṭṭāraka-vāra, *m.* lord's day, Sunday.

bhadrá, *a.* —1. praiseworthy, pleasing; gladsome, 76[4], 90[17]; —2. good, happy, 84[8]; *voc. f.*, good lady, 9[10]; **bhadram**, *adv.*, *w.* **kṛ** *or* **ā-car**, do well, 22[17], 23[19]; —3. favorable, auspicious, 86[8]; —*as n., sing. and pl.*, welfare, prosperity, 20[16]; *w.* **kṛ**, grant welfare to a person (*dat.*), bless, 69[11]. [√**bhand**, 1188a.]

bhadra-kṛ́t, *a.* granting welfare; blessing. [1269.]

√ **bhand** (**bhándate**). receive jubilant praise.

bhándiṣṭha, *a.* most loudly *or* best praising.

bhayá, *n.* —1. fear, anxiety; *in composition w. the thing feared*, 10[12], 31[9], 46[5]; fear of a thing (*abl.*), 40[14]; **bhayāt**, from fear, 20[10], 36[4], 41[17]; *then, as conversely in Eng.*, fear (*orig.* 'danger,' *so* Job 39.22) *has come to mean* 'anxiety,' —2. danger, peril, 25[10], 42[3,4]. [√**bhī**, 1148.1a: for mg 2, cf. **saṁdeha**.]

bhayārta, *a.* stricken with fear. [**ārta**.]

bhára, *m.* —1. a bearing, carrying; —2. burden; weight, 50[1]; —3. mass, quantity; —4. (*w. specialization as in Lat.* pondus, 'weight,' *then also* 'pound') a particular quantity *or* measure, *in* **nir-**. [√**bhṛ**: cf. φωσ-φόρο-ς, Lat. *luci-fer(u-s)*, 'light-bringing'; AS. *horn-bora*, 'horn-bearing, trumpeter': for mgs 2–4, cf. Eng. *weigh*, orig. 'bear up, lift,' as in *weigh anchor*, AS. *wegan*, 'carry, bear,' and *weight*, 'burden,' then 'mass,' then 'definite mass.']

bharatá, *a.* to be supported *or* maintained; *esp.* to be kept alive by the care of men, as epithet of the god Agni; *as m.* Bharata, name of a patriarchal hero. [√**bhṛ**, 1176e.]

bhárgas, *n.* radiant light; glory. [√**bhṛj** or **bhrāj**, q.v., 216.1[3]: cf. φλέγος, n., 'flame'; Lat. *fulgur*, 'lightning.']

bhartṛ, *m.* —1. bearer; —2. supporter, maintainer; lord; husband, 10[21]. [√**bhṛ**, 1182b: cf. Lat. *fertor*, 'bearer.']

bhavá, *m.* the coming into existence. [√**bhū**.]

bhavat-pūrva, *a.* having **bhavant** as first *or* preceding; **-am**, *adv.* [1311], in a way having **bhavant** first, *i.e.* with the voc. s. f. of **bhavant** at the beginning of one's begging formula.

bhavadāhārārtham, *adv.* for your food. ['in a way having your food as object,' 1311, 1302c 4: **bhavant** + **āhāra** and **artha.**]

bhavaduttaram, *adv.* with **bhavant** as last (word of one's begging formula). [acc. s. n. of adj. ***bhavad-uttara**, 1311.]

bhavana, *n.* dwelling, abode, house. [prop. 'an existing,' then 'place of existing,' √**bhū**, 1150. 1a. so Eng. *dwelling* and *abode* and Lat. *man-sio* meant 'a waiting, an abiding,' and then 'abiding-place, maison': cf. also **mandira** and **asta.**]

bhávant [456], *a.* lordly; —*used in respectful address as substitute* [514] *for pronoun of the second person, and translatable by* your honor, thou (*e.g.* 6[23]), ye (*e.g.* 7[6], 12[10]); *used in the pl. of a single person to express greater courtesy,* 19[22], 28[4,5]; *used in the voc. s. m.* (**bhavas**, *contracted*) **bhos**, *f.* **bhavati**, *as word of address,* (lord, master, mister,) sir, lady. [prob. a contraction of **bhágavant**: cf. 61[10] N.]

bhavan-madhya, *a.* having **bhavant** as middle (word); **-am**, *adv.* [1311], with the voc. s. f. of **bhavant** as the middle (word of one's begging formula).

bhavitavyà, *grdv.* deserving to become, destined to be, about to be; *impers.* [999], **mayā bhavitavyam**, *sc.* **asti**, I must be, 23[13]; **bhavitavyam**, it must be, 27[14]. [√**bhū**, 964.]

√ **bhas** (**bábhasti** [678]; **bhasitá**). chew, bite; crush; devour, consume; **bhasita**, consumed to ashes. [cf. ψώμ-μη, *ψασ-μη, 'barley-groats': w. the 3d pl. **bá-ps-ati** cf. the collateral form **psā** and ψά-μα-θος, 'sand.']

bhásman, *n.* ashes. ['consumed': see √**bhas.**]

√ **bhā** (**bháti**; **babhaú**; **bhāsyáti**; **bhātá**). be bright, shine; appear. [cf. φη-μί, Lat. *fā-ri*, 'make appear, reveal, say'; Eng. *ban*, 'public proclamation, mandatory *or* prohibitory,' 'notice (of marriage),' etc.: cf. √√**bhāṣ**, **bhās.**]

+ **ā**, shine upon; illumine.

+ **ud**, shine out, become manifest, 56[20].

+ **nis**, shine forth from (*abl.*), *fig.*

+ **pra**, shine forth; begin to be light (of the night).

+ **vi**, shine far and wide.

bhāgá, *m.* part: —1. allotted part, 96[20]; share, 84[10]; lot; *esp.* happy lot; —2. *in post-Vedic,* portion (*not* lot), 64[22]; —3. place, spot (*cf. Eng.* parts, 'regions'). [√**bhaj.**]

bhāga-dhéya, *n.* (bestowal *or* allotment of a part, *i.e.*) portion, 88[7]; *esp.* bestowal of a goodly lot, blessing, 82[4]. [1213c.]

bhāgaças, *adv.* part by part; gradually. [**bhāga**, 1106.]

bhāgīratha, *a.* of Bhagīratha; **-ī**, *f.* the stream (**nadī**) of Bh., the Ganges. [**bhagīratha**, 1208f.]

bhāgya, *n.* lot; fate; *esp.* happy lot; luck; **bhāgyena**, luckily. [**bhāga**, 1211.]

bhájana, *n.* vessel, dish. [lit. 'receiver,' √**bhaj**, mg 2: 1150. 1b.]

bhāṇḍa, *n.* —1. vessel, pot; vat; dish; —2. *generalized* (*like* **pātra**), utensil; wares *or* ware.

bhāṇḍa-mūlya, *n.* capital consisting of wares; stock in trade.

bhānú, *m.* light; beam. [√**bhā**, 1162.]

√ **bhām** (**bhāmitá**). rage, be angry. [orig., perhaps, 'be agitated,' and so, a Prakritic form of **bhram**, q.v.: for loss of r, see under √**bhañj.**]

bháma, *m.* rage, fury. [√**bhām.**]

bhārá, *m.* burden. [√**bhṛ.**]

bhárata, *a.* descended from Bharata; *as m.* descendant from Bharata, epithet of Yudhishthira, to whom Brihadaçva tells the story of Nala. [**bharatá**, 1208f.]

bhārika, *m.* carrier. [**bhāra.**]

bhāryà, *grdv.* to be supported *or* maintained; **-à**, *f.* wife. [√**bhṛ**, 963b.]

bhāryātva, *n.* condition of being wife *or* (among animals) mate. [**bhāryā.**]

bhāva, *m.* —1. the becoming, 61[2]; existence, 15[18]; being; *in cpds, used as equiv. to the suffix* **tva** *or* **tā**, condition of being ··, 35[21], 49[12]; —2. (way of being, *i.e.*) con-

dition; —3. (way of being, *i.e.*) nature; —4. natural disposition; feeling; —5. feelings; heart, 30[18]; —6. the existent; existent thing, 66[9]. [√bhū, 1148.2.]

bhāvin, *a.* becoming, coming into existence; about to be, destined to be, 18[9]; future, 38[18]; -inī, *f.* a beautiful woman. [√bhū, 1183[8] end.]

√ **bhāṣ** (bhā́ṣate; babhāṣé; ábhāṣiṣṭa; bhāṣitá; bhā́ṣitum; bhāṣitvā́; -bhā́ṣya). speak; talk; say. [perhaps for *bhāsk, a sk-formation fr. √bhā: 182a.]

+**abhi**, speak unto, address, *w. acc.;* speak, *without object.*

+**prati**, speak back, answer.

bhāṣā, *f.* speech, language. [√bhāṣ.]

bhāṣita, *ppl.* spoken; *as n.* [1176a], what is spoken, the words. [√bhāṣ.]

√ **bhās** (bhā́sati, -te; babhāsé; bhāsitá). shine. [cf. √bhā.]

+**prati**, shine over against, make a show, appear well.

bhā́s, *n.* light. [√bhās: but cf. 1151.1c[2].]

bhās-kará, *m.* the sun. ['light-making': 171[8].]

√ **bhikṣ** (bhíkṣate; bibhikṣé; bhikṣiṣyé; bhíkṣitum; bhikṣitvā́). desire to have a share for one's self, wish for; *then* (*like the Eng.* desire, 'express a wish for'), request; beg; *esp.* go begging for food. [old desid. of √bhaj, 108g[1] end: cf. bhakṣ.]

bhikṣā́, *f.* —1. the act of begging, begging; —2. that which is got by begging, alms. [√bhikṣ, 1149[4]: w. the relation of 1 to 2, cf. that of Eng. *getting*, 'act of getting,' to *getting*, 'that which is got.']

√ **bhid** (bhinátti, bhintté; bibhéda, bibhidé; ábhet [832]; bhetsyáti, -te; bhinná [957d]; bhéttum; bhittvā́; -bhídya). cleave, cut asunder; break in twain, 102[14]; smite sore (in battle), 81[5]; pound, bruise, crush (as a reed), 70[15]; pierce. [orig. 'split, crush': cf. Lat. *findo*, 'cleave,' perfect *fidi;* Ger. *beissen*, Eng. *bite;* also *bit*, 'morsel,' and *bit*, 'part of a bridle'; *bitter*, used of a sword, w. a trace of the orig. mg, Beōwulf, 2705; caus. *bait*, in *bait a bear*, 'make dogs bite him,' and *bait a horse*, 'let him eat.']

+**pra**, split forth *or* open.

+**vi**, split asunder; break to pieces, destroy.

bhiyás, *m.* fear. [√bhī, 1151.2c.]

√ **bhiṣaj** (bhiṣákti). heal.

bhiṣáj, *a.* healing; *as m.* healer. [√bhiṣaj, 1147.]

√ **bhī** (*V.* bháyate; *V. and later,* bibhéti; bibhā́ya; ábhāiṣīt; bheṣyáti; bhītá; bhétum; *caus.* bhīṣáyate [1042f]). fear; be afraid of (*abl.*); bhīta, having feared, frightened; *caus.* affright. [w. bi-bhé-ti, cf. Old High Ger. *bi-bē-t*, 'trembles,' whose *bi-* is syllable of reduplication, Ger. *bebt*, AS. *beofað*, 'trembles': the connection of these words with φέ-β-ομαι, 'am afeard, flee in fright,' and φόβος, 'fear,' is still a moot-point.]

bhī́ [351], *f.* fear. [√bhī, 348.1.]

bhītá, *ppl.* feared; *as n.* [1176a], fear.

bhīmá, *a.* fearful, terrible; *as m.* Bhīma, name of a Vidarbhan king. [√bhī, 1166b.]

bhīma-parākramá, *m.* terrible strength *or* courage. [1264, 1267.]

bhīmá-parākrama, *a.* possessing bhīma-parākramá, 1[11], 2[8]. [1293.]

bhīma-çāsana, *n.* command *or* summons of Bhīma. [1264, 1267.]

bhīrú, *a.* timid. [√bhī, 1192.]

√ **1 bhuj** (bhujáti; bhugná; -bhújya). bend; turn; make crooked. [so far as the meaning goes, the following words may well be taken as cognate: φυγ-εῖν, Lat. *fug-ere*, 'turn about, flee'; AS. *būg-an*, 'bend, turn about' (intrans.), sometimes also 'flee,' Eng. verb *bow* (as in *bow down*), 'bend'; AS. *boga*, Eng. *bow*, 'arcus,' *el-bow*, *rain-bow;* Ger. *bieg-sam*, 'pliable,' Old Eng. *būh-sum*, 'pliable, yielding,' Eng. *buxom*, 'lithe, lively, vigorous': but the Germanic *g* raises phonetic difficulties which are not yet satisfactorily cleared up.]

√ **2 bhuj** (bhunákti, bhuṅkté; bubhója, bubhujé; ábhujat; bhokṣyáti, -te; bhuktá; bhóktum; bhuktvā́). —1. enjoy; *in Veda,* (have use with, *i.e.*) have the use of a thing (*and so w. instr.*); —2. *in later Skt.* (*like Ger.* geniessen, *cf. also* bhoga *and* bhojana), enjoy *esp.* food,

w. acc.; —3. *without object,* take one's meal; *then* —4. enjoy (things that are not food), *w. acc.*, 10⁹; —5. reap the fruit (of sin) at the hands of a person (*gen.*), 79¹⁷; —6. *caus.* cause to take food, feed. [if for *bhruj (but this is doubtful — see √bhañj), then cf. Lat. *frui*, *frugvi*, 'have use with' (a thing, hence instr.-abl.), 'enjoy'; *frug-es*, 'fruit'; AS. *brūcan*, 'enjoy' (food or drink), 'use,' Eng. *brook*, orig. 'use,' now 'put up with.']

+**anu**, reap the fruit (of good *or* evil deeds).

+**upa**, —1. enjoy, *esp.* (enjoy food, *i.e.*) eat; —2. reap the fruit (of good *or* evil deeds).

bhujaṁ-gama, *m.* serpent. ['going with bending *or* with crooking': bhujam, grd of √1 bhuj, 995: for mg, cf. **khaga.**]

√ **bhur** (**bhuráti**). make short and quick motions, twitch, jerk, kick, struggle, stir. [cf. φύρω, 'stir around, mingle'; φλύω, 'bubble'; Lat. *fur-ere*, 'be agitated, rage'; *de-fru-tum*, 'boiled off'; Eng. *brew*, 'boil'; *bro-th*, 'bouillon.']

bhuraṇa, *a.* (*like the Eng.* stirring, *i.e.*) *both* —1. moving quickly *and* —2. active, busy. [√bhur, 1150. 2c.]

√ **bhuraṇya** (**bhuraṇyáti**). be stirring, busy. [**bhuraṇa**, 1059d.]

bhúvana, *n.* —1. being, existence; —2. world; —3. *with* **viçva**: *sing.*, tout le monde; *pl.*, all beings. [√bhū, 1150. 2c.]

bhuvana-traya, *n.* world-triad, *i.e.* heaven and atmosphere and earth.

bhúvas, *the second of the so-called "utterances"* (*see* **vyāhṛti**), bhuvas!, *interpreted as* air *or* atmosphere, *on account of its position between* **bhūr** *and* **svar**. [prob. nothing more than the voc. pl. of **bhū**, 'O ye spaces.']

√ **bhū** (**bhávati, -te; babhū́va** [789a]; **ábhūt; bhaviṣyáti, -te; bhūtá; bhávitum; bhūtvā́; -bhū́ya;** *caus.* **bhāváyati, -te**). become, 93⁸, 40²¹, 57⁸, 67²¹, 3¹⁷; come into being, 92¹⁷; arise, happen, take place; exist; *very often to be rendered simply by* be, 2¹⁵, 3¹⁸·²², 7¹; —**pūrvam abhūd rājā**, once there was a king, 48¹; **tathā bhavatu**, so be it, 27¹⁴; *so* 32¹⁷; **prāñjalir bhūtvā**, (having become **prāñjali**, *i.e.*) assuming suppliant posture, 13²²; —*w. possessive gen.*, become (the property) of a person; **ādhipatyaṁ tasya babhūva**, lordship became his, he attained lordship, 37¹; *seldom w. dat.*, 96²⁰; —*imperative*, **bhavatu**: (be it, *i.e.*) good; enough; what's the use of talking, 30¹⁵, 42²; the thing is clear, 23⁷, 31⁶; **tad bhavatu**, never mind that, 34⁶; —**bhūta**, *see s.v.*; —*in self-explaining periphrases w. ppls*, 49¹⁹, 52¹⁷, 99²¹; —*desid.* **búbhūṣati** [1027], desire to be, 70¹⁴. [w. **ábhūt** cf. ἔφυ, 'became, grew'; cf. Lat. *fu-it*, 'was'; Old Lat. *fu-at*, 'may be'; AS. *beōm*, 'am'; Eng. *be*.]

+**anu**, —1. (*perhaps* be along after, *and so*) come up with, attain; —2. experience; enjoy, 24⁹; —3. (experience, *i.e.*) make practical acquaintance with, come to understand; perceive; hear, 4²¹.

+**abhi**, be against [1077⁸], oppress, *and so* overpower.

+**ud**, arise up, make itself perceptible.

+**pari**, —1. be around, surround, encompass; —2. (*like the Eng. colloq.* get around, *i.e.*) get the better of, prove superior to; be superior to, *and so* —3. treat with contempt, 37⁵.

+**pra**, —1. come forth into being; arise; —2. be before (others), have the power; have power, be strong.

+**vi**, (become asunder, *i.e.*) expand, develop; pervade; —*caus.* cause to expand *or* open; discover; **vibhāvita**, discovered, found out.

+**sam**, —1. (unite [*intrans.*] together, *and so* take form, *i.e.*) be shapen *in its old sense*, be created; be born, 97²; come into being; become; originate; **sambhūta**, sprung from, 19¹²; —2. exist, 39²; be, 39⁵; **sambabhūva**, am, RV. x. 125. 8; —3. happen, 20¹²; occur; pass current, 52⁷; —*caus.* —1. (cause to be together, bring into form, *i.e.*) make, accomplish; —2. honor, 30¹²; —3. (bring together, *and so, like Eng.* con-jecture) suppose. [development of **caus.** mg 2 unclear.]

+**abhi-sam**, (*lit.* become unto, *i.e.*) attain (*e.g.* a condition) by a process of change, enter into (*e.g.* wifehood), 86[19]; be born unto (immortality), 97[8].

bhū́ [351-2], *a. at end of cpds*, becoming, being, existent; *as f.* —1. a becoming, being; —2. the place (*for mg, cf.* **bhavana**) of being, the world, space; *pl.* worlds, spaces (*cf.* **bhuvas**); —3. the earth, as distinguished from heaven and atmosphere; **bhuvi**, on earth; —4. the land, lands. [√**bhū**, 347.]

bhūtá, *ppl.* —1. become, been, *i.e.* past; real; —2. having become, being, *used in composition w. its predicate as a grammatical device to give the predicate an adj. form w. number and gender* [1273c], 6[7], 19[4], 29[4], 56[16]; —3. *as n.* (that which has become, *i.e.*) a being, divine (90[19]) *or* human *or* other; creature *in general*, 21[18, 23], 57[18], 63[12]; created thing, 58[10]; world, 91[16]; —4. *as m. n.* uncanny being, ghost, goblin, 55[19]; —5. *as n.* element; **pañca bhūtāni**, five elements (earth, water, fire, air, ether, of which the body is composed and into which it is dissolved), 66[5], 68[9]; *so* 66[1, 8]. [√**bhū**: cf. φυ-τό-ν, 'plant, creature.']

bhūta-grāma, *m. sing. and pl.* community of creatures.

bhūta-bhāṣā, *f.* language of the goblins *or* Piçāchas.

bhū-tala, *n.* earth-surface, ground, earth. [cf. **tala**.]

bhūti, *f.* being, *esp.* well-being. [√**bhū**: cf. φύσις, 'a being, nature.']

bhū-pa, *m.* protector of the earth *or* land, king, prince.

bhū́-pati, *m.* lord of the land, king, prince.

bhū-bhāga, *m.* spot of the earth, place.

bhū́man, *n.* earth; world. [√**bhū**, 1168. 1d: for mg, cf. **bhū́**.]

bhū́mi, *f.* —1. earth, 57[11]; ground, 43[18]; —2. land; —3. place, 23[14]; *esp.* fit place, proper vessel (*cf.* **sthāna**, **pātra**), 21[5], 28[8]. [√**bhū**, 1167: for mg, cf. **bhū́**.]

bhūmi-pati, *m.* lord of the land, king, prince.

bhūmi-bhāga, *m.* spot of ground.

bhūmi-ṣṭha, *a.* standing on the ground. [**stha**.]

bhū́yāṅs, *a.* more; greater. ['becoming in a higher degree, increasing,' √**bhū**, 470[2].]

bhū́r, *the first of the three "utterances"* (*see* **vyāhṛti**), bhūr!, O earth. [crystallized voc. sing. of **bhū́**.]

bhū́ri, *a.* abundant; much. [√**bhū**, 1191: cf. **bhūyāṅs**.]

bhū́ri-kāla, *m.* long time.

bhū́ri-sthātra, *a.* having many stations, being in many places.

bhū́rṇi, *a.* stirring, *and so* vigilant, jealous (of a god). [√**bhur**, 1158.2, 245b.]

√ **bhūṣ** (**bhū́ṣati**; **bhūṣáyati** [1041[2]]). —1. **bhūṣati**, be busy for; —2. **bhūṣayati**, (make ready for, *i.e.*) adorn.

bhūṣaṇa, *n.* ornament. [√**bhūṣ**, mg 2: 1150.]

√ **bhṛ** (**bíbharti** [645]; **bhárati**, **-te**; *V.* **jabhā́ra**, **jabhré** [789b]; *later*, **babhā́ra**; **ábhārṣīt**; **bhariṣyáti**; **bhṛtá**; **bhártum**; **-bhṛ́tya**). bear (*cf. the various senses of* bear *in Eng.*): *thus*, —1. hold, *and so* possess; —2. bear (in the womb); **abharat**, she bare, 85[16]; —3. endure; —4. carry, convey; —5. (bear, *i.e.*, *as in Latimer*) win; —6. bring (as an offering, *cf.* of-fer), 69[14], 82[14]; *w.* **ūdhar**, offer the breast, suckle, 78[8]; —7. (bear, *i.e.*) support; *and so* (*like Eng.* support), furnish sustenance to, 22[2]; maintain, RV. x. 125. 1; *so also*, keep (on hire); —8. wear (*as Ger.* tragen *means* 'bear' *and* 'wear'); *w.* **nakhāni**, wear the nails, keep them untrimmed, 64[19]. [cf. φέρω, Lat. *fero*, Eng. *bear*, 'bear' in its various mgs, Ger. *gebären*, 'bring forth': AS. *bear-n*, Eng. *bairn*, 'child,' is an old ppl., lit. 'that which is borne *or* born'; cf. also φώρ, Lat. *fūr*, 'carrier off, thief': see also under the derivs, **bhara**, **bhartṛ**, and **bhṛti**; cf. **bhāra** and the following.]

+**apa**, carry off, take away, ἀποφέρω.

+**ava**, bear down (an assailing weapon), ward off.

+**ā**, bear unto, bring to.

+**upa**, bring unto.

+**ni**, *only in ppl.*, **nibhṛta**, (borne down, lowered, *i.e.*) hidden.

+**pra**, *act. mid.* bring forward; offer; **prabhṛta**, brought forward, made ready. [cf. προφέρω, Lat. *prōfero*, 'bring forward.']

√ **bhṛjj** (**bhṛjjáti**; **bhṛṣṭá**; **bhṛṣṭvā́**). roast; parch, *esp.* grain. [cf. φρύγω, Lat. *frīgere*, 'roast': akin w. √**bhrāj**.]

bhṛtí, *f.* the supporting, maintenance. [√**bhṛ**, 1157.1a: cf. Ger. *Ge-bur-t*, Eng. *bir-th*.]

bhṛtya, *m.* (one who is to be maintained, *i.e.*) servant. [grdv. of √**bhṛ**, 963b.]

bhṛça, *a.* powerful.

bhṛça-duḥkhita, *a.* (powerfully, *i.e.*) exceedingly pained.

bhetavya, *grdv.* to be feared; **bhetavyam**, *impers.* [999], timendum est, one should fear, 42^{3}; **na bhetavyam**, never fear. [√**bhī**, 964.]

bhedá, *m.* fissure, split, breach; a creating of divisions. [√**bhid**.]

bheṣajá, *f.* **-ī́**, *a.* healing; *as n.* healing (*subst.*). [**bhiṣáj**, 1209i.]

bhāikṣa, *n.* begging; **bhāikṣaṁ car**, go a-begging. [**bhikṣā́**, 1208e.]

bhāima, *a.* descended from Bhīma; *f.* **-ī**, Bhīma's daughter, Damayantī. [**bhīmá**, 1208f.]

bhāirava, *a.* fearful, *i.e.* awful; *as m.* Terrible, name of a hunter. [**bhīrú**, 1208c.]

bho, *see* 176a.

bhóga, *m.* enjoyment; use; *esp.* use of food, *i.e.* eating. [√2 **bhuj**, 'enjoy,' 216.1.]

bhogin, *a.* enjoying *or* having enjoyment; *esp.* enjoying food, well-fed. [not directly fr. √2 **bhuj**, but fr. **bhoga**, on account of the g, 1230c end.]

bhójana, *n.* the enjoying, *esp.* of food; the eating; *then* (*like Eng.* eating), food. [√2 **bhuj**, 'enjoy,' 1150.1a.]

bhojyà, *grdv.* to be eaten; *as n.* food, supply of food. [√2 **bhuj**, 'enjoy, eat,' 963d.]

bhobhavat-pūrvaka, *a.* accompanied [1302c2] by **bhos** or **bhavant**; **-am**, *adv.* [1311], with **bhos** or **bhavant**.

bho-bhāva, *m.* the becoming **bhos**; *w.* **nāmnām**, the becoming **bhos** of names, *i.e.* the use of **bhos** instead of a person's real name.

bhos, *excl. of address.* thou, sir!, O!, ho!, halloo!; *often repeated, e.g.* 6^{23}. [for origin, see **bhavant**: for euphonic combination, see 176a.]

bhoḥ-çabda, *m.* the word **bhos**.

√ **bhrañç** *or* **bhraç** (**bhráñçate**; **bhráçyati** [767]; **ábhraçat**; **bhraṣṭá**). fall.

+**apa**, fall off; *see* **apabhraṣṭa**.

bhrañça, *m.* fall; ruin; loss. [√**bhrañç**.]

√ **bhram** (**bhrámati, -te**; **bhrā́myati, -te** [763]; **babhrā́ma**; **bhramiṣyáti**; **bhrāntá** [955a]; **bhrā́mitum, bhrā́ntum**; **bhrāntvā́**; **-bhrámya, -bhrā́mya**). —1. move unsteadily *or* without aim; wander; roam, 36^{12}, 23^{5}; flutter, of insects, etc.; —2. move in a circle, rotate; —3. *fig.* be wandering (of the mind); be agitated *or* confused.

[the orig. meanings seem to have included irregular and aimless and rotary motion as applied to water, wind, and fire, and also to have been transferred to the sound thereof: cf. the derivs **bhṛ́mi**, 'whirlwind,' **bhramá**, 'whirling flame' and 'whirlpool,' and **bhramara**, 'bee': cf. βρέμ-ειν, 'rage,' 'roar' (of storm and wave), βρόμος, 'rage, roar'; Lat. *frem-ere*, 'rage, roar'; Ger. *brummen*, 'hum, rumble'; AS. *brim*, 'surf, surge,' Eng. *brim*, 'place of surf, edge, margin'; Old Eng. *brim*, 'flame, fire,' preserved in Eng. *brimstone*, 'fire-stone': see also √**bhām**.]

+**pari**, wander around.

+**sam**, be much confused; **sambhrānta**, agitated, perplexed, in a flutter.

√ **bhrāj** (**bhrā́jate, -ti**; **babhrā́ja**; **ábhrāṭ** [890 *or* 833?]; **bhrājiṣyáte**). shine; be radiant; flame; *fig.* be radiant (with beauty *or* glory). [cf. φλέγ-ω, 'flame, burn'; φλέγ-μα, 'flame'; Lat. *flam-ma*, **flag-ma*, 'flame'; *fulg-ēre*, 'shine, lighten'; AS. *blāc*, 'shining, splendid' (of fires and flames), then 'white' (of the dead), Eng. *bleak*, 'pale'; *bleach*, 'whiten.']

+**vi**, shine.

bhrā́tṛ [373], *m.* brother. [origin unknown, cf. 1182d: cf. φρά-τηρ, 'brother, *esp.* one of a brotherhood *or* clan,' and

so, 'clansman'; Lat. *frā-ter*, 'brother'; Eng. *brother.*]

bhrātṛ-sthāna, *a.* (having, *i.e.*) taking the brother's place; *as m.* representative of a brother.

bhruva, *for* **bhrū** *at end of cpds*, 1315c.

bhrū́ [351], *f.* brow. [cf. ὀ-φρύ-ς, 'eyebrow'; AS. *brū*, 'eye-lid'; Eng. *brow.*]

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ma [491], *pron. root, see* **ahám**. [cf. μέ, Lat. *me*, AS. *mē*, Eng. *me.*]

√ **maṅh** (**máṅhate**). make great *or* abundant a thing (*acc.*) for a person (*dat.*), grant abundantly to. [for *magh, cf. **magha**: orig. 'be great,' and trans. 'make great *or* high,' and essentially ident. w. √**mah**: see under √**mah**: for mg, cf. Lat. *largus*, 'large, liberal,' w. *largīri*, 'give liberally,' and Eng. *large* with *largess.*]

máṅhiṣṭha, *a.* granting most abundantly, most generous. [√**maṅh**, 467.]

ma-kāra, *m.* the letter m. [Whitney 18.]

makhá, *a.* jocund. [cf. √**mah.**]

magádha, *m. pl.* Magadhans, name of a people; Magadha, name of their country, Southern Behar.

magadha-deça, *m.* the land of Magadha.

√ **magh**, *see* **maṅh**.

maghá, *n.* liberal gift; bounty. [√**magh**, *i.e.* **maṅh.**]

maghávan [428], *a.* —1. abounding in liberal gifts, generous; *esp., as m.*, generous (patron), designation of the rich lord who institutes a sacrifice and pays the priests, 88¹—*cf.* **sūri**; *applied in particular to* Indra, *as* Rewarder (of priests and singers), 70⁶, 71⁵, 73²⁰, 75¹⁰; —2. *in the Epos*, The Generous One, standing epithet of Indra, 5¹¹. [**maghá**, 1234.]

maṅgalá, *n.* —1. welfare, luck; —2. anything lucky, auspicious, *or* of good omen; —3. old *or* traditional usage, 59¹⁸.

maṅgalya, *a.* lucky, auspicious, of good omen. [**maṅgalá**, 1212d 4.]

mac-chiṣya, *m.* pupil of me, my pupil. [**mad** + **çiṣya**, 159, 203.]

√ **majj** (**májjati, -te**; **mamájja**; **ámajjīt**; **maṅkṣyáti, -te**; **majjiṣyáti**; **magná** [957c]; **májjitum**; **-májya**). sink under; dip one's self; dive; duck *or* sub-merge, *intrans.* [perhaps orig. *mazgh, 'get into': cf. **madgu**, 'duck'; Lat. *merg-ere*, 'duck'; *merg-us*, 'diver' bird: for the phonetic relations, cf. **majjan**, Avestan **mazga**, Church Slavonic *mozgŭ*, AS. *mearg*, Eng. *marrow*, Ger. *Mark*, all meaning 'marrow,' and, as meaning originally 'the inmost part *or* pith,' prob. from this root: see **rajju.**]

+**ud**, e-merge.

+**ni**, sink down; dip one's self, bathe.

majjāo, *Prakrit for* **mārjāra-s** ('cat') *and for* **maj-jāra-s** ('my paramour').

maṭhara, *a.* *perhaps* persistent; *as m.* Mathara, name of a man.

maṇí, *m.* —1. pearl; jewel; —2. water-jar.

maṇika, *m.* large water-jar. [**maṇi.**]

maṇḍapa, *m. n.* open hall *or* pavilion.

maṇḍapikā, *f.* small shed *or* shop. [**maṇḍapa**, 1222 and d.]

máṇḍala, *n.* disk, circle, ring.

maṇḍúka, *m.* frog; *f.* **maṇḍūkí** [355b], female frog.

matí, *f.* —1. (thinking upon, *i.e., like the Ger.* An-dacht, *see* **dhī́** 2) devotion; pious hymn *or* song of praise, 73¹⁰, 79⁶; —2. thought; thoughts, 49⁸; purpose, 73⁵; mind; intention; —3. opinion; —4. understanding, 19⁹; intelligence. [√**man**, q.v.: cf. Lat. *mens*, stem *men-ti*, 'mind'; AS. *ge-myn-d*, 'mind,' Eng. *mind.*]

mati-prakarṣa, *m.* wit-superiority, *i.e.* a fine dodge.

mátsya, *m.* fish. ['the lively one,' √**mad.**]

√ **math** *or* **manth** (**mathnā́ti, mathnīté**; **mánthati**; **máthati** [746]; **mamā́tha, mamathús, mamanthús, methús**; **ámathīt**; **mathiṣyáti, -te, manthiṣyáti**; **mathitá**; **máthitum**; **mathitvā́**; **-máthya**). —1. stir *or* whirl; *w.* **agnim**, produce fire by whirling the stick of attrition in a dry piece of wood; —2. shake, agitate, distress.

+**pra**, agitate.

√ **mad** (**mádati**; **mā́dyati**; **mamā́da**; **ámādīt**; **maditá, mattá**; **máditum**; **mād-**

áyati, -te). —1. bubble, undulate, of water, and as a type of joyousness; **apām ūrmir madann iva stomas,** praise (joyous) as a bubbling water-wave, 81^{10}; boil, be agitated; —2. *fig.* be (pleasantly excited, *i.e.*) glad; rejoice; *w. instr.*, 83^{12}; be exhilarated *or* intoxicated with joy; —3. *esp.*, as describing the life of the gods and the blessed, be in bliss; *w. cognate acc.*, 83^{18}; —4. *trans.* gladden, rejoice, 75^{12}; intoxicate; **matta,** drunk; —*caus.* —1. *act.* gladden; —2. *mid.* take delight, 84^{19}.

[the rather rare physical mg (1) is prob. the orig. one, w. a transfer to fig. use, as in Eng. *bubble over with joy or mirth:* cf. *μαδ-άω*, 'be moist'; Lat. *mad-ēre*, 'be soaked, full, drunk'; **mat-ta-s** (mg 4) and Lat. *mat-tu-s*, 'drunk': see the collateral form √1 **mand,** and √**mud.**]

+**ud,** be out (of one's senses) with excitement; be frantic.

+**pra,** take pleasure.

mad, *so-called stem of* 1*st pers. pron.*, 494.

máda, *m.* excitement, inspiration, intoxication, 81^{4}; *pl.* intoxicating drinks, *esp.* Soma-draughts, 81^{11}. [√**mad.**]

madīya, *a.* mine. [**mad,** 494^{3}, 1215d.]

madgú, *m.* a water-fowl. ['diver,' √**majj,** q.v.]

mádhu, *a.* sweet; *as n.* sweet food and drink: *esp.* Soma; milk and its products; *oftenest* honey, 26^{18}. [cf. *μέθυ*, 'wine'; AS *medu*, Eng. *mead.*]

madhura, *a.* sweet; of speeches, honeyed. [**mádhu,** 1226a.]

mádhya, —1. *as n.* middle; *w.* **nabhasas,** middle of heaven, mid-heaven; **madhye:** in the middle, 57^{12}; *w. gen.* [1130] *or at end of cpd*, in the midst of · ·, in · ·, 18^{7}, 2^{9}; —2. *m. n.* (the middle, *i.e.*) the waist; —3. *as adj.*, *used like Lat.* medius: **samudram madhyam,** in medium mare. [cf. *μέσσος*, **μεθ-jo-s*, Lat. *medius*, Goth. *midjis*, AS. *mid*, Eng. *mid-*, 'middle.']

madhya-ga, *a.* situated in the middle of, tarrying among.

madhya-cārin, *a.* moving in the middle of (*w. gen.*, 1316²), *i.e.* moving among.

madhyamá, —1. midmost, situated between; —2. of middling quality, size, etc.; —3. *as m. n.* the middle (of the body), waist; —4. *as n.* the middle (of anything). [**mádhya,** 474: cf. 525^{3}.]

√ **man** (**mányate; mené** [794e]; **ámaṅsta; maṅsyáte, -ti; matá; mántum; matvā́; -mánya, -mátya;** *desid.* **mīmāṅsate**). be minded: —1. think, believe, imagine, 34^{18}, 43^{16}; conjecture; **yadi nānyathā manyase,** if thou art not otherwise minded, if thou art agreed, 25^{8}; **manye,** *inserted parenthetically*, methinks, 51^{13}; expect, 52^{11}; —2. consider something (*acc.*) as something (*acc.*), 13^{12}, 37^{7}, 55^{20}, 79^{8}; **prāptakālam amanyata,** considered (*sc.* it) an arrived time, thought that the time had come, 13^{20}; **bahu man,** consider as much, esteem, honor; —3. think fit *or* right, 10^{16}; —4. think upon, set the heart on, 3^{4}; —5. have in mind *or* view, 88^{6}; —*caus.*, *see* **mānaya;** —*desid.* consider, examine, call in question. [cf. *μέ-μον-α*, 'mind, *i.e.* fix the thoughts on, wish, strive' (see **man** 4); Lat. *me-min-i*, 'keep in mind'; AS. preterito-present *man*, 'am mindful,' and the indirectly connected *mǣnan*, Eng. *mean*, 'have in mind, intend.']

+**anu,** (be minded after another, *i.e.*) follow another in opinion, assent, approve; consent; give leave, *w. acc. of person*, 49^{4}; permit, 62^{6}.

+**abhi,** —1. put one's mind upon, desire; **abhimata,** desired, agreeable; —2. have intentions against [1077^{3}], plot against.

+**ava,** (mind, *i.e.* regard downwards, *i.e.*) regarder de haut en bas, look down upon, *like the Lat.* de-spicere, despise, treat with contempt.

mánas, *n.* mind, *in its widest sense as applied to the* powers of conception, will, and emotion: *thus*, —1. the intellect; the thoughts, 8^{16}, 10^{5}, 66^{7}; understanding, 82^{17}; mind, 10^{16}, 15^{10}, $65^{12,18}$; —2. reflection; excogitation; *perhaps* the thing excogitated, praise, *or* (*like* **dhī** 2) devotion, 73^{7}; —3. wish, inclination towards; —4. desire; —5. feelings; disposition;

heart, 78[7]. [√**man**: cf. μένος, 'mind, spirit'; Lat. *Miner-va*, the goddess 'gifted with understanding.']

manīṣā́, *f.* —1. thought; understanding; *instr.* **manīṣā́**, *adv.* wisely; —2. expression of thought and wisdom in saw, prayer, and hymn (*cf.* **dhī́** 2). [√**man**, 1197b.]

manīṣín, *a.* —1. having understanding, wise; —2. prayerful, devout. [**manīṣā́**, 1230a.]

mánu, *m.* —1. man; *collectively* (*as in Eng., and like Hebrew* adam), man, mankind, 73[19]; —2. (*like Hebrew* Adam) The Man κατ' ἐξοχήν, Manu, father of mankind; Manu, as originator of prayer, praise, and sacrifice, 89[2]; Manu, as type of piety and majesty, 1[10]; Manu, supposititious author of the law-book of the Mānavas. [cf. Goth. *manna*, Ger. *Mann*, AS. *man*, Eng. *man*: the noun is generalized to a quasi pronoun in AS. *man*, Ger. *man*, like Lat. *homo* in French *on*, but retains a distinct form as noun in Ger. *Mann* (as *homo* does in French *homme*): cf. also *Mannus*, mythical ancestor of the West-Germans (Tacitus, Germania, ii.): perhaps related are Μίνυ-ς and Μίνως, mythical Greek forefathers: the derivation of **manu** fr. √**man**, 'think,' is unobjectionable so far as the form goes (1178b), but the usual explanation of **manu** as 'the thinker' defies common sense.]

manu-ja, *m.* man. [prop. adj., 'Manu-born, sprung from Manu,' 1265.]

manujendra, *m.* (prince of men, *i.e.*) prince, king, 1[5]. [**manuja** + **indra**, 1264.]

manuṣyà, —1. *a.* human; —2. *as m.* man. [**manus**, 1212d 1: cf. **mānuṣa**: for mg 2, see **mānava**.]

manuṣyatvá, *n.* condition of being man. [**manuṣya**, 1239.]

manuṣya-devá, *m.* human god [1280[1]] *or* man-god [1280b] *or* god among men [1264], *i.e.* Brahman, 95[1].

manuṣya-loká, *m.* world of men.

mánus, *m.* man. [cf. **mánu** and 1154.]

mano-ratha, *m.* wish. [lit. 'heart's joy,' **manas** + 2 **ratha**.]

mano-hara, *a.* (heart-taking, *i.e.*) captivating.

mántu, *m.* counsel, *i.e.* deliberation; *then* (*like Eng.* counsel), result of deliberation, plan, intent. [√**man**, 1161a.]

mántra, *m.* —1. thought; *esp.* thought as uttered in formal address, in prayer *or* song of praise (*see* **dhī́** 2), *or* in pious text; —2. *usual designation of* the hymns and texts of the Vedas; —3. *later* (when these Vedic texts came to be used as magic formulas), spell, charm; —4. *like* **mántu**, deliberation, plan. [√**man**, 1185b: for mg 3, cf. Lat. *carmen*, 'solemn utterance' (see √**çaṅs**), then 'magic spell,' whence Eng. *charm*.]

mantra-da, *a.* giving, *i.e.* imparting the sacred texts, *i.e.*, *as m.*, Veda-teacher.

√ **mantraya** (**mantráyate** [1067]). —1. speak with solemn *or* formal utterance; —2. deliberate. [denom. of **mantra** — see its various mgs.]

+ **anu**, follow with a **mantra**, accompany with a sacred text, *like Lat.* prosequi vocibus.

+ **abhi**, address a spell unto; charm *or* cónjure.

+ **ā́**, speak unto; *esp.* bid 'farewell to, 56[8].

+ **ni**, invite. [for mg, cf. (under √**budh**) Eng. *bid*, 'make formal announcement of,' and then 'invite.']

+ **sam-ni**, invite together, 4[20].

mantravant, *a.* accompanied by sacred texts. [**mantra**, 1233.]

mantra-varṇa, *m.* the wording of a sacred text.

√ 1 **mand** (**mándati**; **mamánda**; **ámandīt**). gladden, 74[4]. [collateral form of √**mad**.]

√ 2 **mand** *or* **mad** (**mamátti**; **mádati**). tarry, loiter. [amplification of √**man**, 'remain,' the congener of μέν-ειν, Lat. *man-ēre*, 'remain.']

manda, *a.* —1. tarrying, slow; —2. (sluggish, *and so*) weak; insignificant; little; —3. (*like Eng. colloq.* slow) stupid. [√2 **mand**, 'tarry.']

manda-bhāgya, *a.* having little luck, unlucky.

mandara, *m.* Mandara, a sacred mountain.

mandādara, *a.* having little regard for (*w. loc.*, 303a), careless about. [**manda** + **ādara.**]

mandāra, *m. n.* —1. coral tree, Erythrina indica; —2. *m. used, perhaps, as name of a man*, Mandāra.

mandira, *n.* dwelling; house; palace. [√2 **mand**, 'tarry,' 1188e: prop. 'a waiting, an abiding,' and then 'abiding-place, mansion': cf. μάνδ-ρα, 'fold, stable,' later 'monastery': for mg, observe that Lat. *mansio*, stem *man-si-on-* (fr. *man-ēre*, 'tarry'), meant first 'a tarrying,' and then 'a stopping-place, mansion,' French 'maison'; see also **bhavana.**]

manmatha, *m.* love; the god of love. ['the agitator, distresser,' intensive formation fr. √**math** or **manth**, 1148. 4, 1002b.]

mánman, *n.* thought; *esp.* (*like* **dhí** 2) An-dacht, devotion, prayer *or* praise. [√**man**, 1168.1a.]

man-māṅsa, *n.* my flesh. [**mad**, 494.]

manyú, *m.* —1. mood, *i.e.* temper of mind; *then* —2. (*like Eng.* mood) anger, heat of temper. [√**man**, 1165a.]

máma, *see* 491 *and* **ma.**

maya, —1. *called a derivative suffix* (*see* 1225, 161³), *but really a nomen actionis meaning* formation, make, *used as final element of a cpd*, having · · as its make, made of · ·, consisting of · ·, containing · · in itself; —2. *nomen agentis*, maker, former; *esp.* Maya, The Former, name of an Asura, artificer of the Daityas, and skilled in all magic, 45⁶. [fr. **mi**, weak form (cf. 954c, 250) of √1 **mā**, 'measure, arrange, form,' 1148. 1a and b: so the Eng. deriv. suffix *-hood*, *-head*, Ger. *-heit*, was once an independent noun, see under **ketu.**]

máyas, *n.* invigoration, refreshment, cheer, gladness, joy. [prop. 'a building up,' fr. √1 **mi**, 'establish,' or fr. the weak form **mi** (cf. 954c, 250) of the kindred and partly equivalent √1 **mā**, 'measure, arrange, form, build,' 1151. 1a.]

mayo-bhú [352], *a.* being for *or* conducing to **mayas**, *i.e.* refreshing, gladdening.

mara, *m.* death. [√**mṛ**, 'die.']

marakata, *n.* smaragd *or* emerald. [cf. σμάραγδος, whence Lat. *smaragdus*, Old French *esmeralde*, French *émeraude.*]

maraṇa, *n.* death. [√1 **mṛ**, 'die.']

márīci, *f.* —1. mote *or* speck in the air, illuminated by the sun; —2. *later*, beam of light. [cf. **marút.**]

marīci-mālā, *f.* garland of rays.

marīcimālin, *a.* having a garland of rays. [**marīcimālā**, 1230a.]

marú, *m.* a waste; desert. [perhaps 'the dead and barren' part, whether of land or water, √1 **mṛ**, 'die': cf. 'Αμφί-μαρος, son of Poseidon; Lat. *mare*, 'sea'; AS. *mere*, 'sea, lake, swamp,' Eng. *mere*, 'lake, pool,' *Winder-mere, mer-maid*; AS. *mōr*, Eng. *moor*, 'marshy waste, heath.']

marút, *m. pl.* the Maruts *or* gods of the storm-wind, Indra's companions, *selections* xxxv., xlii., xlvii., lxvii. [perhaps 'the flashing ones,' as gods of the thunderstorm, and connected w. a √***mar** seen in μαρ-μαίρ-ω, 'flash.']

maru-sthalī, *f.* desert-land, desert.

martavya, *grdv.* moriendum; *impersonally, see* 999. [√1 **mṛ**, 'die,' 964.]

mártya, *m.* *like Eng.* a mortal, *i.e.* a man; *as a.* mortal.

mardana, *m.* crusher; *fig., as in Eng.*, subduer. [√**mṛd**, 1150. 1a.]

marma-jña, *a.* knowing the weak spots. [**marman.**]

márman, *n.* mortal part, vulnerable *or* weak spot, *lit. and fig.* [cf. √1 **mṛ**, 'die.']

márya, *m.* man, *esp.* young man; *pl.* (*like Eng.* men, *Ger.* Mannen), servants, attendants, henchmen.

marṣa, *m.* patient endurance. [√**mṛṣ.**]

mála, *n. m.* smut; impurity, physical and moral. [cf. μέλ-αν, 'dark'; Lat. *mălu-s*, 'bad.']

malla, *m.* —1. *pl.* the Mallas, a people; —2. professional boxer and wrestler; one who engages in the παγκράτιον, pancratiast.

maçáka, *m.* biting and stinging insect, gnat.

maṣī, *f.* —1. bone-black; —2. ink, made of lac *or* of almond-charcoal boiled in cow's urine.

maṣy-abhāva, *m.* lack of ink.

√ **mah** (**máhate**; **māmahé** [786]; **mahitá**; **mahitvā́**; *caus.* **maháyati**, **-te**). *orig.* be great *or* high, *and so* —1. *mid.* be glad, rejoice; *then* (*trans.* make great *or* high, *and so*) —2. *act.* elate; gladden; exalt (*mid.*), 74[8]; —3. esteem highly, honor.

[for ***magh**, cf. **magha**, also √**maṅh**: for orig. mg, cf. participial adj. **mahánt**, 'great': for mgs 1 and 2, cf. American colloq. use of *high* as 'high in spirit, elated, *esp.* intoxicated':

—with orig. √***magh** in the mgs 'be great, mighty, *i.e.* powerful *or* able,' trans. 'make able, help,' cf. *μοχ-λός*, 'helping-bar, lever'; *μηχ-ανή*, 'means'; Goth. *mag*, AS. *mæg*, 'am able,' Eng. *may*:

—with the collateral form ***mag**, whose deaspiration is prob. Indo-European, cf. *μέγ-ας*, Lat. *mag-nus*, AS. *mic-el*, Eng. *mickle*, 'great.']

máh, *f.* **mahī́**, *a.* great; mighty, 78[8]; strong; —**mahī́**, *as subst.* the great, *i.e.* the earth; *for mg, cf.* **pṛthivī**. [cf. √**mah**: see 400[2].]

mahá, *a.* great. [√**mah.**]

mahánt [450b], *f.* **mahatī́**, —1. *a.* great (in space, time, quantity, *or* quality, *and so*), large, long, mighty, important; significant, 6[11]; *as m.* great *or* noble man, 19[21], 36[10]; —2. *m.* (*sc.* **ātman**), the intellect, 66[9], 67[17]. [orig. ppl. of √**mah**, q.v.]

maharṣi, *m.* great Rishi. [**mahā** + **ṛṣi.**]

máhas, *n.* greatness; might; glory; gladness; **mahobhis**, *adv.:* with power, 79[12]; joyfully, 73[18]. [√**mah**, see its various mgs.]

mahā́, *used as prior member of a cpd, instead of* **mahánt**, 1249b, 355a. [√**mah.**]

mahā-kathā, *f.* great tale.

mahā-kavi, *m.* great poet.

mahā-kula, *n.* (great, *i.e.*) noble family.

mahā-guru, *a.* exceedingly reverend [1279]; *as m.* person worthy of unusual honor.

mahā-tapas, *a.* (having, *i.e.*) practising great austerity; *as m.* Great-penance, name of a sage.

mahātman, *a.* having a (great, *i.e.*) noble nature, noble; magn-animus. [**mahā** + **ātman.**]

mahā-dhana, *a.* having great wealth, very rich.

mahā-paṅka, *m. n.* (great, *i.e.*) deep mire.

mahā-paṇḍita, *a.* exceedingly learned [1279].

mahāparādha, *m.* great crime. [**mahā** + **aparādha.**]

mahā-prājña, *a.* very wise [1279].

mahā-bāhu, *a.* great-armed [1294], *i.e.* stout-armed.

mahā-bhūta, *n.* grosser element, *i.e.* earth, air, fire, water, *or* ether (as distinguished from a subtile element or rudimentary atoms).

mahā́-manas, *a.* great-minded.

mahā-muni, *m.* great sage.

mahā-yajñá, *m.* great sacrifice, 59[6] N.

mahā-yaçaş, *a.* having great glory, famous.

mahā-rājá, *m.* great prince. [**rājan**, 1315a.]

mahā-rāva, *m.* great howl.

mahā-vikrama, *a.* having great might *or* courage; *as m.* Great-might, name of a lion.

mahā-vīrá, *m.* great hero.

mahā-vratá, *n.* great vow. [1267.]

mahā́-vrata, *a.* having a **mahāvratá**, having undertaken a great vow. [1295.]

mahā-siṅha, *m.* great lion.

máhi, *a.* great. [√**mah.**]

mahitvá, *n.* greatness, might. [1239.]

mahimán, *m.* might; *instr.* **mahinā́**, *see* 425e. [√**mah**, 1168. 2b.]

mahiṣá, *a.* mighty; **mahiṣo mṛgas**, the powerful beast, *i.e.* buffalo, RV.; *as m.*, *without* **mṛga**, buffalo, 55[8]; —**máhiṣī**, *f.* [*acct, cf.* 362b[2]], the powerful one, *as designation: of a* woman of high rank; *of* the first wife of a king, 1[16]; *sometimes of any* queen of a king, 50[1]. [√**mah**, 1197b.]

mahī́, *see under* **máh.**

mahī-kṣít, *m.* earth-ruler, king.

mahī-pati, *m.* earth-lord, king.

mahī-pāla, *m.* earth-protector, king.

√ **mahīya** (**mahīyáte**). be glad, happy, blessed. [prop. 'be great, high,' denom. of **mahi** (1061), with the modification of mg mentioned under √**mah**, q.v.]

mahendrá, *m.* —1. Great-Indra; —2. great chief, 10[15] (*w. mg* 1 *also*). [**mahā́** + **índra**.]

mahendratva, *n.* the name *or* dignity of Great-Indra. [1239.]

maheçvara, *m.* great lord; *esp., as pl., designation of* the four **lokapālās**, Indra, Yama, Agni, and Varuna. [**mahā** + **īçvara**.]

mahāujas, *a.* having great strength, mighty. [**mahā** + **ojas**.]

√ **1 mā** (**mímīte** [660–3]; **mamāú**, **mamé**; **ámāsta**; **mitá** [954c]; **mā́tum**; **mitvā́**; **-mā́ya**). —1. measure; —2. measure with, compare; —3. mete out; —4. arrange, form; build; make, 72[2]. [for 1, cf. *μέ-τρον*, 'measure'; Lat. *ni-mi-us*, 'not to be measured, excessive'; for 4, cf. *μά-ρη* and Lat. *mă-nu-s*, 'former, *i.e.* hand'; *εὐ-μαρής*, 'handy, easy': see also the collateral form √**1 mi**, 'build, set up,' and under **mātṛ́** and **mā́s**.]

+ **anu**, (form after, *i.e.*) re-create in imagination, conceive.

+ **upa**, measure with, compare.

+ **nis**, fashion *or* make out of (*abl.*); construct.

+ **vi-nis**, lay out (garden).

+ **pari**, measure around, limit.

+ **pra**, measure.

+ **prati**, make (so as to be a match) against, *cf.* **pratimā**.

+ **vi**, measure out; *then (like Eng.* measure), pass over, traverse (the sky).

√ **2 mā** *or* **mī** (**mímāti** [660–3]; **mimā́ya**). bellow.

+ **vi**, bellow *or* cry aloud.

mā́, *adv. and conj.* not, *mostly in prohibitions* [1122b]: —1. *regularly w. subjunctive, i.e. augmentless form of a past tense* [579–80], 76[16], etc.; in order that not, 53[7]; —2. *w. imperative*, 22[2], 35[11], 50[4]; —3. *rarely w. optative*, 79[17]; —4. *w.* **evam**, not so, 38[6]; —5. *w.* **u**, mo, *see* **u**. [cf. *μή*, Elian *μά*, 'not, that not.']

mā́ṅs *and* **māṅsá** [307], *n.* meat, flesh; *used also in pl.* [cf. Church Slavonic *męso*, Prussian *mensa*, 'flesh': cf. 64[7] N.]

māṅsatva, *n.* the being meat, the etymological meaning of **mā́ṅsa**. [1239.]

māṅsa-ruci, *a.* having pleasure in meat, greedy for meat.

māṅsa-lubdha, *a.* desirous of meat. [√**lubh**.]

māñgalya, *a.* bringing happiness, pleasant. [**mañgalá**.]

mā́ciram, *adv.* (not long, *i.e.*) shortly, straightway. [**mā́** + **cirám**, 1122b[4].]

māṭhara, *m.* Māṭhara, name of a man. [**maṭhara**, 1208f.]

mā́ṇava, *m.* boy, youngster. [not akin w. **manu**, 'man': perhaps for ***malnava**: cf. Prussian *malnyx*, 'child.']

mā́ṇavaka, *m.* manikin, dwarf. [**mā́ṇava**, 1222b.]

mātaríçvan, *m.* Mātariçvan, mystic name of Agni.

mātula, *m.* mother's brother. [**mātṛ**, 1227[2]: cf. *μήτρως*, Doric *μάτρως*, 'mother's brother.']

mātṛ́ [373], *f.* mother; applied also to the earth, the Dawn, the sticks of attrition (82[9]). [perhaps 'the one who metes out' food to the household, or else 'the former' of the child in the womb, √**1 mā**, 'measure *or* mete,' 'form,' 1182d: cf. *μήτηρ*, Doric *μάτηρ*, Lat. *māter*, AS. *mōder*, Eng. *mother*; also *μαῖα*, 'mother.']

mātṛtas, *adv.* from the mother, on the mother's side. [**mātṛ**, 1098b.]

mātṛvat, *adv.* as one's mother.

mā́trā, *f.* —1. measure; *at end of adj. cpds* [*see* 1302c 3], having · · as its measure, so and so long *or* high *or* large, etc.: **jānu-mātra**, knee-deep; **vyāma-mātra**, a fathom broad; —2. the full measure, *i.e.* limit; *at end of adj. cpds*, having · · as its limit, not more than · ·; *and then, these adj. cpds being used substantively* (1247 III[4]), · · merely, · · only, mere · ·, 27[20], 50[9]; *such a cpd as first member of another cpd*, 34[8], 37[6]; *hence* —3. *from this frequent use of* **mātrā** *at end of cpds in the form* **mātra** (334[2]), *the quasi-stem*, **mātra**, *n.* measure, *i.e.* height, depth, length, breadth, distance (43[12]). [√**1 mā**, 'measure,' 1185c: cf. *μέ-τρον*, 'measure.']

mā́da, *m.* revelry. [√**mad**.]

1 **māna**, *m. n.* —1. opinion; —2. (*like the Eng.* opinion) estimation, *esp.* good esteem; —3. honor. [√**man**, 1148.2.]

2 **mā́na**, *m. like the Eng.* building, *and so* structure, castle. [√1 **mā**, 'make, build,' 1150.1a.]

3 **mā́na**, *m.* —1. *like the obs. Eng.* maker, ποιητής, poet; —2. as name of Agastya's father, Māna. [do.]

māna-da, *a.* (giving, *i.e.*) showing honor (to others); *as m.* honor-giver, *address of a woman to her lover.*

√ **mānaya** (**mānáyati**). honor. [denom. of 1 **māna**: cf. 1067.]

mānavá, —1. *a.* human; descended from man *or* Manu (*see* **manu**); —2. *as m.* one of the sons of men, a man; —3. *m.* Mānava, name of a school of the Yajur-veda. [**mánu**, 1208c: for mgs 1 and 2, observe that Old High Ger. *mennisch*, though prop. an adj. fr. *man*, 'homo,' and meaning 'humanus,' is used also as a subst. meaning 'man,' and used in its Ger. form *Mensch*, 'man,' as subst. only: cf. also **nāra**, **manuṣya**, **mānuṣa**.]

mānava-dharmaçāstra, *n.* law-book of the Mānavas *or* Mānava-school.

mānasá, *a.* sprung from the mind; of the mind. [**mánas**, 1208a.]

mā́nuṣa, *f.* -**ī**, *a.* pertaining to man, human; *as m.* man (*cf.* **mānava**). [**mánus**, 1208a end: cf. **manuṣyà**.]

mānuṣa-dāivika, *a.* of men and of gods. [1257.]

māndāryá, *a.* descended from Mandāra; *as m.* descendant of M. [**mandāra**, 1211.]

mānyá, *a.* descended from a poet *or* from Māna; *as m.* the poet's son *or* Māna's son. [3 **mā́na**, 1211.]

māma, *a. lit.* of mine; *voc. s. m., as word of address of a dog to an ass,* uncle. [**mama** (491), 1208f.]

māyā́, *f.* —1. (a working, *and so*) a power; *esp., in Veda,* supernatural *or* wonderful power; wile; —2. *later,* trick; illusion. [√1 **mā**, 'make, *i.e.* have effect, work,' 1149, cf. 258.]

māyā-kapota, *m.* illusion-pigeon.

māyākapota-vapus [418], *a.* having the form of a phantom-pigeon.

māyín, *a.* wily. [**māyā**.]

māyobhavya, *n.* gladness, happiness. [mayobhū́, 1211, cf. 1208c.]

māra, *m.* a killing, murder. [√1 **mṛ**, 'die.']

mārakata, *f.* -**ī**, *a.* smarágdine, emerald (*adj.*). [**marakata**, 1208f.]

māraṇa, *n.* a killing; *w.* **pra-āp**, incur killing, get killed. [caus. of √1 **mṛ**, 'die,' 1150.1b.]

mārātmaka, *a.* having murder as one's nature, murderous. [**māra** + **ātmaka**, 1302.]

mārga, *a.* of *or* pertaining to game *or* deer; *as m.* track of wild animals, slot; *then, in general,* track, way, path. [**mṛga**, 1208f.]

mārja, *adj. subst.* cleaning, a cleaner, *in cpds.* [√**mṛj**, $627^{1,2}$.]

mārjāra, *m.* cat. ['the cleaner,' so called from its habit of cleaning itself often: fr. **mārja**: formed like **karmāra**, 1226b.]

mālava, *m.* Malwa, name of a country in west-central India.

mālava-viṣaya, *m.* the land of Malwa.

mālā, *f.* crown, wreath, garland.

mālin, *a.* crowned, wreathed. [**mālā**.]

mālya, *n.* crown, wreath. [**mālā**, 1210.]

mā́s [397], *m.* —1. moon, *see* **candra-mās**; *then* (*as in Eng.*), a moon, *i.e.* month. ['the measurer,' √1 **mā**, $1151.1c^2$: cf. μή-νη, 'moon'; Lat. *Mēna*, 'menstruationis dea'; Goth. *mena*, AS. *mōna*, Eng. *moon*; AS. *mōnan dæg*, 'dies Lunae,' Eng. *Monday*; also μήν, stem μενς, Lat. *mens-i-s*, 'month'; AS. *mōnað*, prop. 'a lunation,' Eng. *month*.]

mā́sa, *m.* —1. moon, *see* **pūrṇa-māsa**; —2. month. [transition-stem fr. **mā́s**, 399.]

māsa-traya, *n.* month-triad, three months.

māsa-ṣaṭka, *n.* month-hexade, six months.

mā́hina, *a.* glad, blithe. [√**mah**, 1177b.]

√ 1 **mi** (**minóti**, **minuté**; **mimā́ya**; **mitá**; -**mítya**). build; establish; set up (a post, pillar). [collateral form (250a) of √1 **mā**, 'make, build,' q.v.: cf. **mít** and Lat. *mē-ta*, 'post'; *mū-rus*, 'wall.']

√ **2 mi** *or* **mī** (**minā́ti, mīnâti**; **mimā́ya, mimyé**; **ámeṣṭa**; **meṣyáte**; **mītá**; **-mīya**). minish, lessen; minish, bring low; bring to nought. [cf. *μι-νύ-ω*, Lat. *mi-nu-o*, 'lessen'; AS. positive *min*, 'small'; Old High Ger. comp. *minniro*, **minv-iro*, Middle High Ger. *minre*, Ger. *minder*, 'less'; *μείων*, **μη-ίων*, 'less'; Lat. *min-or*, 'less'; *per-mi-t-ie-s*, 'ruin': fr. AS. *min* comes perhaps Eng. *minnow*, 'very small fish.']

+ **pra**, bring to nought; *pass.* come to nought, perish.

√ **migh**, *see* **mih**.

mít, *f.* post, pillar, prop. [√**1 mi**, 'set up,' 383b[3]: for mg, cf. Eng. *post*, Lat. *postis*, with *pōnere*, 'set up.']

mitrá, —**1.** *m.* friend, comrade (*Vedic only*); *esp.* —**2.** Mitra, name of an Aditya; —**3.** *n.* friendship (*rare and Vedic only*); —**4.** *n.* friend (*commonest meaning and gender*).

mitrabandhu-hīna, *a.* destitute of friends and relatives. [1265, 1252.]

mitra-lābha, *m.* Friend-acquisition, as title of the first book of the Hitopadeça.

mitrātithi, *m.* Mitrātithi, name of a man. ['having Mitra as his guest' or else 'guest of M.': the mg of the cpd depends on its accent (see 1302[1] and 1267[1]), and this is not known: **mitrá** + **átithi**.]

mitrá-váruṇā, *nom. du. m.* Mitra and Varuna. [see 1255 and a, and Whitney 94a.]

√ **mith** (**méthati**; **mimétha**; **mithitá**; **mithitvā́**). —**1.** meet together as friends, associate with, pair; —**2.** meet as rivals, dispute, wrangle, altercari. [observe that Eng. *meet* is just such a vox media and means both 'harmonize' and 'have a conflict.']

mithás, *adv.* together, mutually, among each other; in turns. [√**mith**, 1111d.]

míthu, *a.* wrong; false; *used only in the adv. acc. s. n.* **míthu** (1111d), *and instr. s. f.* **mithuyā́** (1112e), wrongly, falsely. [√**mith**: for mg, observe that Ger. *verkehren* means both 'to turn the wrong way' and 'to associate with,' whence *Verkehr*, 'intercourse,' and *verkehrt*, 'wrong.']

mithuná, —**1.** *a.* paired, forming a pair; —**2.** *m., later n.* pair (consisting of a male and female), pair of children; pair (of anything). [√**mith**, 1177c.]

mithuyā́, *adv.* falsely. [see **míthu**: acct!]

mithyā́, *adv.* wrongly, falsely. [younger form of **mithuyā́**.]

mithyopacāra, *m.* false service *or* simulated kindness. [**mithyā** + **upacāra**, 1279, **mithyā** being used as a quasi-adj.]

√ **mil** (**miláti**; **miméla**; **miliṣyáti**; **militá**; **militvā́**; **-mílya**). meet; assemble. [cf. Lat. *mille*, 'assemblage, host, thousand,' pl. *mil-ia*, whence the borrowed Eng. *mile*, 'a thousand (paces), mīlia passuum'; perhaps *mil-it-es*, 'going in companies *or* troops' and so, like Eng. *troops*, 'soldiers.']

√ **miç**, mix, *in the desid.* **mimikṣ** (*see* 1033), *and the deriv.* **miçra** *or* **miçla**. [cf. *μίγνυμι*, * *μικ-νυ-μι*, Lat. *misceo*, **mic-sc-eo*, 'mix'; Old High Ger. *misken*, Ger. *mischen*, 'mix'; AS. *miscian*, **mih-sc-ian*, whence Eng. *mix* for *misk* (like *ax*, formerly good English for *ask*); also Eng. *mash*, 'mixture' esp. of grains, whence verb *mash*, 'mix, *and esp.* make into a confused mass by crushing.']

miçrá, *a.* mixed. [√**miç**, 1188.]

miçrībhāva, *m.* the becoming mixed, the mingling (*intrans.*). [**miçrībhū**.]

miçrībhāva-karman, *n.* mingling-action, process of becoming mixed.

miçrībhū, become mixed. [**miçra**, 1094.]

miçla, *same as* **miçra**. [1189.]

√ **miṣ** (**miṣáti**; **miméṣa**; **ámīmiṣat**; **miṣitá**; **-míṣya**). open the eyes, have the eyes open.

+ **ni**, close the eyes; fall asleep; wink.

√ **mih** *or* **migh** (**méhati**; **ámikṣat**; **mekṣyáti**; **mīḍhá** [222[8]]). make water. [fr. **migh** (223[8]) come ppl. **méghamāna**, and noun **meghá**, 'cloud': cf. *ὀ-μιχ-έω*, Lat. *ming-ere*, AS. *mig-an*, 'make water': orig. mg, 'pour out,' whence on the one hand 'mingere' and on the other 'rain, drip, drop' (cf. noun **míh**); then, fig. 'drop fatness, bestow richly' (see under **mīḍhvā́ṅs**).]

mih, *f.* mist. [√**mih**: cf. *ὀ-μίχ-λη*, 'mist'; AS. *mist*, **mig-st*, Eng. *mist*.]

mīḍhvā́ṅs, *a.* bestowing richly, bountiful. [said to be perfect ppl. of √**mih**, 222[3], 790b, 803[2].]

mīmāṅsya, *grdv.* to be called in question. [fr. desid. of √**man**, 1028c, 963.]

mīḻhúṣe, *see* mīḍhvā́ṅs *and* Whitney 54.

mukta-çāpa, *a.* having a laid aside curse, leaving his curse behind him. [√**muc**.]

múkha, *n.* —1. mouth, 39[8], 40[10], 51[12]; jaws, 18[23]; —2. visage, countenance, face, 13[3]; snout *or* face of an animal, 44[12]; *at end of cpds, esp. w. an adj.* [1298a], *or adjectively used prep.* [1305], *or adv.* [1306] *denoting direction:* **udañ-mukha**, having a northward face, turning northward; **abhi-mukha**, having the face towards; —3. (*like Eng.* face) surface, 25[21]; —4. (*like Eng.* head, *and like* chief *from* caput) the head, *i.e.* chief, best, most excellent, 51[22].

múkhya, *a.* (at the mouth *or* front, *and so*) chief, most excellent. [**múkha**, cf. mg 4: 1212a.]

√ **muc** (**muñcáti**, **-te** [758]; **mumóca**, **mumucé**; **ámucat**; **mokṣyáti**, **-te**; **muktá**; **móktum**; **muktvā́**; **-múcya**; **mocáyati**, **-te** [1041[2]]). release; free; let go; let loose, 34[14]; lay aside; release *esp.* from the bonds of sin (93[18]) *or* existence; (let go, *i.e.* emit *or*) utter, *e.g.* sounds; shed (tears); discharge (phlegm, urine, ordure, smells). [orig. mg, 'to free *or* clear': specialized in Greek and Latin—'to clear the nose, to snot': cf. *ἀπο-μύσσω*, **-μυκ-jω*, Lat. *e-mung-o*, 'snot'; *μυκ-τήρ*, 'snout, nose'; Lat. *mūc-us*, 'snot': for mg, cf. relation of *snout* to the cognate verbs *snot* and *snite*.]

\+ **nis**, let out; release.

\+ **pra**, let go forth from, release from, *w. abl.*

\+ **vi**, loosen, *e.g.* a bond (*acc.*) from (*abl.*), 79[18]; untie; free; *pass.* be freed *or* separated from, be deprived of, *w. abl.*, *but also w. instr.* (283[2]). [for last mg, cf. Eng. *loose* with *lose*.]

múñja, *m.* sedge; *esp.* Saccharum Munja.

√ **mud** (**módate**; **mumudé**; **modiṣyáte**; **muditá**). be glad, rejoice; **mudita**, glad, happy. [cf. √**mad** and √ 1 **mand**.]

\+ **ā**, *in* **āmoda**.

múni, *m.* —1. pressure, the pressing onward, impetus, 78[7]; —2. a man driven on by inward pressure *or* impulse, person in a (religious) ecstasy, enthusiast; *later* —3. *any* distinguished sage *or* seer *or* ascetic, *esp.* one who has taken a vow of silence (*cf.* **māuna**); hermit, 40[9], etc.

mumūrṣu, *a.* wishing to die, about to die, moribund. [fr. desid. of √ 1 **mṛ**, 1028b, 1178f.]

√**muṣ** (**muṣṇā́ti**; **mumóṣa**; **ámoṣīt**; **muṣitá**; **muṣitvā́**; **-múṣya**). rob; steal. [cf. **mū́ṣ**, 'the thief, *i.e.* mouse'; *μῦς*, 'mouse,' and from the shape, 'muscle'; Lat. *mūs*, 'mouse,' whence diminutive *mus-culus*, 'muscle'; AS. *mūs*, 'mouse' and 'muscle,' Eng. *mouse;* Ger. *Maus*, 'mouse' (whence denom. *mausen*, 'steal,' in which we are brought back again to the orig. mg of the primitive), and also 'muscle of the thumb'; further, *μυῖα*, **μυσια*, Lat. *mus-ca*, 'fly': see also **muṣka**.]

muṣká, *m.* —1. testicle; —2. pudenda muliebria. [from noun **muṣ**, *i.e.* (383a[2]) **mū́ṣ**, 'mouse': for mgs, see under √**muṣ**: cf. *μύσ-χον· τὸ ἀνδρεῖον καὶ γυναικεῖον μόριον:* w. **muṣka**, cf. also Persian *mushk*, Eng. *musk*, 'perfume got from a bag behind the navel of the musk-deer.']

muṣka-deça, *m.* region of the testes, groin.

muṣṭí, *m.f.* fist.

músala, *m. n.* pestle. [181c.]

√**muh** (**múhyati**, **-te**; **mumóha**, **mumuhé**; **ámuhat**; **mohiṣyáti**; **mugdhá**, **mūḍhá**). be confused; err; lose one's senses; **mūḍha**, foolish, *and as subst.*, fool, simpleton. [cf. Lat. *mūg-er*, 'false player.']

múhus, *adv.* suddenly; in a moment; **muhur muhus**, at one moment—at another, *i.e.* repeatedly. ['in a bewildering way,' √**muh**, 1111d.]

muhūrtá, *m. n.* —1. moment; —2. thirtieth of a day, an hour (of 48 minutes), 59[10]. [**muhus**.]

mūḍha, *see* √**muh**.

mū́tra, *n.* urine.

mūrkhá, *a.* stupid, foolish; *as m.* fool. [√mūrch, mg 3.]

mūrkha-çata, *n.* fool-hundred.

√mūrch (**mū́rchati**; **mumū́rcha**; **mūrchitá**, **mūrtá** [220[2]]). become rigid: —1. coagulate, acquire consistency; *and so* —2. take shape, be formed; —3. (become stiff, numb, torpid, *and so*) become stupid, senseless. [for mg 3, cf. Eng. *torpid*, 'numb,' and then 'dull, stupid': see **mūrti** and **mūrkha**.]

mū́rti, *f.* firm body, definite shape, embodiment. [√mūrch, 220[2].]

mūrtimant, *a.* having bodily form, incarnate. [mūrti, 1235.]

mūrdhán, *m.* forehead, skull; head; *oftenest figuratively*, highest part; **mūrdhni**, at the head.

mū́la, *n.* root; *fig.* (*like Eng.* root), that from which a thing grows *or* proceeds, root, basis; capital.

mūlya, *n.* price, 47[8,11]; capital, 46[14]. [properly, perhaps, adj. 'pertaining to the root, radical, basal,' and then, as subst., 'basis' of a transaction: fr. **mūla**, q.v.]

mū́ṣ, *m. f.* mouse. ['the thief,' √muṣ, q.v.: see 383a[2].]

mūṣaka, *m.* thief; mouse, 46[17]; Mousey, as name of a man, 47[21]. [√muṣ, q.v.]

mūṣakākhyā, *f.* the name Mousey. [ākhyā: 1280b.]

mūṣika, *m.* mouse, rat. [√muṣ, q.v.]

mūṣika-nirviçeṣa, *a.* undistinguished from a mouse.

√1mṛ (**mriyáte** [773]; **mamā́ra**; **ámṛta**; **mariṣyáti**; **mṛtá**; **mártum**; **mṛtvā́**). die; **mṛtá**, dead. [w. **mṛtá**, cf. *βροτός*, **μροτος*, 'mortal'; cf. *φλὸξ ἐ-μαρ-άν-θη*, 'flame died away'; Lat. *mor-i*, 'die'; *mors*, stem *mor-ti-*, 'death'; Goth. *maurþ-r*, AS. *morðor*, Eng. *murther*, *murder*: see **amṛta**.]

+**abhi**, (*lit.* die against, *i.e.*) affect unpleasantly by dying; **guruṇā‿abhimṛta**, (affected by a teacher by dying, *i.e.*) bereaved by the death of a teacher.

√2mṛ (**mṛṇā́ti**; **mṛṇáti** [731]; **mūrṇá**). crush; smash. [cf. *μάρ-να-μαι*, 'fight,' used of "bruisers," Odyssey 18.31; *μύλ-η*, 'mill'; Lat. *mol-a*, 'mill'; Eng. *meal* (for mg, cf. **piṣṭa**); AS. *mol-de*, Eng. *mol-d*, 'fine earth' (for mg, cf. **mṛ́d**): cf. also √mṛd.]

√3mṛ, *exists perhaps in* **marut**. [cf. *μαρ-μαίρω*, **μαρ-μαρ-jω*, 'flash'; Lat. *mar-mor*, 'marble.']

mṛgá, *m.* —1. (*like AS.* deōr) wild animal, beast of the forest, *as opp. to* **paçu**, 'cattle,' 67[2]; *then* —2. (*w. the same specialization of mg as in Eng.* deer) animal of the genus Cervus, deer, gazelle. [perhaps 'the ranger, rover,' √mṛj, q.v.: for 2, observe the use of *deer* in the more general sense in King Lear, iii. 4. 128, "rats and such small deer."]

√mṛj (**mā́rṣṭi** [627]; **mamā́rja**; **ámārjīt**, **ámārkṣīt**; **mārkṣyáte**; **mṛṣṭá**; **mā́rṣṭum**; **mṛṣṭvā́**; **-mṛ́jya**; *also* **mā́rjitum**, **mārjitvā́**, **-mā́rjya**). rub off; wipe away; clean; polish.

[original meaning 'move hither and thither over': then, on the one hand, —1. 'range, rove, streifen,' as in Avestan **mĕrĕgh**, and Skt. **mṛga**; and, on the other, —2. 'go over with the hand, *i.e.* rub, wipe, strip (a tree, a cow), milk': for 2, cf. *ὀ-μόργ-νυμι*, 'wipe off'; *ἀ-μέργ-ω*, 'strip off, pluck'; *ἀ-μέλγ-ειν*, Lat. *mulg-ēre*, 'to milk'; AS. noun *meolc*, Eng. *milk*.]

+**apa**, wipe away; *also fig.*, of guilt. [cf. *ἀπομόργνυμι*, 'wipe away.']

+**pra**, wipe off, polish.

√mṛḍ (**mṛḷáti**, **mṛḷáyati** [1041[2]]). be gracious; forgive. [for ḷ, see Whitney 54.]

mṛḷīká, *n.* grace, mercy. [√mṛḍ, 1186[4], Whitney 54.]

mṛtá, *ppl.* dead; *as n.* [1176a], death. [√1mṛ, 'die.']

mṛtavat, *adv.* as if dead. [mṛta, 1107.]

mṛtyú, *m.* death. [√1mṛ, 'die,' 1165a: see 95[16].]

√mṛd (**mṛdnā́ti**; **márdati**, **-te**; **mamárda**; **mardiṣyáte**; **mṛditá**; **márditum**; **mṛditvā́**; **-mṛ́dya**). press *or* rub hard, squeeze, crush, smash, destroy.

[extension of √2 mṛ, 'crush': cf. ἀ-μαλδ-ύνω, 'destroy' e.g. a wall: w. **mṛdú**, 'soft, weak,' cf. Lat. *mollis*, **molvis*, **moldv-i-s*, 'soft, weak,' and βραδύς, *μραδυ-ς, 'slow' (for mg, cf. Ger. *weich*, 'soft,' w. Eng. *weak*, and Lat. *lēn-is*, 'soft,' w. *len-tus*, 'slow'):
with √mṛd in **hima-mardana**, 'melting of the snow,' we might compare μέλδω, 'melt,' Eng. *melt;* but the *s* of the collateral form *smelt* makes this doubtful: see also **mradas**.]
+ **vi**, destroy.

mṛ́d, *f.* earth; loam; clay; mound of earth, 62^{18}. [prop. 'crumbled earth,' √**mṛd**: similar specializations of mg are frequent: thus AS. *mol-de*, 'crumbling earth, dust,' Eng. *mol-d*, come fr. a √*mal*, the cognate of √2 mṛ, 'crush, crumble'; Ger. *Grand*, 'sand,' is fr. the same root as Eng. *grind;* Ger. *Scholle*, 'clod,' and *zer-schellen*, 'break to pieces,' go back to the same root; **logá** and **loṣṭá**, 'clod,' are derivs of √ruj, 'break.']

mṛdú, *a.* soft; weak. [√**mṛd**, q.v.]

mṛnmáya, *a.* made of earth; *w.* **gṛha**, house of clay, the grave. [**mṛ́d** + **maya**: see **maya**.]

√ **mṛç** (**mṛçáti**, **-te**; **mamárça**, **mamṛçé**; **ámṛkṣat**; **mṛṣṭá**; **márṣṭum**; **-mṛ́çya**). —**1.** touch, mulcēre, stroke; grasp, take hold of; —**2.** take hold of mentally, consider. [cf. the Hesychian βρακεῖν, √*μρακ, 'grasp, understand'; Lat. *mulcēre*, 'stroke.']
+ **abhi**, touch.

√ **mṛṣ** (**mṛ́ṣyate**, **-ti**; **mamárṣa**, **mamṛṣé**; **ámarṣiṣṭa**; **-mṛ́ṣya**; *caus.* **marṣáyati**). —**1.** forget, 92^{16}; —**2.** (*like Eng.* not mind) disregard, treat as of no consequence, bear patiently.

meka, a setting up, *in* **su-méka**. [√1 **mi**, 'establish.']

mékhalā, *f.* girdle, *see* 59^{8} N.

meghá, *m.* cloud. [√**migh**, see **mih**.]

médas, *n.* fat. [√**mid** or **med** (761a), **médyati**, 'be fat.']

médha, *m.* —**1.** juice of meat, broth; —**2.** sap and strength, essential part, *esp.* of the sacrificial victim; —**3.** sacrificial victim; animal sacrifice. [cf. √**mid** under **médas**.]

medhas, wisdom, *in* **su-medhas**. [equiv. of **medhā́**.]

medhā́, *f.* wisdom.

melaka, *m.* assembly; *w.* **kṛ**, assemble. [√**mil**, 1181.]

modaka, *m.* small round comfit, sweetmeat. [prop. 'gladdener,' √**mud**, 1181: so Eng. *cheer* and *refreshment* are applied esp. to eatables.]

māuñjá, *a.* made of Munja-grass; —*f.* **-ī**, *sc.* **mekhalā**, girdle of Munja-grass. [**múñja**, 1208f.]

māuñjī-nibandhana, *n.* ligation of the Munja-girdle.

māuná, *n.* silence. [**múni**, 1208d.]

mna, *uncertain verbal.* minded; *assumed on account of* **sumná**. [√**mnā**.]

√ **mnā** (**mánati**; **ámnāsīt**; **mnātá**). *collateral form of* √**man**, 'be minded,' 108g. [see √**man**: cf. μι-μνή-σκω, 'keep in mind.']

√ **myakṣ** (**myákṣati**; **mimyákṣa** [785]; **ámyak**). be fixed in *or* on; be present.
+ **sam**, keep together, 73^{4}.

mradas, *n.* softness [√**mrad**, collateral form of √**mṛd**, q.v.]

√ **mlā** (**mlā́yati**; **mamlāú**; **ámlāsīt**; **mlāná**). wither. [collateral form of √1 **mṛ**, 'die,' and so 'perish, decay, fade.']

mlāna-sraj, *a.* having a withered garland.

√ **mluc** (**mlócati**; **mumlóca**; **mluktá**). go.
+ **apa**, go off, retire; **apamlukta**, retired, hidden.

mlecchá, *m.* barbarian. [√**mlech**.]

√ **mlech** (**mléchati**). speak unintelligibly *or* barbarously. [root ***mlĕk**: **mlécchati** is for ***mlĕk-sketi**, like **pṛcchati**, q.v., for ***pṛkskeli**: cf. ἀ-μ(β)λακ-εῖν, √μλακ, 'err, miss'; βλάξ, βλακ-ός, 'stupid.']

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yá [509], *relative pron.* —**1.** who, which; *sometimes following its correlative:* 7^{6}, 17^{18}, 29^{5}, 30^{15}, 33^{16}, 52^{7}, 73^{9}, 78^{10}, 79^{7}; **evambhūto vidvān, yas · · samarthas,**

tam doctus · · qui possit, 19[4]; —2. *but much oftener preceding its correlative:* **ya · · ta**, 77[12], 69[7], 3[13], 17[18], 21[23], 22[4], 30[11], 32[10]; **yā́ni · · eṣām**, 74[8]; **yac ca‿ucyate · ·, etad ālasyavacanam**, and (what is said, *i.e.*) as for the saying · ·, that is [fatalists'] sloth-talk, 18[8, 11];

—3. *converting the subject or object of a verb into a substantive clause:—sometimes, perhaps, merely for metre:* 29[8], 38[7], 58[6]; *but often for emphasis:* 9[18], 56[19], 57[7]; **yé pakṣā́ ā́sañs, té jīmū́tā abhavan**, what were wings, those became clouds, *for* **té pakṣā́ abhavan jīmū́tās**, 93[3]; **ayám yó hótā, kír u sá yamásya**, who this priest [is], is he also that of Yama, 88[10]; *so* **yad**, *even w. words of different gender and number, as,* **prajā́pater vā́ etáj jyeṣṭhám tokám, yát párvatās**, of P. that [was] the first creation, what the mountains are, 92[19]; *so* 95[16], 97[1];

—4. which, what, *as adj. pron. agreeing w. incorporated antecedent:* **ná‿asmāi vidyút siṣedha, ná yā́m míham ákirad dhrādúnim ca**, not for him did the lightning avail, not what mist be scattered abroad, and hail, 71[4]; *so* 71[20] *to* 72[2], 74[4], 79[9]?, 83[8], 88[7]; *as subst. pron., the antecedent not being expressed,* 74[1, 2], 78[18];

—5. **ya** *in special connections:* **ya ya** [511], whoever, whichever, whatever, whosoever, etc., 13[12], 45[13]; *so* **ya ka ca**, 68[10]; **ya ka cid**, 60[22], 68[12]; **ya ka cana**, 9[16]; **ya ka cid**, anyone soever, no matter who, quīlibet, 21[11]; *so* **ya ta**, 18[4]; —6. *two or more relatives in the same clause:* **yo 'tti yasya yadā māñsam**, when (who) someone eats the flesh of (whom) someone, 29[7]; *so* 37[11], 66[18]; —7. **ya**, if anybody, si quis *(really an anacoluthon): so* 79[16]; —8. **ya**, and · · he, 74[15]; —9. *for further illustration, see* 512, 511; *for derivatives,* 510; *for influence on the accent of the verb,* 595; *cf.* **yad, yasmāt, yāt, yena.**

[orig. and primarily a demonstrative (like Eng. *that* and Ger. *der*): cf. ὅς, 'he,' in ἦ δ' ὅς, 'said he'; ὥς, 'so,' in οὐδ' ὥς, 'not even só'; —secondarily a relative (like Eng. *that* and Ger. *der*): cf. ὅς, ἅ or ἥ, ὅ for *ὅδ, 'who, which'; hence **yā́t**, with which cf. ὡς, 'as'; —but these comparisons are rejected in toto by some.]

√ **yakṣ** (yákṣate). *perhaps an extended form of* ***yah** (***yagh**), 'stir, move quickly': *and so, on the one hand,* pursue, *esp.* pursue avengingly, avenge, *and on the other,* dart swiftly (as a suddenly appearing light). [see the following three words and √***yah**: kinship of Ger. *jag-en*, 'pursue, hunt,' is doubted.]

yakṣá, *n.* spirit *or* sprite *or* ghost; *as m.* a Yaksha, one of a class of fabulous genii, attendants of Kubera. [perhaps 'a restless one,' √**yakṣ**: for connection of mgs of root and deriv., cf. the converse relation of Eng. *spirit* or *sprite* to *sprightly*, 'brisk, stirring,' and cf. Scott's "restless sprite."]

yakṣín, *a.* avenging. [√**yakṣ**.]

yákṣma, *m.* disease. [perhaps, the sin-avenging Varuna's 'avenger,' √**yakṣ**, 1166.]

√ **yaj** (yájati, -te; iyā́ja, ījé [784[3]]; **áyākṣīt, áyaṣṭa; yakṣyáti, -te; iṣṭá; yáṣṭum; iṣṭvā́**; *caus.* yājáyati). honor a god (*acc.*), 99[12]; worship; worship with prayer and oblation (*instr.*); *and so* consecrate, hallow, offer; sacrifice; *in Veda, active, when one honors or sacrifices (e.g., as a paid priest) on account of another, and middle, when one sacrifices on one's own account;* **yájamāna**, *as m.* one who institutes *or* performs a sacrifice and pays the expenses of it; —*caus.* cause *or* help *or* teach a person (*acc.*) to worship with a certain sacrifice (*instr.*); serve a person as sacrificing priest. [cf. ἅγ-ος, 'worship, sacred awe, expiatory sacrifice'; ἅζομαι, *ἁγ-jομαι, 'stand in awe of,' e.g. gods; ἁγ-νός, 'worshipped, hallowed'; w. **yaj-ya**, 'colendus,' cf. ἅγ-ιος, 'to be worshipped, holy': different is ἄγος, see **āgas**.]

\+ **ā**, get as result of sacrifice a thing (*acc.*) for a person (*dat.*), einem etwas er-opfern.

yájatra, *a.* venerable, holy. [√**yaj**, 1185d.]

yájīyāñs, *a.* excellently sacrificing, right cunning in the art of sacrifice. [√**yaj**, 1184, 468.]

yajur-vedá, *m.* the Veda of sacrificial texts, Yajurveda. [see **yajus.**]

yájuṣmant, *a.* (possessing, *i.e.*) accompanied by **sacrificial texts**; *—f.* **-matī** (*sc.* **iṣṭakā**), Yajushmatī, name applied to certain bricks used in building the sacred fire-pile, and so called because each was laid with the recitation of a special text of its own. [**yajus**, 1235.]

yájus, *n.* —1. sacred awe; worship; —2. sacrificial text, as distinguished from stanza (**ṛc**) and chant (**sāman**); —3. the collection of such texts, the Yajur-veda. [√**yaj**, 1154.]

yajñá, *m.* worship, devotion (*so in Veda*); *later, esp.* act of worship, sacrifice, offering (*these the prevailing mgs*). [√**yaj**, 1177a, 201.]

yajña-kratú, *m.* sacrifice-ceremony, *i.e.* rite. [1280b.]

yajña-cchāga, *m.* sacrifice-goat. [**chāga**, 227.]

yajña-pātrá, *n.* sacrificial utensil.

yajñārtham, *adv.* for a sacrifice. [**artham**, 1302c 4.]

yajñíya, *a.* —1. worthy of worship *or* sacrifice, reverend, holy, divine; —2. active *or* skillful in sacrifice, pious; *as m.* offerer. [**yajña**, 1214.]

yajñopavītá, *a.* the sacrifice-cord, sacred cord worn over the left shoulder. [**upavīta.**]

yájvan, *m.* worshipper, sacrificer. [√**yaj**, 1169. 1a.]

√ **yat** (**yátati, -te**; **yeté**; **áyatiṣṭa**; **yatiṣyáti, -te**; **yatitá, yattá**; **yátitum**; **-yátya**). —1. *act.* join, *trans.*; —2. *mid.* join, *intrans.*; range one's self in order, proceed in rows, 86[14]; —3. *mid.* try to join, strive after; take pains; —4. *caus.* (cause to attain, *i.e.*) requite with reward *or* punishment. [perhaps orig. 'reach out after' and akin w. √**yam.**]

+ **ā**, reach to, attain, get a foot-hold.

+ **pra**, (reach out, *i.e.*) make effort, take pains.

yátas, *adv.* from what (time *or* place *or* reason): —1. where, 6[14]; —2. because, for, 28[23], 38[5]; *esp. common as introducing a proverb or the first* (*only*) *of a series of proverbs motivating a preceding statement or action, e.g.* 19[7]; **yatas** · · **tena**, since · · therefore, 30[7]; *so* **yatas**. · · **atas**, 36[2]; **yatas** · · **tad**, 37[6]; *cf.* **tatas**. [pron. root **ya**, 510, 1098.]

1 **yáti** [519], *pron.* as many, quot. [pron. root **ya**, 510, 1157. 4.]

2 **yáti**, *m.* ascetic, man who has restrained his passions and abandoned the world; *see* **āçrama** *and* 65[8] N. ['striver, one who takes pains, one who castigates himself,' √**yat**, 1155: its mg was perhaps shaded towards that of 'restrainer' by a popular connection of the word with √**yam**, 1157[1], cf. 954d.]

yatna, *m.* a striving after; effort; pains; *w.* **kṛ**: take pains; bestow effort upon (*loc.*), have a thing (*loc.*) at heart, 1[18]; **yatne kṛte**, pains having been taken. [√**yat**, 1177.]

yátra, *adv.* where, *e.g.* 11[10]; whither; —*correl. w.* **tatra**, 24[4], 85[19]; *w.* **enā**, 83[10]; **yatra yatra**, where soever; **catuṣpathe, yatra vā**, at a quadrivium, or somewhere (else), 104[21]. [pron. root **ya**, 510, 1099.]

yáthā, *rel. adv. and conj.* —1. in which way, as; *sometimes following its correlative:* **tathā** · · **yathā**, 22[14], 43[20], 44[21]; **evam** · · **yathā**, 37[8]; —2. *but much oftener preceding its correlative:* **teṣāṁ saṁ hanmo akṣāṇi, yathā‿idaṁ harmiaṁ, tathā**, of them we close the eyes, as (we close) this house, so, 77[13]; *so* 61[6], 27[14], 21[16, 18], etc.; **yathā** · · **evam**, 18[18], 95[7, 9]; **yathā** · · **eva** (*Vedic*), 86[12, 13];

—3. *correlative omitted:* **buddhim prakuruṣva, yathā‿icchasi**, decide (so), as thou wishest, 9[11]; 5[21], etc.; *so with verbs of saying, etc.:* **tad brūhi, yathā** · · **upadadhāma**, this tell us (*viz.* the way) in which we are to put on · ·, 96[14]; *so* 88[6, 7];

—4. *without finite verb, as mere particle of comparison*, as, like, *e.g.* 6[19]; *so enclitic at end of a* **pāda**, 71[12, 15], 87[11], 1[5], 2[9], 31[1], 43[4]; *in solemn declarations:* **yathā** · ·, **tena satyena**, as surely as · ·, so, 12[23] ff.;

—5. *combinations* (*cf.* **ya** 5); **yathā yathā** · · **tathā tathā**, according as · · so, the more · · the more, 48[18]; **yathā tathā**,

in some way or other (*cf.* **ya** 5 end), at any rate, 62[9];

—6. in order that, so that, ut, (so) that: *in Veda, w. subjunctive*, 88[14], 89[5,10,12], 90[19]; *later, w. opt.*, 14[9]; *w. fut. ind.*, 3[4]; *w. pres. ind.*, **yathā svāmī jāgarti, tathā mayā kartavyam**, I must act so, that the master wakes, 30[16]; *so* 37[6,7], 38[22], 39[1]; —7. that, *w. verbs of saying, knowing, etc.*, 30[7]; —*for influence on accent of verb, see* 595. [pron. root ya, 510, 1101: cf. article **ya**.]

yathā-kartavya, *a.* requiring to be done under given circumstances; *as n.* the proper course of action, 41[11].

yathākāmám, *adv.* according to wish, agreeably, 16[2]; in an easy-going way, slowly, 49[14]. [**yáthā** + **kā́ma**, 1313b.]

yathā-kārya, = **yathākartavya**.

yathākramam, *adv.* according to order, in regular series. [**yathā** + **krama**, 1313b.]

yathāgata, *a.* on which one came; **-am**, *adv.* by the way by which one came. [**yathā** + **āgata**, √**gam**, 1313b.]

yathāñgám, *adv.* limb after limb *or* limb on limb; membrātim. [**yathā** + **añga**, 1313b.]

yathātatham, *adv.* as it really is, accurately. [**yathā** + **tathā**, 1313b, 1314a.]

yathābhimata, *a.* as desired, that one likes. [**yathā** + **abhimata**, √**man**.]

yathābhimata-deça, *m.* desired place, place that one likes. [1280[1].]

yathāyogyam, *adv.* as is fit, according to propriety. [**yathā** + **yogya**, 1313b.]

yathārtha, *a.* according to the thing *or* fact, true; *as n.* the pure truth. [**yathā** + **artha**.]

yathārha, *a.* according to that which is fit; **-am**, *adv.* suitably, according to one's dignity. [**yathā** + **arha**, 1313b.]

yathāvat, *adv.* according to *le comment, comme il faut*, duly. [**yathā́**, 1107.]

yathāvidhi, *adv.* according to prescription *or* rule. [**yathā** + **vidhi**, 1313b.]

yathā-vṛtta, *a.* as happened; **-am**, *w. verb of telling: either* the actual occurrence *or* circumstances (*as nom. or acc. s. n.*), *or* as it really happened (*as adv.*, 1313b).

yathāçraddhám, *adv.* according to inclination, as you will. [**yathā** + **çraddhā**, 1313b, 334[2].]

yathepsita, *a.* as desired; **-am**, *adv.* according to one's wish. [**yathā** + **īpsita**, √**āp**.]

yathokta, *a.* as (afore-)said; **-am**, *adv.* as aforesaid. [**yathā** + **ukta**.]

yád, —1. *as nom. acc. s. n. to* **ya**, *see* **ya**; *used in cpds and derivs, see* 510; —2. *as conjunctive adv.* that; **tan na bhadraṁ kṛtaṁ, yad viçvāsaḥ kṛtas**, therefore it was not well done (herein), that trust was reposed, 22[17]; **niṇyā ciketa, pṛçnir yad ūdho jabhāra**, he knoweth the secret, that P. offered her udder, 78[3]; *introducing oratio recta*, 38[1]; **yad** · ·, **tad**, as for the fact that · ·, therein, 36[1]; *so* 94[16]; **yad vāi tad abruvan**, as for the fact that they said thát, indeed, 96[28];

—3. *in causal connections: like Eng.* that (*i.e.* on account of which), 78[16]; **yad** · · **tad**, since · · therefore, 17[5]; **yad** · · **tasmāt**, inasmuch as · · therefore, 15[8]; since (*i.e.* considering that), 79[14]; *purpose:* in order that, 78[9], 72[12,14]; *result:* that, 71[6,7]; **etādṛçā dharmajñā, yan māṁ hantum udyatās**, so understanding the law, as to undertake to slay me, 28[5];

—4. *temporal:* as, 86[6]; **tad** · · **yad**, then · · when, 71[3]; **yad** · · **tatas**, when · · then, 92[12]; *so* **yad** · · **tādītnā**, 70[7]; *correl. often lacking:* **yad** · ·, · ·, when · ·, (*sc.* then), 75[12]; *so* 80[8], 81[17]; while, 71[5]; —*hence, the temporal use passing insensibly* (*cf.* **yad vaçāma**, when *or* if we will, 73[17], *and Eng.* when *w. Ger.* wenn) *into the conditional*, —5. if, 80[9,10,11]; —**yad** *placed within the dependent clause*, 78[3] (*quoted under* 2), 79[14]; —*for influence on acct of verb, see* 595. [pron. root ya, 510, 1111a.]

yadā́, *adv.* when; **yadā** · · **tadā** *or* **tatas**, when · · then; **yadā** · · **atha**, *Vedic*, 84[5,6,7]; **yadā yadā́**, quandocunque, *see* **tadā́**. [pron. root ya, 1103a.]

yádi, *adv.* if; —1. *w. pres. ind. in protasis: apodosis has pres. ind.*, 20[17], 37[12], 42[14], 43[7], 65[23], 99[21]; *has fut.*, 39[20], 44[4]; *has im-*

perative, 10[16]; *has no finite verb*, 18[17], 25[8], 28[9], 40[1]; —2. *w. fut. in protasis and apodosis*, 9[2)], 11[8]; —3. *w. pres. opt. in protasis and apodosis*, 3[17], 98[2)]; —4. *w. no finite verb in protasis: apodosis has imperative*, 32[17], 48[11], 84[9]; *has no finite verb*, 27[18], 28[12], 63[9]; —*alternative conditions:* · · **vā**, **yadi vā** · ·, · · **vā**, whether · ·, or · ·, or · ·, 28[12]; —*apodosis introduced by* **tadā** (*e.g.* 25[8]), **tad** (37[12]), **tarhi** (32[17]), *or without adv.* (*e.g.* 3[17]). [pron. root **ya**, 1103d.]

yadbhaviṣya, *a.* who says **yad bhaviṣyati, (tad) bhaviṣyati** *or* "What will be, will be"; *as m.* fatalist; Yadbhavishya *or* Whatwillb', name of a fish. [1314b.]

√ **yam** (**yácchati, -te** [747]; **yayā́ma, yemé; áyāṅsīt, áyaṅsta; yaṅsyáti; yatá; yáṅtum; yamitvā́; -yámya**). hold; hold up, sustain, support; hold back, restrain; hold out, offer, grant, furnish; show (the teeth), 77[4]. [cf. ζημία, 'restraint, *i.e.* punishment.']

+**ā**, hold out, *i.e.* extend, *and so* (*like Eng.* extend), lengthen; **āyata**, extended, long.

+**ud**, —1. raise (the arms, weapons), 35[2)]; —2. (*like Eng.* take up, *i.e.*) undertake *or* set about (a thing); **udyata**, having undertaken, *w. inf.*, 28[6].

+**sam-ud**, *like* **ud-yam** [1077b]: —1. raise; —2. set about; **samudyata**, having set about, *w. inf.*, 40[2)].

+**upa**, hold on to, take hold of; *esp.*, *middle*, take to wife, marry, 98[8].

+**ni**, hold, restrain; **niyata**, having restricted one's self (to a certain thing), all intent upon one definite object.

+**pra**, hold *or* reach out, offer, give; give in marriage (as a father his daughter), 98[7].

+**prati-pra**, offer in turn, pass (food), *w. gen.*, 100[2)].

+**vi**, hold asunder, stretch out.

+**sam**, hold together, co-hibēre, hold in check; **saṅyata**, restained.

yáma, —1. *a.* holding, restraining; —2. *m.* (holder, *i.e.*) bridle. [√**yam**.]

yamá, —1. *a.* paired, twin, geminus; *as m.* a twin; —2. The Twin, Yama, who, with his sister Yamī, constituted the first human pair, *selection* lxiii.; honored as father of mankind (*cf. also* **manu**) and as king of the spirits of the departed fathers (**pitaras**), *see* 83[8]N.; *in later times*, regarded as the 'Restrainer' (√**yam**) or 'Punisher,' and ruler of death and of the dead in the under-world, 7[11]; —**yamī́**, *f.* Yamī, twin sister of Yama. [so *Thomas*, Hebrew *t'om*, means 'twin.']

yamá-rājan, *a.* having Yamá as their king; *as m.* subject of Yama. [1302a.]

yayā́ti, *m.* Yayāti, a patriarch of the olden time, son of Nahusha. [perhaps 'The Striver,' √**yat**, cf. 1155.2c: or from √**yā**, 1157.1c.]

yáva, *m. orig. prob.* any grain *or* corn, yielding flour; *later*, barley-corn, barley. [cf. ζειά, *ζαϝ-ιά, 'corn.']

yava-madhyama, *a.* having a barley-corn middle, *i.e.* big in the middle and small at the ends, like a crescendo-diminuendo sign; *as n.* the Yavamadhyama, name of a **cāndrāyaṇa** or lunar penance. [1297, 1280b.]

yáviṣṭha, *a.* youngest; *esp.* of a fire just born of the sticks of attrition *or* just set on the altar. [superl. to **yúvan**, q.v., but from the simpler ***yu**, 468.]

yáviṣṭhya, *a.* = **yaviṣṭha**, *but always at the end of a* **pāda** *and as diiambus.*

yávīyāṅs, *a.* younger. [comp. to **yúvan**, q.v., but from the simpler ***yu**, 468.]

yáças, *n.* fame, honor. [1151.2a.]

yaçás, *a.* honored, splendid. [1151.2a.]

yaṣṭí, *f.* staff. [perhaps 'a support,' fr. **yacch**, quasi-root of the present system of **yam**: cf. 220, 1157.]

√ **yah**, stir, move quickly, *inferred fr.* **yakṣ**, q.v., *and* **yahva**, 'continually moving, restless.'

√ **yā** (**yā́ti; yayáu; áyāsīt** [911]; **yāsyáti; yātá; yā́tum; yātvā́; -yā́ya**). —1. go, 39[1]; **yātas, avasitasya**, of him that journeys (and) of him that rests, 71[8]; *w.* **astam**, 62[14], *see* **astam**; —2. go to, *w. acc.*, 43[17], 91[6]; *w. dat.* 49[14]; —3. go to, *i.e.* attain to (a condition): *e.g.* **devatvaṁ yā**, attain to godhead, *i.e.* become divine,

19[21]; *so* 17[22], etc.; —4. **yātu**, let it go, no matter, 44[8].

[collateral form of √i, 'go,' 108g: hence **yāna**, 'passage, way,' w. which cf. Lat. *jānus*, 'passage, archway,' and the god thereof *Jānus*: fr. √**yā** comes also **yā́-ma**, 'period *or* watch of the night'; *ὥ-ρα*, 'time, season,' Eng. *year*, show a development of mg like that of **yā́ma**, q.v., but their connection w. √**yā** is doubtful (see 2 **vāra**).]

+**anu**, go after, follow.

+**ā**, come hither *or* to *or* on.

+**sam-ā**, come hither together; assemble; **samāyāta**, come.

+**ud**, go forth *or* out.

+**upa**, go *or* attain unto.

+**pra**, go forth; set out.

√ **yāc** (**yā́cati**, **-te**; **yayācé**; **áyāciṣṭa**; **yāciṣyé**; **yācitá**; **yā́citum**; **yācitvā́**; **-yā́cya**). make a request; ask a person (*acc.*) for a thing (*acc.*), 46[14]; ask a thing (*acc.*) of a person (*abl.*), 55[21].

yā́t, *adv.* as; *temporally*, so long as, 79[13]. [abl. of pron. root **ya**, 1114a, 510: see under **ya**.]

yātanā, *f.* requital; *esp.* punishment, pains of hell. [√**yat**, 1150.]

yātṛ́, *m.* avenger. ['pursuer,' √**yā**, 1182.]

yā́na, *m.* way; *as n.* wagon. [√**yā**, 1150.]

yāmá, *f.* **-ī**, *a.* of *or* coming from Yama. [**yamá**, 1208f.]

yā́ma, *m.* —1. course *or* going, 78[5]; —2. *as in Eng.*, course (of a feast); —3. watch of the night. [√**yā**, 1166: for mg 2, cf. *περί-οδος*, 'way around, circuit, course at dinner,' and Ger. *Gang*, 'course': for mg 3, cf. *περίοδος*, 'time of circuit.']

yā́vant [517], —1. *a.* as great, 101[9]; as many, 64[4], 105[4]; as much; *preceding its correl.* **tāvant**; —2. **yā́vat**, *adv.* as long, while; **tāvat** · · **yāvat**, so long · · as, 19[2], 42[3]; **yāvat** · · **tāvat**: as long as · ·, so long, 15[5], 32[2], 40[18]; as soon as *or* the moment that · ·, then, 44[15], 22[7]; —3. **yāvat**, *as quasi-prep. w. acc.*: during; up to (in space *or* time); **sarpavivaraṁ yāvat**, as far as the serpent's hole, 39[18]; **adya yāvat**, until to-day, 24[2]. [pron. root **ya**, 517. cf. **tāvant**.]

yāvayád-dveṣas, *a.* driving away foes. [√2**yu**, 'keep off': see 1309.]

√ **1yu** (**yāúti** [626], 3*rd pl.* **yuvánti**, *mid.* **yuté**; **yuváti**, **-te**; *finite forms Vedic only*; **yutá**; **-yū́ya**). fasten, hold fast; draw towards one, attract; join, unite.

+**sam**, unite; **saṁyuta**, connected with, *i.e.* having reference to, 59[14].

√ **2yu** (**yuyóti**; **yúcchati** [608[2]]; **áyāuṣīt**; **yutá**; **-yū́ya**; *caus.* **yāváyati**). repel, keep off *or* separate, *trans.*; *sometimes* keep off *or* separate, *intrans.*; *a Vedic word.*

+**pra**, remove; **prayucchant**, removing (*intrans.*), moving away, *and so* (*like Eng.* absent), heedless.

yu, *root of 2d pers. pronoun*, *cf.* 494. [cf. *ὑμεῖς*, Lesbian *ὔμμες*, 'ye': kinship of Eng. *ye*, doubtful.]

yukti, *f.* —1. a yoking, harnessing; —2. yoke, team. [√**yuj**, 1157, 219: cf. *ζεῦξις*, **ζευγ-σι-ς*, 'a yoking.']

yugá, *n.* —1. yoke; —2. couple, pair; —3. *esp. w.* **mānuṣa**, a human generation (*as* that which is united by common descent), *γένος ἀνθρώπων*; —4. *and so, in a temporal sense*, an age of the world, *see* 58[1] N. [√**yuj**, q.v., 216. 1: cf. **yugma**.]

yugapat-prāpti, *f.* simultaneous reaching *or* arriving at. [1279 and a.]

yugapad, *adv.* simultaneously. [apparently acc. s. n. of an adj. ***yuga-pad**, 'pair-footed, even-footed, side by side,' a possessive form (1301) of a descriptive cpd (1280b) ***yuga-pad**, 'pair-foot.']

yugmá, *a.* paired, even; *as n.* pair, couple. [√**yuj**, 1166, 216. 5: for mg, cf. *couple*, Lat. *cōpula*, **co-ap-ula*, √*ap* + *co-*, 'fit *or* join together.']

√ **yuj** (**yunákti**, **yuñkté**; **yuyója**, **yuyujé**; **áyukta**; **yokṣyáti**, **-te**; **yuktá**; **yóktum**; **yuktvā́**; **-yújya**; **yojáyati**). —1. yoke; harness; make ready for draught, *used* of wagon (101[17]) as well as of steed (72[6]); *then, generalized*, —2. make ready, set to work, apply; use, *e.g.* the Soma-press-stones, 76[18]; **yukta**, engaged upon (*loc.*), busied with, 62[11]; —3. unite; *middle*, unite one's self with (*instr.*); **yujāná**, in company with, 73[12]; —4. *passive*, be

united with (*instr.*), *i.e.* become possessed of, 60[15]; **yukta**: possessed of (*instr.*), 1[12]; having · ·, *at end of cpd*, 65[12]; —5. *pass.* be joined *or* made ready, *and so* be fitted, suited; **yukta**, fit, suitable, right, proper, 23[10]; **yuktam**, *adv.* fitly, rightly, etc., 36[2]; —6. **yojayati** [1041[2]], apply; lay on, 102[11]. [cf. *ζεύγ-νυμι*, Lat. *jung-o*, 'yoke, harness, join'; w. **yugá**, 'yoke,' cf. *ζυγόν*, Lat. *jugum*, Ger. *Joch*, Eng. *yoke*: for euphony, see 210.]

+**ud**, *mid.* make one's self ready, set to work, exert one's self.

+**upa**, *mid.* harness, put tó, 73[18]; apply, use.

+**ni**, *mid.* —1. fasten to; —2. put (a task) upon, commission; —*caus.* [1041[2]], set, lay, *e.g.* snares, 24[17]. [for mg 2, cf. **niyoga**; also Eng. *en-join* w. its Lat. predecessor *in-jungere*.]

+**pra**, apply, use; *w.* **namaskāram**, employ, *i.e.* do adoration.

+**sam**, join together, unite; **saṁyukta**, *at end of cpd:* joined with, *i.e.* endowed with, 34[4]; connected with, *i.e.* having reference to, 59[12, 14].

yúj [389, 210, 386b], —1. *a.* yoked together; *as m.* yoke-fellow, *and so* comrade, 88[8]; —2. *a.* paired, even. [√**yuj**: see **ayuj** and **ayuja**.]

yújya, *a.* united, combined. [√**yuj**, 1213c.]

yuddhá, *ppl.* fought; *as n.* [1176a], fight, battle, contest. [√**yudh**, 1176, 160.]

yuddha-varṇa, *m.* a sort of battle; a battle, so to speak.

√ **yudh** (**yúdhyate**; **yuyudhé**; **áyuddha**; **yotsyáte**; **yuddhá**; **yóddhum**; **-yúdhya**). fight. [cf. *ὑσμίνη*, **ὐθ-μίνη*, 'battle.']

+**ā**, fight against.

yúdh, *f.* fight. [√**yudh**.]

yudhi-ṣṭhira, *m.* Yudhishthira, son of Pāndu and Kuntī, to whom Brihadaçva tells the story of Nala; *see* 1[14] N. ['firm in battle,' **yudh-i** (1250c) + **sthira**.]

√ **yup** (**yuyópa**; **yupitá**; **yopáyati** [1041[2]]). set up an obstacle, block *or* bar the way; hinder, thwart, 80[13]; obstruct *or* clog, *see* 86[6] N.

yuvá, *pron. stem*, 2d *pers. dual*, 491.

yuvatí, *serving as a feminine to* **yúvan**. young woman; maiden. [1157.3 end: perhaps pres. ppl. of √1 **yu**, 'attract.']

yúvan [427], *a.* young; *as subst.* young man (*distinguished from* **bāla**, 'child,' 28[12]); youth (used even of youthful gods). [perhaps fr. √1 **yu**, 'attract,' suffix **an**, not **van**, 1160: see **yavīyāṅs**, **yaviṣṭha**, **yuvati**: cf. Lat. *juven-i-s*, 'young'; w. *juven-cu-s*, 'young,' cf. Germanic **yuvunga*, *yunga*, Eng. *young*; also Old Eng. *yung-þe*, Spenser's *youngth*, Eng. *youth*.]

yuṣmá, *see* 491.

yūthá, *m. n.* herd. [prop. 'a union,' √1 **yu**, 'unite,' 1163: for mg, cf. also Ger. *Bande*, 'gang *or* set of men,' and Eng. *band*, 'company,' both indirectly fr. the root of *bind*.]

yūtha-nātha, *m.* protector *or* leader of the herd.

yūtha-pa, *m.* keeper *or* protector of the herd; *esp.* the elephant that leads the herd.

yūtha-pati, *m.* lord of the herd; *esp.* the elephant that leads the herd.

yūnas, *see* 427.

yūyám, *see* 491.

yena, *adv.* —1. wherefore, 6[2]; —2. **yena** · · **tena**, because · · therefore, 64[9]; —3. that, ut, *introducing a result and corresponding to a* 'such' *or* 'so' *expressed* (21[10]) *or implied* (11[8]). [pron. root **ya**, 1112a.].

yéṣṭha, *pronounced* **yaiṣṭha**, *a.* (best going, *i.e.*) swiftest. [√**yā**, 470[8], 468.]

yóga, *m.* —1. a setting to work; use; appliance (act of applying); —2. appliance (thing applied), *and so* means; *esp.* supernatural means, magic, 56[8]; —3. (the applying one's self to a thing, *and so*) pursuit *or* acquisition (of a thing), *cf.* **kṣema**; —4. connection, relation; **-yogāt**, *at end of cpd*, from connection with · ·, *i.e.* in consequence of · ·. [√**yuj**, 216. 1.]

yógya, *a.* of use, suited for use, fit, fitting. [**yóga**, 1212a.]

yoddhṛ, *m.* fighter. [√**yudh**, 1182, 160.]

yodhin, *a. at end of cpds*, fighting. [√**yudh**, 1183[a].]

yóni, *m.f.* —1. lap; womb *or* birth-place; —2. place of origin; origin, 93[4]; —3. birth-place, *i.e.* home; place of abiding; place, 86[17], 89[8], RV. x.125.7; —4. (*like Eng.* origin *or* birth) family, race; form of existence (as man, Brahman, beast, etc., in the system of transmigrations) as this form is determined by birth, 67[2]. ['the holder' of the born or unborn babe, √1yu, 'hold,' 1158.2[2]: cf. the analogous metaphors in Lat. *con-cipere*, 'take, hold, conceive'; and in *volva*, 'cover, envelope,' and so 'womb,' fr. a root cognate with 1vṛ, 'cover.']

yonitas, *adv.* from birth, by blood. [yoni, 1098b.]

yoṣít, *f.* young woman, maiden. [perhaps 'the attractive one,' fr. √1yu, 'attract,' 1200a, 383.3 (through the intermediate form **yó-ṣā**, 1197, of the same mg): cf. **yuvatí**.]

yāuvaná, *n.* youth, period between childhood and maturity, adolescence (of man or maid). [**yúvan**, 1208a.]

yāuvana-daçā, *f.* time of youth.

√ **raṅh** (**ráṅhati**, -te). —1. make to run; hasten, *trans.*; —2. *mid.* run; hasten, *intrans.* [for ∗**raṅgh**: cf. the forms **laṅgh** and **raghú**, and see under **laghú**.]

raktá, *ppl.* colored; *esp.* red; *as n.* blood. [√**rañj**, 954a.]

√ **1rakṣ** (**rákṣati**, -te; **rarákṣa**; **árakṣīt**; **rakṣitá**; **rákṣitum**; -**rákṣya**). de-fend, protect; keep, *i.e. both* retain *and* maintain; take care of (as a sovereign), *i.e.* govern; guard, ward; save. [a desid. extension of √∗**rak** or **ark**: cf. ἀλέξ-ω, 'ward off,' which bears a similar relation to √ἀλκ or ἀρκ in ἄλ-αλκ-ε, 'warded off,' ἀρκ-έω, 'ward off, protect'; cf. also Lat. *arc-eo*, 'ward off,' *arx*, 'stronghold of defence, citadel'; AS. *ealh-stede*, 'defence-stead, strong-hold'; *ealgian*, 'protect': for the two chief mgs of √**rakṣ**, cf. Lat. *de-fendere*, 'ward off, protect.']

+**pari**, protect around; save.

√ **2rakṣ**, harm, *in* **rakṣas**. [perhaps only another aspect of 1**rakṣ**, 'ward off,' *i.e.* 'beat away.']

rakṣaka, *m.* keeper; warder; protector. [√1**rakṣ**, 1181.]

rákṣaṇa, *n.* protection; preservation. [√1**rakṣ**, 1150.]

rákṣas, *n.* —1. harm; —2. *concrete*, harmer, name of nocturnal demons who disturb sacrifices and harm the pious. [√2**rakṣ**, 1151.2a.]

rakṣā, *f.* protection; watch. [√1**rakṣ**, 1149.]

rakṣi, *a.* guarding, *at end of cpds.* [√1**rakṣ**, 1155.]

rakṣitṛ, *m.* protector; watcher. [√1**rakṣ**, 1182a.]

raghú, —1. *a.* running, darting, swift; *as m.* runner; —2. *m.* Raghu (The Runner, Δρομεύς), name of an ancient king. [√**raṅh**, q.v.: older form of **laghú**, q.v.]

raṅga, *m.* —1. color; —2. theatre, amphitheatre. [√**raj** or **rañj**, 216.1: connection of mg 2 unclear.]

√ **raj** *or* **rañj** (**rájyati**, -te; **raktá**; -**rájya**; *caus.* **rañjáyati**). —1. be colored; *esp.* be red; **rakta**: red; dyed; *as n.* blood; —2. *fig.* be affected with a strong feeling (*cf.* **raj** + **vi**); *esp.* be delighted with, have pleasure in, be in love with; —*caus.* —1. color; redden; —2. delight, please, make happy.

[orig. 'be bright *or* white' (whence **rajaka**); then 'glow, be red': see the ident. √3**ṛj** and its cognates ἄργυρος, etc.; and cf. √ῥεγ in aor. ῥέξαι, 'dye,' and ῥεγεύς, 'dyer': w. this root may be connected the root **rāj** in its mgs given under 2.]

+**anu**, —1. be colored after, take the tinge of; —2. feel affection towards.

+**vi**, —1. lose color; —2. be cold *or* indifferent towards (*loc.*), 45[8]. [for mg 2, cf. the senses of the simple verb: the metaphor may be either 'not glowing,' and so, as in Eng., 'cold,' or else 'colorless,' and so, 'indifferent.']

rajaka, *m.* washerman, who is also a dyer of clothes. ['whitener' or else 'dyer,' √**raj**, 1181.]

rájas, *n.* —1. atmosphere, air, region of clouds, vapors, and gloom, clearly distinguished from heaven (**dyāus**, 72[2]) or

the ethereal spaces of heaven (rocanā divas, 81[8], or svar), "where the light dwelleth," these being beyond the rajas, just as the αἰθήρ is beyond the ἀήρ; *used loosely in pl.*, the skies, 71[7]; the sky conceived as divided into an upper and a lower stratum, *and so dual*, **rajasī**, 75[6, 12]; *so far Vedic;*

—2. *post-Vedic: like the Greek* ἀήρ, the thick air, mist, gloom, darkness; —3. dust, *e.g.* 14[13]; —4. *in the philosophical system*, darkness (*cf.* 2), the second of the three qualities (*see* **guṇa**), soul-darkening passion (popularly connected with **rāga**, 'passion'), 66[8, 16].

[since the orig. mg, as indicated by usage, is 'the cloudy (region), region of gloom and dark' as distinguished from the everlasting light beyond, the word is prob. to be derived fr. √**raj** in the sense 'be (colored, *i.e.*) not clear': cognate are *ἔ-ρεβος*, 'darkness, Erebus,' and Goth. *riqis*, neut., 'darkness': for connection of mgs 2 and 3, cf. Ger. *Dunst*, 'vapor,' and Eng. *dust*.]

rájju, *f.* cord; rope. [√***razg**, 'plait': cf. Lithuanian *rezgis*, 'plaited work, basket'; Lat. *restis*, **resctis*, **rezg-ti-s*, 'rope': see √**majj**.]

√ **rañj**, *see* **raj**.

ráṇa, *m.* pleasure, gladness. [√**ran**.]

raṇvá, *a.* pleasant, lovely. [√**ran**, 1190.]

ráti, *f.* —1. rest, quiet; —2. comfort, pleasure. [√**ram**, 1157, cf. 954d.]

rátna, *n.* —1. gift; blessing, riches, treasure, *as something* bestowed *or* given (*cf.* **ratna-dhā́**); *so far Vedic;* —2. *post-Vedic:* precious stone, jewel, pearl; *fig.*, *as in Eng.*, jewel, *i.e.* the most excellent of its kind. [√**1 rā**, 'bestow.']

ratna-dhā́ [352], *a.* bestowing blessings.

1 **rátha**, *m.* wagon, *esp.* the two-wheeled battle-wagon (lighter and swifter than the **anas**, 'dray'); car *or* chariot of gods (72[4, 6], 89[11]) as well as of men (87[14]). [√**ṛ**, 'move,' 1163: for mg, cf. Lat. *currus*, 'chariot,' and *currere*, 'run.']

2 **ratha**, *m.* pleasure, joy. [√**ram**, 1163, cf. 954d.]

√ **ran** (**ráṇati**; **raráṇa**; **árāṇīt**). be pleased; *Vedic.* [ident. w. √**ram**.]

rápas, *n.* bodily injury; disease.

√ **rabh** (**rábhate**; **rebhé**; **árabdha**; **rapsyáte**; **rabdhá**; **rábdhum**; **-rábhya**). grasp; take hold of. [prob. a collateral form of √**grabh**, and ident. w. **labh**, see these: cf. τὰ λάφ-υρα, 'spoils, booty'; εἴ-ληφ-α, 'took'; Lat. *lab-or*, 'undertaking, labor'; perhaps ἦλφ-ον, 'gat, earned.']

+**ā**, —1. take hold upon; touch, RV. x.125.8; —2. take hold of, *i.e.* undertake, 14[6]; *w.* **yatnam**, undertake an effort, *i.e.* exert one's self, 11[2]; —3. (*like Ger.* an-fangen *and Lat.* in-cipere) begin; **ārabhya**: *w. abl.*, beginning from · ·, *or simply* from · ·, 39[13]; *w.* **adya**, from today on, 36[19].

+**anv-ā**, take hold of from behind, hold on to.

+**sam-anv-ā**, hold on to each other (said of several); **sam-anv-ārabdha**, touching.

+**sam-ā**, undertake (*see* **ā-rabh**) together.

+**sam**, take hold of each other (for dance, battle, etc.), hold together; take hold (of a thing) together.

√ **ram** (**rámati**, **-te**; **raráma**, **remé**; **áraṁsīt**, **áraṁsta**; **raṁsyáte**; **ratá**; **ráṁtum**; **raṁtvā́**; **-rámya**; **rāmáyati**). —1. *act.* stop, *trans.* —2. *mid.* stop, *intrans.*; rest; abide; stay gladly with; —3. *mid.* (rest, take one's ease *or* comfort, *and so*) find pleasure in; **rata**, *w. loc.*, *or at end of cpds*, taking pleasure in, devoted to; —4. *caus.* bring to a stand-still, stay, 73[7]. [cf. ἠ-ρέμ-α, 'quietly'; Goth. *rimis*, 'quiet'; ἔραμαι, ἔραται, *ἐm̱-μαι, *ἐm̱-ται, 'love, loves'; ἐ-ρατό-ς, 'lovely,' formally ident. w. **ratá**: for mgs 2 and 3, cf. √**2 çam**.]

+**abhi**, *mid.* —1. stop, *intrans.*; —2. find pleasure; please, *intrans.*, 106[1].

+**ā**, *act.* stop, *trans.*

+**upa**, stop; **uparata**, ceased, (of sounds) hushed.

+**vi**, *act.* stop, *intrans.*; pause.

ramaṇīya, *grdv.* enjoyable, pleasant. [√**ram**, 965, 1215.]

ramyà, *grdv.* enjoyable, pleasant. [√**ram**, 963.]

rayí, *m.* wealth, treasure. [prop. 'bestowal' (cf. 76[11]), fr. **ri**, a weaker form of √1**rā**, 'bestow,' 1155.1: cf. **ratna** and **rāí**.]

ravi, *m.* the sun.

raçanā́, *f.* cord; strap; rein. [cf. **raçmí**.]

raçmí, *m.* —1. line, cord; —2. *fig.* (line, *i.e.*) ray, of light; beam. [so Eng. *ray* involves a metaphor, its Lat. predecessor *radius* meaning orig. 'staff' and then 'spoke': cf. **raçanā́** and **rā́çí**.]

rása, *m.* —1a. the sap *or* juice of plants (36[18]), *and esp.* of fruits; fruit-syrup, 68[1]; —1b. *fig.* the best *or* finest *or* strongest part of a thing, its essence *or* flos, 44[7], 83[8]; —1c. sap, *generalized*, fluid, liquid; drink, 15[17]; —2a. taste (*regarded as* the chief characteristic of a liquid); —2b. taste, *i.e.* relish for, 97[6]; —2c. object of one's taste, *esp.* that which pleases one's taste, *e.g.* the beauties (of a story), 56[11].

rasā́, *f.* —1. moisture; —2. Rasā, a mythical stream supposed to flow round the earth and atmosphere. [cf. **rása**.]

rasika, *a.* tasty; *as m.* connoisseur. [**rasa**, 1222.]

√ **rah** (**rahitá**; **ráhitum**). leave, give up, abandon.

+ **vi**, abandon, separate from, *in* **viraha**.

rahas, *n.* solitude; lonely place; *as adv.* [1111b], secretly. [√**rah**.]

√ 1**rā** (**rárāte**; **rarā́ú**, **raré**; **árāsta**; **rātá**). give, grant, bestow. [see **rā́í**: cf. **rayí**.]

√ 2**rā** (**rā́yati** [761d1]). bark; bark at. [cf. Lat. *in-ri-re*, 'growl at.']

rākṣasa, *a.* demoniacal; *as m.* a demoniacal one, a Rakshas. [**rákṣas**, q.v., 1208a.]

rā́ga, *m.* —1. coloring, color; —2. affection, feeling, passion. [√**raj**, 216.1.]

rāghava, *m.* descendant of Raghu, *i.e.* Rāma. [**raghú**, 1208c.]

√ **rāj** (**rā́jati**, **-te**; **rarā́ja**, **rejé** [794e[2]]; **árājit**).

—1. direct; rule; be first; be master *or* king of, *w. gen.*;

—2. shine; be illustrious; distinguish one's self; —*caus.* cause to shine.

[orig., perhaps, two distinct roots, but no longer distinguished in form, and with the two sets of mgs partly coincident: w. **rāj** 1, cf. √1**ṛj**, 'reach out'; w. **rāj** 2, cf. √3**ṛj**, 'be bright,' and √**raj**: see under **rājan**.]

+ **vi**, —1. become master of, master (*gen.*), 81[11]; —2. shine out; —*caus.* adorn, 12[17].

rā́j [*nom.* **rā́ṭ**], *m.* king. [√**rāj**.]

rāja, *at end of cpds for* **rājan**, 1249a[2].

rāja-kula, *n.* —1. royal family; *in pl.*, *equivalent to* princes; —2. (*as conversely in Eng.*, The Sublime Porte, *lit.* 'the high gate,' *is used for* the Turkish government) the royal palace. [1280b.]

rāja-dvāra, *n.* king's door, door of the royal palace.

rā́jan, *m.* —1. king, prince, 1[8], etc.; applied also to Varuna, 83[12], 75[8], 76[17], 78[19], 80[1]; to Indra, 71[8]; to Yama, 83[12,8], 84[21]; —2. *equiv. to* **rājanya**, a **kṣatriya** *or* man of the military caste, 59[13,22]; —3. *at end of cpds: regularly* **rāja**; *sometimes* **rājan**, 6[8], 84[21]. [√**rāj**, 1160c: cf. Lat. *rēg-em*, 'king'; Keltic stem *rig-*, 'king': from the Keltic was borrowed very early the Germanic *rik-*, 'ruler'; of this, Goth. *reiki*, AS. *rice*, 'dominion,' are derivs; so also Goth. *reiks*, AS. *rīce*, 'powerful,' Eng. *rich: rīce*, 'dominion,' lives in Eng. *bishop-ric*.]

rājanyà, *a.* royal, princely; *as m.* one of royal race, a noble, *oldest designation of* a man of the second caste; *see* **kṣatriya**. [**rā́jan**, 1212d1.]

rāja-putrá, *m.* king's son, prince. [acct, 1267.]

rā́ja-putra, *a.* having princes as sons; -**trā**, *f.* mother of princes. [1302: acct, 1295.]

rāja-puruṣa, *m.* king's man, servant of a king, royal official.

rājasa, *f.* -**ī**, *a.* pertaining to the second of the three qualities (*see* **rajas** 4), passionate, *as terminus technicus*. [**rajas**, 1208a.]

rājendra, *m.* best *or* chief of kings. [**rāja** + **indra**.]

rā́jñī, *f.* queen, princess, *Anglo-Indian* rannee; ruler. [**rā́jan**, 1156.]

rājya, *n.* kingship. [**rāj**, 1211.]

rātí, *a.* ready to give *or* bless; gracious; *as f.* grace. [√1**rā**, 'give.']

rātra, *n. for* rātri *at end of cpds.* [1315b.]

rā́trī, *later* **rā́tri**, *f.* night. [perhaps fr. √**ram**, 'rest.']

√ **rādh** (**rādhnóti**; **rā́dhyate** [761a], -**ti**; **rarā́dha**; **árātsīt**; **rātsyáti**; **rāddhá**; **rāddhvá**; -**rā́dhya**; **rādháyati**). —1. be successful; prosper, have luck; be happy, 103[7]; —2. *trans.* make successful *or* happy; gratify; —*caus.* accomplish; make happy, satisfy. [akin w. √**ṛdh**.]

+**apa**, —1. hit away (from the mark), miss (the mark), fail; —2. be at fault, be to blame; offend, sin; **aparāddha**, guilty, to blame, 33[1]. [for 1, cf. the simple verb, 'succeed,' i.e. 'make a hit': for 2, cf. the relation of Eng. *fail* and *fault.*]

+**ā**, *caus.* make happy, satisfy.

rā́dhas, *n.* gracious gift, blessing. [√**rādh**, 'gratify': for mg, cf. French *gratification*, 'gift.']

rāmá, *a.* dark; *as m.* Rāma, hero of the epos Rāmāyana; *cf.* **rāghava**.

rāyas-poṣa, *m.* development, *i.e.* increase of wealth. [gen. s. of **rāi**, 1250d: 171[2].]

rāva, *m.* cry; yell; howl. [√**ru**, 1148.2.]

rāçí, *m.* troop, host; heap. [perhaps akin w. **raçmí**, q.v.: for connection of mg, cf. Eng. *line* and French *cordon*, as applied to soldiers.]

rāṣṭrá, *n.* kingdom; sovereignty. [√**rāj** 1: see 219[5], 1185a.]

rā́ṣṭrī, *f.* directrix, sovereign. [√**rāj** 1: see 219[5], 1182[2].]

rāṣṭríya, *a.* belonging to the sovereignty; *as m.* sovereign, ruler. [**rāṣṭra**, 1215.]

rāhú, *m.* The Seizer, Rāhu, who is supposed to seize and swallow sun and moon, and thus cause eclipses. [prob. fr. √**rabh**, 1178[2].]

√ **ri** *or* **rī** (**riṇā́ti**; **rī́yate** [761c]). —1. *act.* cause to run *or* stream, let loose; —2. *mid.* flow; run; dissolve. [cf. Lat. *ri-vus*, 'stream, brook'; provincial Eng. *run*, 'brook,' as in *Bull Run*; Ger. *rinnen*, Eng. *run*: see also √**lī** + **pra**.]

√ **ric** (**riṇákti**; **rícyate** [761b]; **riréca**, **riric**é; **árāikṣīt**, **árikta**; **rekṣyáti**; **riktá**; *pass.* **ricyáte**; *caus.* **recáyati**). —1. leave; —2. let go, let free; —3. *very rarely* (*like Eng. colloq.* part with), sell.

[w. **riṇákti** cf. Lat. *linquit*, 'leaves': cf. *ἔ-λιπ-ε*, 'left'; Lat. *lic-et*, 'it is left, *i.e.* permitted' (Eng. *leave* means 'permission'); AS. *leōn*, *-līh-an*, Ger. *leih-en*, 'leave a thing to a person for a time, einem etwas überlassen, *i.e.* lend'; AS. *lǣn*, 'gift, loan,' Eng. noun *loan*, whence denom. verb *loan*; fr. *lǣn* comes *lǣnan*, 'give, loan,' Old Eng. *lēn-en*, preterit *lēn-de*, whose *d* has become part of the root in Eng. *lend* (though good usage has not sanctioned the precisely similar blunder in *drownd-ed*).]

+**ati**, *mid.* (*through pass. sense* be left over) surpass; predominate; —*caus.* cause to be in surplus; overdo, 96[12].

√ **rip** (**rirépa**; **riptá**). —1. smear; stick; smear, *and so* —2. *as in Eng.*, defile; —3. (*with the same metaphor as in the Ger.* an-schmieren) cheat, impose upon. [the old form of √**lip**: see under √**lip**.]

ripú, *m.* impostor, cheat; *later* foe. [√**rip**, 1178b.]

riprá, *n.* deflement; impurity. [√**rip**, 1188c.]

ripra-vāhá, *a.* carrying off *or* removing impurity. [acct, 1270.]

√ **riç** (**riçáti**, -**te**; **riṣṭá**). —1. pull; —2. pull *or* bite off, crop. [older form of √**liç**.]

√ **riṣ** (**réṣati**; **ríṣyati**, -**te** [761a]; **riṣṭá**; *caus.* **reṣáyati**; **árīriṣat**). be hurt; receive harm; *caus.* harm.

√ **rī**, *see* **ri**.

√ **ru** (**rāúti** [626]; **ruváti**; **rurā́va**; **árāvīt**; **rutá**; **rótum**). cry; yell; howl; hum, 26[9]. [cf. *ὠ-ρύ-ομαι*, 'howl'; Lat. *raucus*, 'screaming, hoarse'; AS. *rȳn*, 'a roaring.']

rukmá, *m.* ornament of gold; *as n.* gold. [√ **ruc**, 1166, 216.5.]

√ **ruc** (**rócate**, -**ti**; **rurucé**, **ruróca**; **árucat**, **árociṣṭa**; **rociṣyáte**; **rucitá**; **rócitum**). —1. shine; be bright *or* resplendent; —2. appear in splendor; —3. appear beautiful

or good, please. [cf. ἀμφι-λύκ-η, 'twilight'; λευκ-ός, 'bright'; Lat. *lūx*, *lūmen*, for **lūc-s*, **luc-men*, 'light'; *lūna*, **luc-na*, 'moon'; AS. *leōh-t*, Eng. *light;* cf. also Lat. *lūc-us* (*a lucendo*, after all!), 'a clearing (Eng. of U.S.) *or* Lichtung (Ger.) *or* glade *or* grove'; AS. *leāh*, Eng. *lea*, 'field, meadow'; *-ley* in *Brom-ley*, 'broom-field,' and *-loo* in *Water-loo.*]

+**prati**, appear good unto, please, 74[6].

rúci, *f.* pleasure. [√**ruc**, 216.2.]

rucira, *a.* splendid; beautiful.

rucirānana, *a.* fair-faced. [**ānana**: 1298.]

√ **ruj** (**rujáti**; **rurója**; **rugṇá**; **ruktvā́**; **-rújya**). —1. break, break to pieces; —2. injure, pain. [cf. λυγ-ρός, 'painful, sad'; Lat. *lūg-eo*, 'grieve.']

rúj, *f.* pain, disease. [√**ruj**: for mg, cf. Ger. *Ge-brechen*, 'infirmity,' w. *brechen*, 'break'; also **roga.**]

rujānā, *f.* *perhaps* breach, cleft, rift (of the clouds). [√**ruj.**]

√ **rud** (**róditi** [631], **rudánti**; **ruróda**; **rodiṣyáti**; **ruditá**; **róditum**; **ruditvā́**; **-rúdya**). —1. cry, weep; —2. weep for, lament. [cf. Lat. *rud-ere*, 'roar'; AS. *reōt-an*, 'weep.']

rudrá, *a.* *connected by Hindus w.* √**rud**, 'cry,' *and so* howling, roaring, terrible, applied to Agni and other gods; *true meaning uncertain;* —*as m.* —**1a.** *sing. in the Veda:* Rudra, leader of the Maruts *or* Storm-gods, 77[18], RV. x. 125.6; —**1b.** *in pl.* The Rudras, a class of storm-gods, RV. x. 125.1; —**2.** *sing.* Rudra, *received into the Hindu Trinity in the later mythology, and known by the name* Çiva, *q.v.*

√ **1rudh** (**ruṇáddhi**, **runddhé**; **ruródha**, **rurudhé**; **árāutsīt**, **áruddha**; **rotsyáti**, **-te**; **ruddhá**; **róddhum**; **ruddhvā́**; **-rúdhya**). —1. hold back; obstruct; hold; —2. keep off; hinder; suppress; —3. shut up; close.

+**anu**, *as pass., or mid. intrans., i.e. as of the* **yá-** *or* **ya**-*class*, **anurudhyate**, *also* **-ti**, be held to, keep one's self to; be devoted to, practice, 10[13]; have regard for.

+**ava**, —1. hold off; —2. *mid.* (hold apart for one's self, lay up, *and so*) obtain; —*desid. mid.* desire to obtain, 96[11].

+**ni**, hold; stop; shut up.

+**vi**, hinder *or* disturb.

√ **2rudh** (**ródhati**). grow. [collateral form of √**ruh**, q.v.: cf. Lat. *rud-is*, fem., 'rod, staff': for mg, cf. w. √**rudh** and Ger. *wachsen*, 'grow,' the nouns **ví-rudh** and *Ge-wächs*, 'a growth, *i.e.* plant': kinship of Eng. *rod*, 'a growing shoot, rod, measure of length,' older *rood*, 'measure of length *or* surface,' is improbable on account of the *ō* of AS. *rōd.*]

√ **ruṣ** (**róṣati**; **rúṣyati**; **ruṣitá**, **ruṣṭá**). be cross *or* angry. [cf. λύσσα, **λυσ-ja*, 'rage.']

rúṣ [**ruṭ**, **ruḍbhyām**], *f.* anger. [√**ruṣ.**]

√ **ruh**. (**róhati**, **-te**; **ruróha**, **ruruhé**; **áruhat**, **árukṣat**; **rokṣyáti**, **-te**; **rūḍhá**; **róḍhum**; **rūḍhvā́**; **-rúhya**; **rúrukṣati**; **roháyati**, *later* **ropáyati** [1042e]). —1. rise, mount up, climb; —2. spring up, grow up; —3. grow, develop, thrive; —*caus.* —1. raise; —2. place upon. [see √**2rudh**: for euphony, see 222[3].]

+**adhi**, *caus.* cause (*e.g.* one's body, *acc.*) to rise to (*e.g.* the balance, *acc.*), *i.e.* put (one's body) upon (the balance), 48[16].

+**ā**, mount *or* get upon (a stone); seat one's self upon; climb (tree); ascend to (the head, hill-top, life, place); embark upon (boat, ship); *fig.* get into (danger); —*caus.* cause to get upon (stone, pelt) *or* into (wagon, boat), *w. acc. of person and acc. or loc.* (105[11]) *of thing;* —*desid.* desire to climb up to.

rūpá, *n.* —1. outward look *or* appearance, *as well* color *as* form *or* shape; *Lat.* forma; form, 48[17], 77[2], 96[12]; **rūpaṁ kṛ**, assume a form, 14[8], 49[6]; (reflected) image, 62[17]; —2. (*like Lat.* forma, *and Eng.* shape *in* shape-ly) good form, *i.e.* beauty, 2[4], etc.; —3. appearance, characteristic mark, peculiarity. [cf. **varpas**: see also **varcas.**]

√ **rūpaya** (**rūpáyati** [*cf.* 1056, 1067]). *used esp. in theatrical language* (to have the look *or* appearance of, *i.e.*) act. [**rūpá**, 1058.]

+**ni**, —1. *like Eng.* look into — *tentatively, i.e.:* investigate, 20[18]; seek, 29[17]; search, 33[12]; —2. look into — *successfully, i.e.:* find out, 44[17]; discover, 26[10]; —3. act, *see simple verb.*

rūpa-jitāpsaras, *a.* surpassing the Apsarases in beauty.

rūpavant, *a.* *like Eng.* shape-ly *and Lat.* formosus; beautiful, handsome, 1[4]. [**rūpa**, 1233.]

rūpa-sampad, *f.* beauty of form, *i.e.* beauty.

rūpa-sampanna, *a.* endowed with beauty, beautiful. [√**pad.**]

re, *word of address.* O; ho. [cf. **are.**]

√ **rej** (**réjati**, **-te**). —1. *act.* shake, *trans.;* —2. *mid.* shake, *intrans.;* tremble. [perhaps akin w. √λιγ in ἐ-λέ-λιξε, 'caused to tremble, shook.']

reṇú, *m.* dust. [perhaps connected w. √**ri**, 'dissolve, go to pieces,' just as Ger. *Staub*, 'dust,' w. *stieben*, 'fly asunder': 1162.]

revā, *f.* Revā, a river, the same as the Narmadā, *q.v.*

rāí [361b], *m., rarely f.* possessions; wealth; prosperity. [stem strictly **rā́**: prop. 'bestowal,' √1**rā**, see 361b and **rayí**: w. acc. **rā́-m**, cf. Lat. nom. *rē-s*, 'property.']

roká, *m.* brightness, light. [√**ruc.**]

róga, *m.* infirmity, disease. [√**ruj**, 216.1: for mg, see noun **rúj.**]

rocaná, *a.* shining, light; *as n.* light; the place of the light, ethereal space *or* spaces, 71[17], 81[4,8]; *see* **rájas** *for further description.* [√**ruc**, 1150.]

rociṣṇú, *a.* shining, bright; *fig.* blooming. [√**ruc**, 1194a: or rather perhaps fr. **rocís**, 1194c.]

rocís, *n.* brightness. [√**ruc**, 1153.]

ródasī, *dual f.* the two worlds, *i.e.* heaven and earth.

rodha, *a.* growing. [√2**rudh**, 'grow.']

ropaya, *see* 1042e end.

róman, *n.* hair on the body of men and beasts (usually excluding that of the head and beard and that of the mane and tail); *later* **loman**, *q.v.*

romānta, *m.* *loc.* **-e**, in hair-vicinity, *i.e.* on the hairy side (of the hand). [**roman** (1249a[2]) + **anta.**]

rāukma, *a.* golden, adorned with gold. [**rukmá**, 1208f.]

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lakṣá, *n.* —1. *rarely*, mark, token; —2. a hundred thousand, an Anglo-Indian lac; —3. (*like Eng.* mark) mark which is aimed at. [√**lag**, 'be fastened to,' 1197a: for mg 1, cf. connection of Eng. verb *tag*, 'fasten,' w. noun *tag*, 'attachment, appendage,' and so, esp. as used in modern shops, 'a mark *or* label-tag'; for 2, cf. the specialization of Eng. *marc* or *mark* as 'a weight' (of gold or silver) and as 'a money of account'; also that of Eng. *token* as 'a coin' and as 'ten quires printed on both sides.']

lakṣaṇá, *n.* —1. mark, token; characteristic; attribute, 66[11]; character, 101[12]; essential characteristic, 41[14]; special mark; *esp.* lucky mark, mark of excellence, 62[7], 98[7,8]; mark *in the sense of* determinant *at* 58[23]; —2. (*like Eng.* designation) name, 57[14]; —3. form, kind, 65[12]. [fr. the denom. **lakṣaya** (1150.2a), or rather fr. the simpler but very rare form of the same denom. (1054), √**lakṣa.**]

√ **lakṣaya** (**lakṣáyati** [1056]). mark, note, notice. [**lakṣa**, 1053: so Lat. *notare* fr. *nota.*]

+**upa**, mark, notice; see; *pass.* appear.

lakṣasaṁkhya, *a.* having lacs (*see* **lakṣa**) as their number, numbered by hundred-thousands. [**lakṣa** + **saṁkhyā.**]

lakṣmí [363[2]], *f.* —1. mark, sign; —2. *with or without* **pāpī**, bad sign *or* omen, something ominous, bad luck; —3. *oftenest* a good sign, *in the older language usually with* **puṇyā**; good luck; prosperity, 18[14]; wealth, 46[2]; (royal) splendor, 51[19]. [fr. **lakṣ** (1167), the quasi-root of **lak-ṣa**, which is a deriv. of √**lag**: for connection of mg 1 w. √**lag**, see **lakṣa**: as for 2 and 3, observe that Eng. *luck* sometimes means 'bad luck,' but oftener 'good luck.']

lakṣya, *grdv.* to be noticed *or* seen; to be looked upon *or* considered as, 41[14]. [derivation like that of **lakṣaṇa.**]

√ **lag** (**lágati**; **lagiṣyáti**; **lagná** [957c]; **lagitvá**; -**lágya**). attach *or* fasten one's self to; **lagna**, attached to, put upon. [cf. **lakṣa**, **lakṣmī**, **liñga**.]

laguḍa, *m.* cudgel.

laghú, *younger form of* **raghú**, *a.* —1. swift, quick; —2. light, *i.e.* not heavy; —3. (light, *i.e.*) insignificant; small; contemptible; low.

[for derivation, see **raghú** and √**raṅh**: cf. *ἐ-λαχύ-ς*, 'small,' *ἐλάχιστος*, 'smallest'; Lithuanian *lèngvas*, 'light'; Lat. *lĕvis*, **lenhu-i-s* ?, '1. swift, 2. light, not heavy, 3. insignificant, small' (mgs quite parallel w. those of **laghu**); AS. *lung-re*, 'quickly'; Eng. *lungs*, 'lights': kinship of AS. *leōh-t*, Eng. *light*, 'not heavy,' *lights*, 'lungs,' not certain: for connection of mgs 1 and 2, observe that *swift* and *light*, just as *slow* and *heavy*, name qualities naturally associated: for *light*, 'not dark,' see √**ruc**.]

laghu-krama, *a.* having a quick step; -**am**, *adv.* [1311], quickly.

laghu-cetas, *a.* small-minded.

√ **lañgh** (**lañgháyati**; **lañghitá**; -**láñghya**). spring over. [see √**raṅh**, and under **laghú**.]

√ **lajj** (**lajjáte**; **lalajjé**; **lajjitá**; **lájjitum**). be ashamed.

+**vi**, be ashamed.

lajjá, *f.* shame. [√**lajj**, 1149.]

lajjāvant, *a.* having shame; embarrassed. [1233.]

√ **lap** (**lápati**; **laláp**a; **lapiṣyáti**; **lapitá**, **laptá**; **láptum**; -**lápya**). chatter; talk; lament. [cf. *ὀ-λοφ-ύ-ς*, 'a lamenting'; *ὀλοφύρομαι*, 'lament'; perhaps Lat. *lā-menta*, 'laments.']

+**ā**, talk to, converse with.

+**pra**, talk out heedlessly *or* lamentingly.

+**vi**, utter unintelligible *or* lamenting tones.

+**sam**, talk with; *caus.* (cause to talk with one, *i.e.*) address, 26[1].

√ **labh**, *younger form of* **rabh** (**lábhate**; **lebhé**; **álabdha**; **lapsyáte**; **labdhá**; **labdhvá**; -**lábhya**). —1. catch; seize; —2. receive; get. [see under √**rabh**.]

+**pra**, —1. seize; take; —2. dupe; fool. [for 2, cf. Eng. colloq. *take in*, 'gull,' and *catch*, 'ensnare.']

+**vi-pra**, fool, 37[6]. [see √**labh** + **pra**.]

√ **lamb** (**lámbate**; **lalambé**; **lambiṣyáti**; **lambitá**; **lámbitum**; -**lámbya**). —1. hang down; —2. sink; —3. hang upon, hold on to; cling to; *and so* —4. (*like Eng.* stick) tarry, lag. [younger form of √**ramb**, 'hang down limp': cf. *λοβ-ός*, 'lobe *or* pendent part' (of ear, liver); Lat. *lāb-i*, 'sink, fall'; *limbus*, 'fringe, border'; AS. *læppa*, 'loosely hanging portion,' Eng. *lap* (of coat, apron); Eng. *limp*, 'hanging loosely, flaccid'; *lop*-ears, 'hanging' ears (of a rabbit).]

+**ava**, —1. hang down; —2. sink; —3. hang upon, hold on to.

+**vi**, lag, loiter. [see √**lamb** 4: for mg, cf. also Eng. *hang*, in *hang fire*.]

√ **lal** (**lálati**, -**te**; **lalitá**). sport, dally, play; behave in an artless and unconstrained manner; **lalita**, *see s.v.*

laláṭa, *n.* forehead.

lalita, *a.* artless, naive; lovely. [prop. 'unconstrainedly behaved,' ppl. of √**lal**, 952[2]: so Eng. *behaved* has rather adjectival than verbal coloring.]

lavaṇá, *n.* salt, *esp.* sea-salt; *as a.* salt.

√ **las** (**lásati**; **lalása**; **lasitá**). gleam, glance. [orig. 'glance,' but, like Eng. *glance*, with the subsidiary notion (see **lasa**), 'move quickly hither and thither,' and so, 'play' (see the cpds w. preps.): conversely, Eng. *dull* means 'slow,' and then, 'not glancing': cf. Lat. *lasc-ivus* (through **las-cu-s*), 'wanton.']

+**ud**, —1. glance; —2. play; —3. be overjoyed, 24[23].

+**vi**, —1. glance; —2. play; —3. be joyful *or* wanton.

lasa, *a.* moving quickly hither and thither; lively. [√**las**.]

lājá, *m. pl.* parched *or* roasted grain. [perhaps akin w. √**bhṛjj**.]

lābha, *m.* the getting, acquisition. [√**labh**.]

√ **likh** (**likháti**; **lilékha**; **álekhīt**; **likhiṣyáti**; **likhitá**; **likhitvá**; -**líkhya**). —1. scratch; furrow; slit; draw a line; —2. write; write down; delineate. [younger

form of √**rikh**: cf. *ἐ-ρείκ-ω*, 'furrow' (*χθόνα*, 'ground'); *ἐ-ρέχ-θω*, 'tear, rend'; Lat. *rīma*, **ric-ma*, 'slit, crack': for mgs, observe that Eng. *write* is fr. the same root as Ger. *ritzen*, 'scratch.']

liñga, *n.* mark (by which one knows *or* recognizes a thing), Kenn-zeichen, characteristic. [connected w. √**lag** in the same way as **lakṣa**, q.v.]

liñga-dhāraṇa, *n.* the wearing of one's characteristic marks.

√ **lip** (**limpáti**, **-te** [758]; **lilépa**; **álipat**, **álipta**; **liptá**; **-lípya**). —1. besmear *or* rub over a thing (*acc.*) with a thing (*instr.*); —2. smear a thing (*acc.*) over *or* on a thing (*loc.*); stick (*trans.*) on to; *pass.* stick *or* stick to, *intrans.*

[younger form of √**rip**: orig. mg 'smear, stick': cf. *τὸ λίπος*, 'grease'; *ἀ-λείφ-ω*, 'anoint'; Lat. *lippus*, 'blear-eyed'; *λιπαρός*, 'greasy, shiny':

further akin are the following words, but with curious divarication of mg: *λιπαρέω*, like Eng. *stick to*, i.e. 'persist'; AS. *be-līf-an*, Goth. *bi-leib-an*, Ger. *b-leib-en*, (lit. 'stick,' i.e.) 'remain'; AS. *libban*, Eng. *live*, Ger. *leben*, 'be remaining *or* surviving, superstitem esse'; AS. *līf*, Eng. *life*; finally AS. *lǣf-an*, Eng. *leave*, 'cause to remain.']

+**anu**, smear over, cover with.

+**vi**, besmear.

lipi, *f.* —1. a rubbing over; —2. writing. [√**lip**, 1155. 1.]

√ **liç** (**liçáte**; **liliçé**; **áleçiṣṭa**; **liṣṭá**). tear, break. [younger form of √**riç**.]

liça, tearing, breaking, *and so* cutting, in **ku-liça**. [√**liç**.]

√ **lī** (**láyate**; **líyate**; **lilyé**; **áleṣṭa**; **līná**; **-líya**). —1. cling to; —2. stick; —3. (stay, *i.e.*) of birds and insects, light upon, sit upon; —4. slip into; disappear.

+**ni**, —1. cling to; —2. light upon (of birds); —3. slip into; disappear; hide.

+**pra**, go to dissolution. [cf. √**ri**.]

līlā, *f.* —1. play; —2. (*like Eng.* child's play) action that can be done without serious effort; **līlayā**, without any trouble.

√ **luṭh** (**luṭháti**; **lulóṭha**; **luṭhitá**). roll.

√ **lup** (**lumpáti** [758]; **lulópa**; **luptá**; **lóptum**; **luptvā́**; **-lúpya**). —1. break; harm; —2. attack; pounce upon; —3. rob, plunder. [younger form of √**rup**: cf. Lat. *rumpere*, 'break'; AS. *reóf-an*, 'break'; *reáf*, 'spoil of battle, booty, armor, etc., *esp.* clothing, garments,' Ger. *Raub*, 'robbery, booty'; AS. *reáfian*, 'despoil, rob,' whence Eng. *reave*, ppl. *reft*, and *be-reave*: fr. Old High Ger. *roubōn*, 'rob,' through Old French *rober*, 'rob,' comes French *dé-rober*, Eng. *rob*, and fr. Old High Ger. *roub*, 'robbery, booty, *esp.* pillaged garment,' in like manner, French *robe*, 'garment,' Eng. *robe*.]

lubdhaka, *m.* hunter. [**lubdha**, √**lubh**.]

√ **lubh** (**lúbhyati**; **lulóbha**, **lulubhé**; **lubdhá**; **lóbdhum**). —1. go astray; —2. be lustful; have strong desire; **lubdha**, longing for. [cf. *ἡ λίψ*, **λιφ-ς*, 'longing'; *λίπ-τ-ομαι*, 'long for'; Lat. *lub-et*, *lib-et*, 'is desired *or* agreeable'; *libens*, 'willing, glad'; *libīdo*, 'desire'; AS. *leóf*, 'dear,' Eng. *lief*, 'dear, gladly'; Ger. *lieb*, 'dear'; also Eng. *love*.]

√ **lul** (**lólati**; **lulitá**). move hither and thither.

√ **lū** (**lunā́ti** [728]; **luláva**; **lūná**). cut (*e.g.* grass, hair); cut off; gnaw off. [cf. *λύ-ω*, 'separate, *i.e.* loose'; Lat. *so-lū-tus*, 'loosed.']

lekha, *m.* a writing; letter. [√**likh**.]

√ **lok** (**lókate**; **luloké**; **lókitum**; *caus.* **lokáyati** [1056]; **lokitá**; **-lókya**; *only caus. forms are in common use, and these only with* **ava**, **ā**, *and* **vi**). get a look at; behold; —*caus.* [1041²] —1. look, look on; —2. get a look at, behold. [on account of the guttural **k**, prob. a secondary root fr. **roká** (√**ruc**, 216.1): for connection of mg, cf. *λευκ-ός*, 'bright,' and *λεύσσω*, **λευκ-jω*, 'see'; Lat. *lūmen*, 'light,' then 'eye' (see under √**ruc**); also **locana**: no connection w. Eng. *look*.]

+**ava**, *caus.* —1. look; —2. look at *or* upon; —3. behold, see, perceive.

+**ā**, *caus.* —1. look at; —2. see, perceive.

+vi, *caus.* —1. look; —2. look at, inspect, 25[6]; —3. behold.

lokā́, *perhaps a younger form of* **ulokā́** (*which appears regularly in the oldest texts, but divided as* **u lokā́**, 84[11]), *m.* —1. open space; free room; place, 83[15]; —2a. the vast space; the world, 103[8]; any imaginary world *or* worlds, 15[10]; *cf.* **antarikṣa-**, **indra-**, **jīva-**, **pati-**, **para-**, **mānuṣya-**, **svarga-loka**; —2b. *used of heaven:* **svargo lokas**, the world situate in the light, 103[5,14,16]; *so* **sukṛtām ulokas**, the world of the righteous, 84[11]; *later*, **sukṛtasya lokas**, world of virtue, 89[8]; *so* 5[21]; —2c. *of earth:* **loke kṛtsne**, in the whole earth, 5[15]; **asmin · · loke**, in this world (*cf.* **iha**), 66[12]; *in same sense*, 'loke, 57[6], 63[7]; —2d. *with senses merging imperceptibly into those given under* 3, *e.g.*, in the world *or* among men, 26[2], 36[8], 47[21]; —3. (*like Eng.* world *and French* monde) people; folks; men *or* mankind; *sing.* 6[7], 21[18]; *pl.* 2[5,14], 39[19], 57[15]. [etymology uncertain: no connection with Lat. *locus*, Old Lat. *stlocus*, 'place.']

loka-kṛ́t, *a.* world-making, world-creating. [1269.]

loka-pālá, *m. pl.* world-protectors, either four in number (regents of the four quarters of the world), or eight (regents of the cardinal points and four points mid-way between).

loka-pravāda, *m.* world-saying, common saying.

lokam-pṛṇá, *a.* world-filling; *f.* **-ā** (*sc.* **iṣṭakā**), Lokampriṇā, name applied to the common bricks used in building the sacred fire-pile, and so called because all laid with the recitation of the one general formula, **lokám pṛṇa**, 'fill thou the world.' [1314b: for **pṛṇa**, √1 **pṛ**, see 731.]

logá, *m.* clod (of earth). [√**ruj**, 'break,' 216.1: for mg, see under **mṛd**.]

√ **loc** (**locayati**; **locitá**; **-lócya**). *used only with* **ā**. [derived fr. √**ruc**; just how, is unclear: see √**lok**.]

+**ā**, —1. *rarely*, cause to appear *or* be seen; —2. *usually*, bring to one's own sight *or* mind, consider, reflect; **matsyāir ālocitam** (*impers.*, 999), the fishes reflected; ity **ālocya**, thus reflecting.

+**pary-ā**, *see* loc + **ā**; reflect, deliberate.

+**sam-ā**, *see* loc + **ā**; reflect.

locana, —1. *a.* enlightening; —2. *as n.* eye, *usual mg.* [√**loc**: for mg, cf. *lūmen*, under √**lok**.]

lobha, *m.* strong desire; greed, avarice. [√**lubh**.]

lobha-viraha, *m.* freedom from avarice.

lóman, *n.* hair on the body of men and beasts (usually excluding that of the head and beard and that of mane and tail). [prop. 'clippings, shearings,' √**lū**, 'cut,' 1168.1a: cf. **roman**.]

lola, *a.* —1. moving hither and thither, uneasy; *and so* —2. anxious for, desirous of; greedy. [√**lul**.]

loṣṭá, *m. n.* clod (of earth). [√**ruj**, cf. 222[4]: for mg, see under **mṛd**.]

lohá, *a.* reddish; coppery; *as m. n.* reddish metal, copper. [cf. **lóhita**, **róhita**, and **rudhirá**, all meaning 'red': with the last, cf. *ἐ-ρυθ-ρός*, Lat. *ruber*, *rūfus*, Eng. *ruddy*, *red*.]

lohāyasá, *n.* coppery metal, any metal alloyed with copper. [**āyasá**.]

lāulya, *n.* greediness. [**lola**, 1211.]

lāuhāyasa, *a.* metallic; *as n.* metallic ware. [**lohāyasa**, 1208f.]

vaṅçá, *m.* —1. cane *or* stock *or* stem, *esp.* of the bamboo; —2. (*like Eng.* stock, *and* stem [*rarely*], *and Ger.* Stamm) lineage, family, race.

vaṅça-viçuddha, *a.* —1. made of perfectly clear *or* unblemished bamboo; —2. of pure lineage. [lit. 'vança-pure, pure in its *or* his **vaṅça**,' 1265: √**çudh**.]

√ **vak** (**vāvakré** [786, 798a]). roll. [akin w. √**vañc**, q.v.]

vaktavyà, *grdv.* to be said *or* spoken; *see* 999 end. [√**vac**, 964.]

vakrá, *a.* —1. crooked; —2. *fig.* (*nearly like Eng.* crooked) disingenuous, ambiguous. [√**vak**, 1188.]

vakṣáṇā, *f. pl.* belly; bellies (of cloud-mountains).

√ **vac** (**vákti**; **uvā́ca**, **ūcús** [784, 800c]; **ávocat** [847 end, 854]; **vakṣyáti**, **-te**; **uktá**; **váktum**; **uktvā́**; **-úcya**; **ucyáte**; **vācáyati**). say *or* speak (*w. acc. of person*, 10[22]; *or w. acc. of person and acc. of thing*, 7[10]); announce *or* tell, 60[10], 98[17]; name *or* call, 58[7]; **punar uvāca**, replied, 19[10]; **ity uktvā**, with saying so, *i.e.* with the words " · · ," saying " · · ," 4[2]; so saying, 19[23], etc.;

—**uktá**, —1. spoken, said; *impers. pass.* [999 mid.], **kākena‿uktam**, the crow said, 24[13], etc.; **uktam**, *introducing a proverb*, 't is said, 19[9], 20[15], etc.; —2. spoken unto; **evam ukta**, thus addressed, 3[5], etc.

—*caus.* —1. *mid.* cause *or* ask (*e.g.* the Brahmans) to pronounce for one's self (*e.g.* a benediction), 101[2], 100[4]; —2. cause (a written leaf) to speak, *i.e.* read, 54[20].

[cf. *ὄσσα*, **Fοκ-ja*, 'voice, rumor'; Lat. *vŏc-āre*, 'call'; Ger. *er-wäh-nen*, 'mention': w. **vác-as**, 'word,' cf. *ἔπος*, stem **Fεπ-εσ*, 'word,' w. labialization: w. **ávocam**, ***a-va-uc-am**, cf. *εἶπον*, **ἐ-Fε-ιπ-ον*, 'said': w. nom. **vā́k**, ***vā́k-s**, stem **vā́c**, 'voice,' cf. Lat. *vox*, **vōc-s*, 'voice,' and *ὄψ*, for **ὤψ*, i.e. *Fωπ-s*, 'voice.']

+**anu**, —1. repeat *or* say (sacrificial prayers, etc.) for some one (*gen.*); —2. *mid.* say after (the teacher), *i.e.* learn, study; **anūcāná**, *perf. mid. ppl.*, who studies, studied, learn-ed.

+**abhy-anu**, say with regard to *or* with reference to something; describe (an occurrence) in (metrical and Vedic) words.

+**nis**, speak out *or* clearly; explain.

+**pra**, —1. tell forth, proclaim; tell, announce, mention; *and so* —2. (*as conversely* laudāre, 'praise,' *comes to mean* 'mention') praise; —3. tell of, *colloq.* tell on, *i.e.* betray, 93[18]; —4. say, 45[9]; —5. declare to be; name, 57[5].

+**prati**, say in return, answer.

+**sam**, say together.

vacana, *n.* —1. speech; words, 9[18], etc.; dictum; —2. (*like Lat.* e-dictum *and Eng.* edict *and* word) command; injunction, 26[18]. [√**vac**, 1150.]

vácas, *n.* —1. speech, 4[6], etc.; words; word; counsel; —2. language, 54[11]; —3. (*like Eng.* word) order; request, 53[8]. [√**vac**, 1151. 1a: cf. *ἔπος*, 'word.']

√ **vaj** (**vājáyati**). *probable root, with the meaning* be strong *or* lively, *inferred from* **ugrá**, **ójas**, **vájra**, **vā́ja**; *see these words;* **vājáyant**, hastening, 75[9]: *cf.* √**vājaya**. [cf. *ὑγ-ιής*, 'strong, healthy'; AS. *wac-ol*, 'awake'; Eng. *wake*, 'not to sleep'; perhaps Lat. *vig-ēre*, 'be lively *or* strong,' *vig-il*, 'awake.']

vájra, *m.* *Indra's* thunderbolt, 70[8], 88[15]. [orig., perhaps, a mere epithet, 'The Mighty' (√**vaj**), like *Miölnir*, 'The Crusher,' name of Thor's hammer.]

vájra-bāhu, *a.* having the thunderbolt on his arm (of Indra), lightning-armed. [1303.]

vajrín, *a.* having the thunderbolt (of Indra). [**vajra**, 1230.]

√ **vañc** (**váñcati**; **vañcáyati**; **vañcitá**). totter; go crookedly; *caus.* (cause to go astray, *i.e.*) mislead, deceive; cheat. [cf. Lat. *vacillare*, 'totter, be unsteady'; AS. *wōh*, 'crooked, wrong,' whence Eng. *woo*, 'incline to one's self, court.']

+**upa**, totter unto.

vañcaka, *m.* deceiver. [√**vañc**, caus.]

vañcayitavya, *grdv.* to be deceived; *as n.* a to-be-practised deceit, *w. objective gen.* (296b beg.), 26[2]. [√**vañc**.]

vaṭa, *m.* Ficus indica; *cf.* **nyag-rodha**.

vaṇik-putra, *m.* merchant's son. [**vaṇij**.]

vaṇíj, *m.* merchant. [√**paṇ**, 383.5.]

√ **vat** (**vátati**; **vātáyati**). *only with* **api**. understand; *caus.* cause to understand *or* know, reveal, inspire (devotion). [cf. Lat. *vāt-es*, 'wise seer': see under **vā́ta**.]

vatsá, *m.* young; *esp.* young of a cow, calf. [prop. 'yearling,' from a not quotable ***vatas**, 'year': with ***vatas**, cf. *Fέτος*, 'year,' Lat. *vetus-* in *vetus-tu-s*, 'bejahrt, in years, old': akin are Lat. *vit-u-lu-s*, 'yearling, *i.e.* calf,' and Eng. *weth-er:* for mg, cf. *χίμαρος*, 'goat,' prop. 'winter-ling' (see **hima**): see **vatsara**.]

vatsará, *m.* year; *personified*, 67[15]. [cf. **vatsa**; also **pari-** and **saṁ-vatsara**.]

√ **vad** (**vádati**, -te; **uvā́da**, **ūdé** [784]; **ávādīt**, **ávadiṣṭa**; **vadiṣyáti**, -te; **uditá**; **váditum**; **uditvā́**; -**údya**; **vādáyati**). —1. speak, 95[7,9]; say, 20[19], etc.; speak to, *w. acc., or w. loc.* (4[1]); —2. communicate; announce, RV. x. 125. 5; speak of; **udita**, stated (authoritatively), 58[10]; —3. tell, *i.e.* foretell, predict, 103[12]; —4. designate as, 55[5]; name.

+**abhi**, speak to, salute; signify, *in the derivs* **abhivādin**, **abhivāda**; *caus.* speak to; salute.

+**praty-abhi**, *caus. mid.* salute in return.

+**ā**, speak to; **vidatham ā-vad**, give orders to (the household), rule (as master *or* mistress).

+**pra**, —1. speak forth; say; —2. declare to be.

+**vi**, *mid.* contradict.

+**sam**, *mid.* talk *or* take counsel with one's self.

vádana, *n.* —1. mouth; —2. face. ['organ of speaking,' √**vad**, 1150: for mg, cf. **nayana**.]

vaditavya, *grdv.* to be spoken. [√**vad**.]

vadya, *grdv.* to be spoken of, worthy of (favorable) notice, *and so* praiseworthy. [√**vad**, 963[3] c.]

√ **vadh** (**ávadhīt**, **ávadhiṣṭa**; **vadhiṣyáti**, -te). —1. strike; harm; —2. (*just as AS.* sleān *meant first* 'strike' *and then* 'slay, *i.e.* kill') slay, kill. [see √**bādh**: cf. *ὠθ-έω*, 'push': see **vadhar**.]

vadhá, *m.* —1. murderer; —2. weapon of death, *esp.* Indra's bolt; —3. slaying, slaughter. [√**vadh**.]

vádhar, *n.* weapon of death, *i.e.* Indra's bolt. [√**vadh**.]

vadhasná, *only in instr. pl.* weapons of death, *i.e.* Indra's bolts. [**vadhá**, 1195.]

vadhū́, *f.* —1. bride; —2. woman. [prop. 'the one fetched home' by the bridegroom, √**vah**, q.v.]

vadhū-vastra, *n.* bride's garment.

vádhya, *grdv.* —1. to be struck, *i.e.* punished, 27[21]; to be harmed; —2. to be slain, 27[18]. [√**vadh**, 963[3] c.]

vádhri, *a.* whose testicles have been crushed; emasculated, *opp. of* **vṛṣan**. [√**vadh**, 1191.]

√ **van** (**vanóti**, **vanuté**; **vavā́na**, **vavné**; **vātá**). —1. hold dear, love; desire, seek, beseech, 79[19]; —2. get; —3. win. [cf. Lat. *ven-ia*, 'favor'; *Ven-us*, 'The Lovely One'; AS. *winnan*, 'exert one's self, strive,' Eng. *win*, 'gain by striving'; AS. *wēn*, 'hope, expectation, supposition,' whence *wēn-an*, Eng. *ween*, 'suppose': see √**vāñch**.]

vána, *n.* wood; forest.

vanánā, *f.* desire. [√**van**, 1150. 2b[2].]

vánanvant, *a.* having desire, desiring. [perhaps fr. **vanánā**, 1233, w. irreg. loss of final **ā**: both mg and derivation are doubtful.]

vana-prastha, *m. n.* forest-plateau, wooded table-land. [1280b.]

vana-vāsa, *m.* the living in a wood; -**tas**, owing to (his) forest-life.

vánas-páti, *m.* tree. ['lord of the wood': see 1267 and a and d: perhaps **vanas** stands for **vanar**, a subsidiary form of **vana**, cf. 171[3].]

√ **vand** (**vándate**; **vavandé**; **vanditá**; **vánditum**; **vanditvā́**; -**vándya**). —1. praise; —2. salute reverentially. [orig. ident. w. √**vad**, 108g.]

+**abhi**, make reverent salutation unto; salute.

vanditṛ́, *m.* praiser. [√**vand**.]

√ **1vap** (**vápati**, -te; **uptá**; -**úpya**; **vāpáyati**). shear (hair, beard); trim (nails); *caus.* cause to be clipped, *or simply* [1041[2]], clip.

√ **2vap** (**vápati**, -te; **uvā́pa**, **ūpé** [784, 800e]; **ávāpsīt**; **vapsyáti**; **uptá**; **uptvā́**; -**úpya**). —1. strew; scatter, *esp.* seed, sow; —2. (*like χόω*) throw *or* heap up, *i.e.* dam up.

+**apa**, cast away; *fig.* destroy.

+**abhi**, bestrew.

+**ā**, throw upon, strew.

+**ni**, throw down.

+**nis**, throw out, *esp.* deal out (from a larger mass) an oblation to a god, *dat.*; offer.

vapā́, *f.* caul, omentum.

vápus, *a.* —1. wondrous, admirabilis; —2. (*like Eng.* admirable) exciting wonder mixed with approbation, *esp.* wondrous fair;

—*as n.* —1. a wonder; wonderful appearance; **vapur dṛçaye**, a wonder to see, θαῦμα ἰδέσθαι, 70[9]; —2. beautiful appearance; beauty, 8[8]; —3. appearance; form, 48[3,4]. [for 2 and 3, cf. the converse transition of mg in **rūpa**, 1, 2.]

vayám, we, *see* 491. [cf. Ger. *wi-r*, Eng. *we*.]

1 **váyas**, *n.* —1. fowl, *collective;* —2. bird. [see **ví**, 'bird.']

2 **váyas**, *n.* food, meal. [prop. 'enjoyment,' √1 **vī**, 'enjoy': for analogies, see √2 **bhuj**, 'enjoy,' and √1 **vī**.]

3 **váyas**, *n.* —1. strength, of body and of mind; health; —2. the time of strength, youth; marriageable age, 2[6]; —3. *generalized*, any age *or* period of life; years (of life). [akin w. **vī-ra**, q.v.]

vayā́, *f.* strengthening.

1 **vára**, *m.* choice; wish; a thing to be chosen as gift *or* reward, *and so* gift, reward; **varaṁ vṛ**, wish a wish, make a condition, 94[1]; **varaṁ dā**, give a choice, grant a wish, 1[17]; **práti város** *or* **város ā́**, according to one's wish. [√2 **vṛ**, 'choose': cf. Eng. *well*, lit. 'according to one's wish.']

2 **vara**, *a.* (*like Eng.* choice *or* select) most excellent *or* fair, best, *w. gen. or loc.*, 16[2], 8[21]; *w. abl.*, most excellent as distinguished from · ·, *i.e.* better than · ·, 68[14]; **varam** · ·, **na ca** · ·, the best thing is · ·, and not · ·, *i.e.* · · is better than · ·, 17[20]. [√2 **vṛ**, 'choose': for mg, cf. AS. *cyst*, 'a choice,' and then 'the best,' with *ceōsan*, 'choose.']

varaṇa, *n.* a choosing. [√2 **vṛ**, 'choose.']

vara-varṇa, *m.* most fair complexion.

varavarṇin, *a.* having a fair complexion; **-inī**, *f.* fair-faced woman. [**varavarṇa**, 1230.]

varāṅganā, *f.* most excellent woman. [**aṅganā**.]

varāroha, *a.* having fair hips *or* buttocks; καλλίπυγος. [**āroha**.]

varāhá, *m.* boar.

várivas, *n.* breadth; *fig.* freedom from constraint, ease, gladness, *w.* **kṛ**. [belonging to **urú**, 'broad': see 1173[3], 407[2].]

várīyāṅs, *a.* very broad, wide extended. [√1 **vṛ**, 'cover, extend over': see 467[2] and 1173[3].]

váruṇa, *m.* The Encompasser (of the Universe), Varuna, name of an Aditya; *orig.* the supreme god of the Veda (*see selection* xxxvii. *and notes*), and so called king as well as god, 83[12]; omniscient judge who punishes sin and sends sickness and death, *selections* xliii., xliv., xlv.; *later*, god of the waters, 7[19]. [a personification of the 'all-embracing' heaven, √1 **vṛ**, 'cover, encompass,' 1177c: cf. οὐρανός, 'heaven,' and Οὐρανός, 'Heaven,' personified as a god.]

várūtha, *n.* cover; *and so, as in Eng.*, protection. [√1 **vṛ**, 'cover,' 1163c.]

varūthyà, *a.* protecting. [**varūtha**, 1212d 4.]

váreṇya, *grdv.* to be desired; *and so*, longed for, excellent. [√2 **vṛ**, 'choose,' 1217[1,2,3], 966b.]

varga, *m.* group. [√**vṛj**, 'separate,' 216.1: for mg, cf. Eng. *division*, 'a separating into parts,' and then 'the part separated, group.']

várcas, *n.* vitality, vigor; the illuminating power in fire and the sun; *and so*, splendor; *fig.* glory. [perhaps akin with **ruc**: cf. **varpas** with **rūpa**.]

várṇa, *m.* —1. outside; external appearance; color, 36[19], 37[6], etc.; complexion; —2. (color, *and so, as in Eng.*) kind, species, sort, 98[2]; —3. (sort of men, *i.e.*) caste, 28[18]; —4. letter; sound; vowel, 59[16]; syllable; word, 98[3]. [√1 **vṛ**, 'cover,' 1177a: for mg 1, cf. Eng. *coating*, and *coat* (of paint), and Lat. *color*, prop. 'cover *or* coating,' cognate w. *oc-cul-ere*, 'cover over.']

√ **varṇaya** (**varṇayati**). —1. color, paint; —2. *fig.* (*like Eng.* paint), depict, describe; tell about; *pass.* 12[3]. [**varṇa**, 1058.]

vartana, *n.* *prop.* an existing, *and so* (*like Eng.* living), means of subsistence. [√**vṛt**, mgs 3, 5: cf. **vṛtti**.]

vartṛ́, *m.* restrainer, stayer. [√1 vṛ, 'cover,' mg 3, 'restrain': 1182.]

vártman, *n.* wheel-track; path, 43^{9}; **vartmanā**, *at end of cpds:* by way of, 39^{14}; *or simply* through; **ākāça-vartmanā**, through the air, 39^{1}. [√vṛt, 1168. 1a.]

vártra, *a.* warding off, holding back; *as n.* a water-stop, dam, weir. [√1 vṛ, 'cover,' q.v.]

1 várdhana, *a.* —1. increasing, *trans.;* *as m.* increaser; —2. delighting in. [√1 vṛdh, 'increase,' q.v.]

2 vardhana, *n.* the cutting. [√2 vṛdh, 'cut.']

várpas, *n.* assumed appearance; image, form. [akin with **rūpá**: cf. **varcas**.]

várman, *n.* énvelope; coat of armor; protection; at end of Kshatriya-names, 59^{18}N. [√1 vṛ, 'envélop,' 1168. 1a.]

varṣá, *n.* —1. rain; —2. (rainy-season, *i.e.*) year; —**varṣā́**, *f. pl.* —1. the rains, *i.e.* the rainy season; —2. *very rarely*, rain-water, 104^{14}. [√vṛṣ: cf. *ἕ-ερσαι*, 'rain-drops': for mg 2 of **varṣa**, cf. Eng. "girl of sixteen *summers*," "man of seventy *winters*," **abda** and **çarad**.]

varṣa-karman, *n.* the action of raining.

varṣa-ṣatka, *n.* year-hexade, period of six years.

varṣmán, *m.* height; top; crown of the head. [see 1168. 1c² and 2b.]

valá, *m.* *prop.* an encloser, *and so* —1. (enclosure, *i.e.*) cave; —2. *personified*, Vala, name of a demon who shuts up the heavenly waters to withhold them from man and is slain by Indra, $81^{5,7}$. [√1 vṛ, 'enclose.']

vala-vṛtra, *m.* Vala and Vritra. [1252.]

valavṛtra-niṣūdana, *m.* destroyer of Vala and Vritra, *i.e.* Indra. [1264.]

valavṛtra-han [402], *a.* slaying Vala and Vritra; *as m.* slayer of Vala and Vritra, *i.e.* Indra. [1269.]

valmíka, *m.* ant-hill.

vavrí, *m.* *prop.* cover, *and so* —1. place of hiding *or* refuge; —2. corporeal tegument (of the soul), *i.e.* body. [√1 vṛ, 'cover,' 1155. 2c.]

√ **vaç** (**váṣṭi**, **uçánti** [638]; **uvā́ça** [784]). —1. will, 78^{17}; —2. desire, long for; —*ppls, pres.* **uçánt**, *perf.* **vāvaçāná** [786]: willing *or* (*when qualifying subject of verb*) gladly, 83^{4}, 85^{6}; longing, 78^{9}; —3. (*like Eng.* will *in its rare or obsolete sense* 'order') order, command. [cf. *ἑκών*, stem **Fεκ-οντ*, 'willing.']

váça, *a.* willing, submissive; *as m.* —1. will; —2. command; *and so* controlling power *or* influence. [√vaç.]

vaça-ní [352], *a.* bringing into one's power; *as m.* controller.

vaçā́, *f.* —1. cow, *esp.* farrow cow; —2. female elephant, Elephanten-kuh. [perhaps 'the lowing' beast, fr. √vāç: cf. Lat. *vacca*, 'cow': usual name for 'cow' is **gó**.]

vaçín, *a.* having command *or* control; *as subst. m. or f.* master, mistress. [**vaça**.]

vaçī-kṛ, make submissive, enthrall, ensnare. [**vaça** and √1 kṛ, 'make,' 1094.]

vaçya, *grdv.* to be commanded *or* ordered, *and so* obedient, submissive, yielding. [vaç, 963³c.]

vas, *encl. pron.* you, 491. [cf. Lat. *vōs*, 'ye, you.']

√ **1 vas** (**ucchā́ti** [753, 608]; **uvā́sa** [784]; **vatsyáti** [167]; **uṣṭá**). grow bright; light up (of the breaking day), dawn. [for cognates, Lat. *us-tu-s*, 'burned,' *east*, *Easter*, etc., see the collateral form **uṣ**, 'burn,' and the derivs **uṣas**, **usra**, **vasanta**, **vasu**, **vāsara**: cf. also *ἦμαρ*, **Fεσ-μαρ*, 'day'; *ἔαρ*, **Fεσ-αρ*, Lat. *vēr*, **ve-er*, **ves-er*, 'dawn of the year-light, *i.e.* spring'; *Ves-uv-ius*, 'the burning' mountain.]

+ **vi**, shine abroad, 75^{15}; light up, 97^{18}.

√ **2 vas** (**váste** [628]; **vavasé**; **ávasiṣṭa**; **vatsyáti**; **vasitá**; **vásitum**; **vasitvā́**; **-vásya**). put on (as a garment), clothe one's self in. [cf. *ἕννυμι*, **Fεσ-νυ-μι*, 'put on'; *ἕ-εσ-το*, 'had on'; *εἷμα*, 'garment'; Lat. *ves-tis*, 'garment'; Goth. *ga-vas-jan*, 'clothe'; AS. *wer-ian*, Eng. *wear*.]

√ **3 vas** (**vásati**; **uvā́sa** [784]; **ávātsīt** [167]; **vatsyáti**; **uṣitá**; **vástum**; **uṣitvā́**; **-úṣya**; **vāsáyati**). stay in a place; *esp.*

stay over night, 38[2], 100[8] (*with* **rātrīm**); dwell, abide; live. [cf. ἄστυ, *Ϝασ-τυ, 'dwelling-place, town'; Lat. *ver-na*, 'one who lives in the house, *i.e.* slave' or 'one who dwells in the land, *i.e.* native,' like Eng. *domestic*, 'servant,' and *domestic*, 'not foreign'; AS. *wes-an*, 'be'; Eng. *was, were*.]

+ **ā**, take up one's abode in (a place), occupy; enter upon, 62[3].

+ **ud**, *caus.* (cause to abide out, *i.e.*) remove from its place, 97[14]?.

+ **upa**, —1. stay with; wait; —2. (*with a specialization of mg like that in Eng.* abs-tain, 'hold off, *esp.* from food *or* drink') wait, *and so* stop (eating), fast.

+ **ni**, dwell (of men and of beasts).

+ **prati**, have one's dwelling.

√ 4 vas (**vāsáyati**; **vāsitá**). cut. [cf. Lat. *vōmis*, **vos-mis*, *vōmer*, 'plow-share, colter.']

+ **ud**, cut away *or* off, 97[14]?.

vasantá, *m.* spring. ['the dawning *or* lighting-up' year-time, √1 **vas**, 1172[a.4]: see 1 **vas**: cf. ἔαρ, *Ϝεσ-αρ, Lat. *vēr*, **ve-er*, **ves-er*, 'spring.']

vásiṣṭha, *a.* most excellent, best; —*as m.* Vasishtha, name of one of the most famous Vedic seers, 78[19] N. [formed as superl. to **vasu**, fr. √1 **vas** as a verbal (467), the verbal having the same transferred sense as the adj. **vasu**, q.v.]

vásu, *a.* excellent, good; —1. *as m.* good (of gods), 76[11]; —2. *as m. pl.* The Good Ones, the Vasus, a class of gods, RV.x. 125.1; —3. *as n. sing. and pl.* good, goods, wealth. [prop. 'shining, *i.e.* splendid,' √1 **vas**, 'shine,' but w. a transfer of mg like that in the Eng. *splendid* as used by the vulgar for 'excellent': connection w. ἠύς, ἐύς, 'good,' and εὖ, 'well,' is improbable, see **āyu**.]

vasu-dhā́ [352], *a.* yielding good; **vasudhā** [364], *f.* the earth; the land.

vasudhādhipa, *m.* (lord of the earth, *i.e.*) king, prince. [**adhipa**.]

vasuṁ-dhara, *a.* holding good *or* treasures; **-ā**, *f.* the earth. [**vasum** + **dhara**, 1250a: we should expect **vasu** (acc. s. neuter, or stem), not **vasu-m** (masculine!), 341.]

vásu-çravas, *a. perhaps* [1298a] having good fame, *or else* [1297 and 1280b] having wealth-fame, *i.e.* famed for wealth.

vasu-sampūrṇa, *a.* treasure-filled. [√1 **pṛ**, 'fill.']

√ vasūya (**vasūyáti**). crave good. [denom. of **vasu**, 1058[1], 1061.]

vasūyā́, *f.* desire for good; longing. [√**vasūya**, 1149[6].]

vastṛ, *m.* illuminer; *or, as adj.*, lighting up. [√1 **vas**, 'shine,' 1182, 375[3].]

vástra, *n.* garment, piece of clothing; cloth. [√2 **vas**, 'clothe,' 1185a.]

vastra-veṣṭita, *a.* covered with clothes, well dressed.

vastrānta, *m.* border of a garment. [**anta**.]

√ vah (**váhati**, **-te**; **uvā́ha**, **ūhé**; **ávākṣīt**; **vakṣyáti**; **ūḍhá** [222]; **vóḍhum**; **ūḍhvā́**; **-úhya**; **uhyáte**). —1. conduct, 84[11]; carry, *esp.* the oblation, 85[1], 93[14], 94[1]; bring with team, 73[11], 81[14], *or* car, 72[4], 87[14]; draw (wagon), guide (horses); —2. *intrans.* travel; proceed (in a wagon); —3. *pass.* be borne along; —4. flow, carry with itself (of water); —5. (*like Ger.* heimführen) bring home to the groom's house, wed; —6. carry, 43[11.18], 52[9]; bear, 26[4]; carry far and wide, *i.e.* spread (a poem, fragrance), 54[2].

[for ***vagh**: cf. ὄχος, *Ϝοχος, 'wagon'; ὀχέομαι, 'ride'; Lat. *veh-ere*, 'carry'; *vehiculum*, 'wagon'; AS. *weg-an*, 'carry, bear,' whence Eng. *weigh*, 'lift' (as in *weigh anchor*), 'find weight of by lifting' (cf. **bhara**); AS. *wægn* or *wǣn*, Eng. *wain*, Dutch *wagen* (whence the borrowed Eng. *wagon*), 'that which is drawn, *i.e.* wagon'; further, Lat. *vi-a*, *ve-a*, **veh-ia*, 'that which is to be travelled over, way'; AS. *weg*, Eng. *way*, 'that which carries' one to a place.]

+ **ā**, bring hither *or* to.

+ **ud**, —1. bear *or* bring up; —2. *esp.* lead out (a bride from her father's house), wed.

+ **pari**, —1. lead about; —2. *esp.* lead about (the bride *or* the wedding procession), wed.

+ **pra**, carry onward.

+**vi**, lead away, *esp.* the bride from her parents' house, *and so* wed, marry; *mid.* get married.

+**sam**, carry together; carry.

váh, *vbl.* carrying, drawing, *in cpds.* [√**vah.**]

vahatú, *m.* wedding procession; wedding. [√**vah**, 1161c.]

vahyá, *n.* portable bed, litter. [√**vah**, 1213: for mg, cf. Eng. *bier* and verb *bear.*]

vahye-çayá, *a.* lying on litters. [**vahya**, 1250c: acct, 1270.]

√ **1vā** (**vā́ti**; **vavāú**; **ávāsīt** [882]; **vāsyáti**; **vātá**; **vā́tum**; **vāpáyati** [1042d]). blow. [cf. ἄημι, *ἀ-Fη-μι, 'blow'; Goth. *va-ian*, Ger. *weh-en*, AS. *wāwan*, 'blow'; *αὔ-ρα*, 'breeze'; ἀήρ, *ἀFηρ, 'air'; Lat. *ventu-s* (a participial form which has made a transition to the vowel-declension — cf. **vasanta** and 1172[3,4]), 'wind,' Eng. *wind;* AS. *we-der*, Eng. *wea-ther*, 'wind (e.g. in *weather-cock*), condition of the air': see **vā́ta** and **vāyú**, 'wind.']

+**ā**, blow hither.

+**nis**, —1. (blow out, *intransitively, i.e.*) go out, be extinguished; —2. *intrans.* (blow till one gets one's breath, *and so*) cool off; —*caus.* —1. extinguish; —2. cool off, *transitively, i.e.* refresh.

+**parā**, blow away.

+**pra**, blow *or* move forward, *intrans.*

+**vi**, blow asunder, *i.e.* scatter to the winds.

√ **2vā** (**váyati** [761d2]; **uvā́ya** [784[2]]; **vayiṣyáti**; **utá**; **ótum**; **ūyáte**). weave, interweave, *both lit., and also* (*like Lat.* serere), *fig.*, of hymns and songs; plait. [orig. idea perhaps 'wind' or 'plait': root-forms are **u**, **vā**, and **vi**: cf. ἰτέα, *Fιτεα, 'willow'; οἶσος, 'osier'; Lat. *vi-ēre*, 'plait'; *vī-men*, 'plaited work'; οἴνη, 'vine'; οἶνος, 'wine'; Lat. *vinum*, 'wine'; *vi-tis*, 'vine,' Eng. *withy* or *withe*, 'pliant twig,' Ger. *Weide*, 'withe, willow.']

vā, *enclitic particle, following its word.* —1. or; · · **vā**, · · **vā**, 50[17], 64[11], 96[12,23], 97[18,19]; · ·, · · **vā**, 77[6], 24[6], 59[9,21], 64[18], 97[2,3,16], 104[21]; *similarly*, 35[6], 59[18], 84[9]; · ·, · ·, · · **vā**, 20[4], 91[9]; —*further:* · · **vā**, **yadi vā** · ·, · · **vā**, 28[12]; · ·, · · **vā**, · · **vā_api**, 62[2]; · ·, · · (**vā** *omitted*), · · **vā**, · · **vā**, 61[23], 62[1]; *finally*, · · **na**, · · **vā_api**, · · **ca**, neither · ·, nor · ·, nor · ·, 63[4]; —**atha vā**, *see* **atha** 6; **uta vā**, *see* **uta**; —2. **vā**, *for* **eva**, 59[10] N.; —3. *with interrogatives:* **kiṁ vā**, what possibly, 17[19]; *so* 18[1]. [cf. Lat. *-ve*, 'or.']

vākya, *n.* —1. speech, words; —2. *as technical term*, periphrasis, *e.g.* **vīrasenasya sutas** *for* **vīrasena-sutas**. [√**vac.**]

vāg-doṣāt, by *or* as a bad consequence of his voice, *i.e.* because he was fool enough to let his voice be heard. [**vā́c**: see **doṣa.**]

vāghát [*like* **dā́sat**, 444[2]], *m.* the pledging one, *i.e.* institutor of a sacrifice, not the priest, but the **yajamāna**. [perhaps akin are εὔχ-ομαι, Lat. *vovēre*, *vogv-ere, 'vow.']

vāṅmáya, *a.* consisting of voice *or* utterance. [**vā́c**: see 1225[2] and **maya.**]

vā́c [391], *f.* —1. speech, voice, word, utterance, sound; **vācaṁ vy-ā-hṛ**, utter words, 3[1], *and* **vā́caṁ vad**, speak words, 94[9], *verb-phrases, used like a simple verb of speaking, and construed w. the acc. of the person* (*see* 274b); *perhaps* (utterance, *i.e.*) sacred text, 91[2]; —2. *personified*, The Word, Vāch, Λόγος. [√**vac**, q.v.]

vā́caṁ-yamá, *a.* restraining *or* holding one's voice, silent. [1250a, 1270[1] and b.]

vācaka, *a.* speaking; *as m.* speaker. [√**vac**, 1181.]

vācika, *a.* verbal, consisting of words. [**vā́c**, 1222e.]

vācya, *grdv.* —1. to be spoken; —2. to be spoken to. [√**vac**, 1213a.]

vā́ja, *m.* —1. swiftness; courage, *esp.* of the horse; —2. race, struggle; —3. prize of race *or* contest; booty; reward *in general;* treasure, good. [prob. akin w. √**vaj**, q.v.: orig. 'strength and liveliness,' 'that in which strength and courage show themselves,' and then 'the result of quick and brave struggle.']

√ **vājaya** (*only in ppl.*, **vājayánt**). crave treasure; seek good, 74[13]; *cf.* √**vaj**. [denom. of **vā́ja**, 1058.]

√ vāñch (**vāñchati**; **vāñchitá**). wish. [for *vānak, orig. inchoative (cf. √1 iṣ) to √van, q.v.: cf. Ger. *Wunsch*, 'a wish'; AS. *wūsc*, 'a wish,' whence verb *wȳscan*, 'wish,' whence Eng. verb *wish*, whence noun *wish*.]

vāṇijya, *n.* merchant's business, trade. [vaṇij, 1211.]

vā́ta, *m.* —1. wind; air; —2. Vāta, god of the wind. [√1 vā, 'blow': acct, 1176c: cf. Icelandic *Ōð-inn*, AS. *Wōd-en*, Old High Ger. *Wuot-an*, names of the highest Germanic god, Odin: the name still lives in the Eng. *Wednes-day*, AS. *Wōdn-es dæg*: some connect *Wōden* w. √vat, 'inspire, excite.']

vā́ta-svanas, *a.* having the roar of the wind, *i.e.* blustering, exhibiting noisy violence, tumultuous.

vātāikabhakṣa, *a.* having wind as sole food, *i.e.* fasting. [vāta + ekabhakṣa.]

vāda, *m.* speech, expression, statement. [√vad.]

vāda-yuddha, *n.* speech-fight, *i.e.* controversy.

vādayuddha-pradhāna, *a.* devoted to controversy; *as m.* eminent controversialist.]

vādin, *a.* speaking. [√vad, 1183[3].]

vānaprastha, *m.* a Brahman of the third order, who has passed through the stages of student and householder (*see* **āçrama**) and dwells in the woods, 65[8] N.; hermit. [vanaprastha: for mg, cf. ἐρημίτης, Eng. *hermit*, and ἐρημία, 'solitude, desert.']

vānara, *m.* monkey, ape.

vāpī, *f.* oblong pond; lake. [√2 vap, 'heap up, dam up,' and so, perhaps, orig. 'a dam' (cf. χῶμα, 'dam,' from χόω, 'throw *or* heap up'), and then, by metonymy, 'the pond made by the dam.']

vāpī-jala, *n.* lake-water. [perhaps the first element is here to be taken in its orig. sense of 'dam,' so that the whole means prop. 'dam-water,' and so 'pond-water.']

vām, *see* 491.

vāmá, *a.* lovely, pleasant; *as n.* a lovely thing, a joy. [√van: cf. dhūma and √1 dhvan.]

vāyasá, *m.* —1. bird; —2. *esp.* crow; -**sī**, *f.* crow-hen. [1 váyas, 'bird,' 1208a.]

vāyú, *m.* wind. [√1 vā, 'blow,' 1165.]

vā́r, *n.* water. [cf. οὖρ-ο-ν, orig. 'water,' and so, as in Eng., 'urine'; Lat. *ūrīnāri*, 'stay under water'; *ūr-ina*, 'urine'; *Ur-ia*, 'Water-town,' a port in Apulia; prob. akin is AS. *wær*, 'sea.']

1 **vā́ra**, *m.* tail-hair, *esp.* of a horse. [prob. akin w. οὐρή, 'tail.']

2 **vāra**, *m.* —1. choice treasure; —2. moment chosen *or* determined for any thing, appointed time, turn; —3. time (*as used with numerals*); **vāraṁ vāram**, time and again; —4. the time *or* turn (of one of the planets which rule in succession the days of the week), *and so*, day of the week, day. [√2 vṛ, 'choose': identified by some w. ὥρα, 'time, season,' see under √yā.]

vāraṇá, *a.* warding off (those that attack it), *and so* strong *or* ungovernable (of wild beasts); *as m.* elephant. [√1 vṛ, 'cover, ward off,' 1150. 1b.]

vārāṇasī, *f.* Vārānasī, the modern Benares.

vāri, *n.* water. [see vā́r.]

vāri-stha, *a.* situated in the water, *i.e.* (of the sun's disk) reflected in the water.

vā́vá, *particle, emphasizing the word which it follows.* surely, just. [for double acct, see Whitney 94.]

√ vāç (**vā́çyate** [761c]; **vavāçé**; **ávīvaçat** [861]; **vāçitá**; **vāçitvā́**). bleat; low; cry (of birds). [see vaçā, Lat. *vacca*, 'cow,' and vāçrá.]

vāçrá, *a.* lowing (of kine). [√vāç, 1188a.]

vāsá, *m.* —1. *prop.* a staying over night; —2. an abiding, 32[5]; —3. abiding-place, 23[20]. [√3 vas, 'dwell': for mg, cf. bhavana.]

vāsa-bhūmi, *f.* dwelling-place.

vāsará, —1. *in Veda, as adj.* of the dawn; ἠέριος; —2. *in classical Skt., neuter, used as subst., also masculine,* (*prop.* time of dawn, as distinguished from night, *and so*) day *in general*. [prop. a secondary deriv. (1188d) fr. an obsolete *vas-ar, 'dawn,' √1 vas, 'dawn'; see

1 **vas**: and for the form **vas-ar**, cf. *ἔαρ* and *vēr*, there given, and **ah-ar**, **ūdh-ar**, 430.]

vāsa-veçman, *n.* chamber for spending the night, sleeping-room.

vásas, *n.* garment. [√2 **vas**, 'clothe.']

vāsin, *a.* dwelling. [√3 **vas**, 'dwell,' 1183[3].]

vāstavyà, *a.* belonging to an abode; *as m.* inhabitant. [**vā́stu**, 1212d 2.]

vā́stu, *m. n.* dwelling. [√3 **vas**, 'dwell,' 1161a.]

vā́stoṣ-páti, *m.* lord *or* Genius of the dwelling, 77[2] N. [**vā́stos**, gen. of **vā́stu** (1250d) + **páti**: acct, 1267a and d.]

vāhá, *a.* carrying; carrying off. [√**vah**.]

vā́hana, *a.* carrying off; *as n.* —1. beast of burden, 56[8]; beast for riding; team; vehicle; —2. the carrying, 34[18]. [√**vah**, 1150. 1b.]

1 **ví** [343e], *m.* bird. [cf. *οἰωνός*, *ὀϝι-ωνος*, Lat. *avi-s*, 'bird.']

2 **ví**, *preposition.* apart, asunder, away, out; *denoting intensity in descriptive cpds* (1289), *cf.* **vicitra**, **vibudha**; *denoting separation or non-agreement in possessive cpds* (1305), *cf.* **vimanas**, *etc.; similarly in the prepositional cpd* (1310a), **vipriya**.

viṅçatí [485], *f.* twenty. [cf. *εἴκοσι*, Boeotian *ϝίκατι*, Lat. *viginti*, 'twenty.']

vikaṭa, *a.* —1. exceeding the usual measure; *and so* —2. (*like Eng.* enormous) monstrous, hideous; —*as m.* Hideous, name of a gander. [cf. 1245g.]

vikramá, *m.* a stepping out, appearance; *esp.* bold *or* courageous advance, courage, might. [√**kram** + **vi**.]

vigata-saṁkalpa, *a.* with vanished purpose, purposeless. [√**gam** + **vi**: 1299.]

vigulpha, *a.* abundant. [origin unclear.]

vigraha, *m.* —1. separation; *and so* —2. division; *and so* —3. discord, quarrel, war. [√**grah** + **vi**.]

√ **vic** (**vinákti**; **viktá**; **véktum**; **-vícya**). separate, *esp.* grain from chaff by winnowing; separate, *in general.*

+ **vi**, separate out *or* apart; **vivikta**, isolated, *and so* lonely.

vicakṣaṇá, *a.* appearing far and wide, conspicuous; *or*, far-seeing. [√**cakṣ** + **vi**.]

vi-citra, *a.* —1. very variegated; —2. differently colored, varied; —3. (full of variety and surprises, *and so*) entertaining, beautiful. [in mg 1, **vi-** has perhaps intensive force; in 2, perhaps variative.]

√ **vij** (**vijáte**; **vivijé**; **ávikta** [834c]; **vijiṣyáti**; **vigná**). move with a quick darting motion, *ἀίσσειν*; (*like Eng.* start) move suddenly from fear. [cf. AS. *wic-an*, 'give way'; Eng. *weak*, 'yielding, soft, feeble.']

+ **ud**, start up; be affrighted; **udvigna**, terrified.

vijayá, *m.* victory; *personified*, Victory, name of a rabbit. [√**ji** + **vi**.]

víjiti, *f.* conquest. [√**ji** + **vi**.]

vijitendriya, *a.* having the organs of sense subdued. [**vijita** + **indriya**.]

vijñéya, *grdv.* to be known *or* considered as. [√**jñā** + **vi**, 963[3] a.]

viṇ-mūtra, *n.* faeces and urine. [**viṣ**, 226b, 161: for cpd, 1253b.]

vitatha, *a.* false. ['differing from the so,' **vi** + **tathā**, 1314a.]

vitathābhiniveça, *m.* inclination towards that which is false. [**abhiniveça**.]

vítasti, *f.* a span, about nine inches *or* twelve fingers. [prob. fr. √**tan** + **vi**, and so 'a stretch' from the tip of the thumb to that of little finger: for mg, cf. Eng. noun *span* and verb *span*, 'extend over,' and see **vyāma**.]

vitāna, *m. n.* —1. spreading out, extension; —2. canopy. [√**tan** + **vi**: for mg 2, cf. Eng. *expanse* (of heaven) and *expand*.]

vittá, *ppl.* gotten; *as n.* (*like Lat.* quaestus) gettings, that which is got, property. [√2 **vid**, 'get.']

√ 1 **vid** (**vétti**; **véda** [790a]; **ávedit**; **vediṣyáti**, **-te**; **vetsyáti**, **-te**; **viditá**; **véditum**, **véttum**; **viditvā́**; **-vídya**; **vedáyati**). —1. know; understand; perceive; **ya evaṁ veda**, who knoweth thus, who hath this knowledge, *frequent formula in the Brāhmanas*, 97[3]; **vidyāt**, one should know, it should be known *or* understood; —2. recognize as; **nalam māṁ viddhi**,

recognize me as N., know that I am N.; —3. notice; be mindful of, 75[13]; bethink one's self, 94[6,10]; —4. believe; assume; consider a person (*acc.*) to be · · (*acc.*), 43[19]; —*ppl.* **vidvā́ṅs**, *see s.v.*

[with **véda**, **vidmá**, cf. οἶδα, ἴδμεν, AS. *ic wāt*, *wē witon*, 'I know, we know'; Eng. *I wot*, gerund *to wit*, noun *wit*, 'understanding': cf. also εἶδον, ἔϝιδον, 'saw'; Lat. *vidēre*, 'see'; AS. *witan*, 'see'; whence *wit-ga*, 'seer, soothsayer, wizard' (Icelandic *vit-ki*, 'wizard'), *wicca*, 'wizard,' *wicce*, 'witch,' Eng. *witch*, masc. and fem.: **véda** is an old preterito-present, 'have seen *or* perceived,' and so, 'know'—see **√2 vid**: the forms of the other tense-systems are comparatively modern.]

\+ **anu**, know along, *i.e.* from one end to the other, know thoroughly.

\+ **ni**, *caus.* cause to know; do to wit; announce; communicate.

√ 2 vid (**vindáti**, **-te** [758]; **vivéda**, **vividé**; **ávidat**, **ávidata**; **vetsyáti**, **-te**; **vittá**; **véttum**; **vittvā́**; **-vídya**). —1. find, 4[12], etc.; get, 74[13]; obtain (children), 100[6,9]; —2. get hold of, 80[7]; —3. *pass.* **vidyáte**: is found; *later, equiv. to* there is, there exists, *ppl.* **vídāna** [619[8]], found, 73[21]; —*ppl.* **vitta**, *see s.v.*

[orig. ident. w. √1 vid, of which this is only another aspect, namely that of 'seeing *esp.* an object looked for, *i.e.* of finding': see 1 vid.]

\+ **anu**, find.

víd, *vbl.* knowing, *at end of cpds.* [√1 vid.]

vida, *a.* knowing, *at end of cpds.* [do.]

vidatra, *a.* noticing, *in cpds.* [√1 vid, 1185d.]

vidátha, *n.* directions, orders. [prop. 'knowledge given, *i.e.* instructions,' √1 vid, 1163b.]

vidarbha, —1. *m. pl.* the Vidarbhans, Vidarbha, name of a people, and of their country, which was south of the Vindhya mountains, and is now called Berar; —2. *m. sing.* Vidarbha, *i.e.* a king of Vidarbha, 4[2]. [for mg 2, cf. "*Norway*, uncle of young Fortinbras," Hamlet, i. 2. 28.]

vidarbha-nagarī, *f.* city *or* capital of Vidarbha, *i.e.* Kundina (**kuṇḍina**). [**vidarbha-** does not stand in the relation of a gen. of appellation: see 295[1].]

vidarbha-pati, *m.* lord *or* king of Vidarbha.

vidarbha-rājan, *m.* king of Vidarbha.

vidāsin, *a.* becoming exhausted, drying up. [√**das** + **vi**, 1183[3].]

vidyā́, *f.* —1. knowledge; a discipline *or* science; *esp.* **trayī vidyā**, the triple science *or* knowledge of the holy word, as hymn, sacrificial formula, and chant, *or* the Rigveda, Yajurveda, and Sāmaveda; —2. *esp.* the science κατ' ἐξοχήν, *i.e.* magic; a magic formula, spell. [√1 vid, 1213d: for mg 2, observe the equally arbitrary specialization in Eng. *spell*, which in AS. meant 'a saying.']

vidyā-dhara, *a.* keeping *or* possessed of knowledge *or* the magic art; *as m.* a Vidyādhara, one of a class of genii, who are attendants on Çiva, and reputed to be magicians.

vidyā-mada, *m.* knowledge-intoxication, *i.e.* infatuated pride in one's learning.

vidyāvayo-vṛddha, *a.* grown old in knowledge and years, distinguished for learning and age. [**vidyā** + **3 vayas**, 1252.]

vidyút, —1. *a.* lightening; *and so, as in Eng.*, —2. lightning. [√**dyut** + **vi**, 'lighten.']

vidvaj-jana, *m.* wise man. [**vidvāṅs**, 1249a, 202.]

vidvā́ṅs [461], *ppl.* knowing; wise, 17[18], etc.; learned; **tvaṣṭā vidvān**, a cunning workman (*cf. Eng.* cunning *and Old Eng.* cunnen, 'know'), 75[6]. [√1 vid, 'know,' 790a, 803[2].]

√ 1 vidh (**vidháti**). worship a god (*dat.*) with (*instr.*); honor (*acc.*) with (*instr.*). [cf. **vedhas**.]

√ 2 vidh (**vindháte**). lack *or* be without a thing (*instr.*), **viduári**; be bereft *or* alone. [see **vidhavā**.]

√ 3 vidh, *see* √**vyadh**.

vídh, *vbl.* boring through, wounding, *at end of cpds.* [√3 **vidh** or **vyadh**, 252, cf. 785.]

vidhávā, *f.* widow. [√2 vidh, 'be bereft,' 1190: cf. ἠ-ίθεος, 'youth without a wife,

bachelor'; Lat. *viduus*, *vidua*, 'widower, widow'; AS. *widwe*, *wuduwe*, Eng. *widow*.]

vidhā́, *f.* proportion, measure; way; *and so* kind, sort; *esp. at end of cpds* [*see* 1302c 5]: *e.g.* **tri-vidha**, of three kinds, three-fold. [prop. 'dis-position, arrangement, order, method,' see √1 **dhā** + **vi**.]

vidhātavya, *grdv.* to be shown. [√1 **dhā** + **vi**, mg 5.]

vidhātṛ, *m.* dis-poser, arranger. [√1 **dhā** + **vi**.]

vidhā́na, *n.* a dis-position, ordering, ordinance; **vidhānatas**, according to (established) ordinance. [√1 **dhā** + **vi**, 1150.]

vidhi, *m.* —1. a dis-position, ordinance, prescription, rule (65^{7}), method; —2. (method, *i.e.*) way, 38^{22}; procedure; —3. (the supreme disposition *or* ordaining, *i.e.*) destiny, fate. [√1 **dhā** + **vi**, 1155.2e, 345^{2}: for mg 3, cf. Lat. *destināre*, 'establish, ordain,' and Eng. *destiny*.]

vidhivat, *adv.* according to rule; *equiv. to Lat.* rite. [**vidhi**, 1107.]

vidhú, *a.* lonely (of the moon that wanders alone among the star-hosts); *as m.* moon. [prob. fr. √2 **vidh**, 1178.]

vidhura, *a.* —1. alone, bereft; —2. suffering lack, miserable; —3. disagreeable; *as n.* trouble. [prob. fr. √2 **vidh**, through the intermediate **vidhu**, 1188f.]

vidhura-darçana, *n.* sight of adversity.

vidheya, *grdv.* to be done. [see √1 **dhā** + **vi**, mg 5: also 963^{3} a.]

vinayá, *m.* —1. training, breeding, *i.e.* formation of manners; *and so* —2. *transferred* (*like the Eng.* breeding), manners, good breeding, politeness. [√**nī** + **vi**.]

vínā, *prep.* without, *w. instr. or acc.* [1127, 1129.]

vinīti, *f.* (good breeding, *esp.*) modesty. [√**nī** + **vi**: see **vinaya**.]

vinoda, *m.* *exactly like Eng.* di-version; amusement. [see √**nud** + **vi**.]

√ **vind**, *see* √2 **vid**.

vindhya, *m.* Vindhya, name of the mountain-range crossing the Indian peninsula and separating Hindustan from the Deccan.

vindhyāṭavī, *f.* the Vindhya-forest. [**aṭavī**.]

√ **vip** (**vépate**; **vivipé**; **ávepiṣṭa**; **vepáyati**). be in trembling agitation; tremble *or* shake; *caus.* shake, *trans.* [cf. Lat. *vibrāre*, 'shake, brandish,' from **vib-ru-s*, **vip-ru-s*, 'shaking'; AS. *wæfre* (formed like **vip-ru-s*), 'moving this way and that,' whence Eng. *waver*; Eng. frequentative *whiffle*, 'veer about, blow in gusts'; *whiffle-tree*, so called from its constant jerky motion (*-tree* means 'wooden bar,' see **dāru**).]

vipaṇa, *m.* trading-place, shop; **-ī**, *f.* shop. [√**paṇ** + **vi**, 1156.]

vipatti, *f.* a coming to nought, destruction. [√**pad** + **vi**, 1157.]

vipad, *f.* misfortune, trouble. [√**pad** + **vi**, 383a.]

vípāka, *m.* the ripening, *esp.* of the fruit of good *or* bad deeds, *and so* the consequences; the issue, *in general*. [√**pac** + **vi**, 216.1.]

vípra, —1. *a.* agitated, inspired; *as subst.* he who gives utterance to pious emotion at the altar, poet, singer, $74^{11,18}$; —2. *a.* (inspired, *i.e.*) gifted with superior insight, wise, of a god, $79^{13,17}$; —3. *as m.* a Brahman, 60^{16}, etc. [√**vip**, 1188a: mg 3 is to be taken directly from 1.]

vípriya, *a.* not dear, unpleasant; *as n.* something disagreeable, an offense. [2 **vi** + **priya**, see **vi** and 1310a end.]

vi-budha, *a.* very wise (**vi-** *is intensive*, 1289); *as m.* a god.

vibudhānucara, *m.* attendant of a god. [**anucara**.]

vibudheçvara, *m.* a lord of the gods. [**īçvara**.]

vibhava, *m.* —1. development *or* growth; —2. (the result of growth, *i.e.*) power, *and so* lordship, majesty, high position; —3. *sing. and pl.* (*like Ger.* Vermögen) property, possessions. [√**bhū** + **vi**: cf. **vibhu** and **vibhūti**.]

vibhā́van, *f.* **-varī**, *a.* shining far and wide. [√**bhā** + **vi**, 1169.1b and 2^{2}, 1171b.]

vibhī́daka, *m. n.* the large tree Terminalia Bellerica; one of the nuts of this tree, which were used for dicing; a die, dice. [perhaps 'the destroyer,' fr. √**bhid**

+vi: if so, we must suppose that the name was first given to the die as die, and applied secondarily to nut and tree.]

vibhú, *a.* —1. pervading, far-reaching; unlimited, 74²; —2. powerful, mighty, of Indra, 5¹²˒¹⁵; *as subst.* lord *or* ruler. [√bhū + vi, 354: for 2, cf. **vibhava** 1 and 2, and **vibhūti**.]

víbhūti, *f.* —1. development *or* growth; —2. (the result of growth, *i.e.*) power, *esp.* of a lord *or* ruler. [√bhū + vi, 1157d: cf. **vibhava** and **vibhu**.]

ví-manas, *a.* (having an away-removed mind *or* heart, *i.e.*) out of one's senses *or* disheartened. [1305.]

vimarda, *m.* destruction; (of sleep) disturbance. [√mṛd + vi.]

vimā́na, *a.* traversing, *esp.* the sky; *as m. n.* a palatial car of the gods that moves through the air, sky-chariot. [√1 mā + vi, 'measure,' q.v.: 1150.]

vi-mukha, *a.* having the face away; **vimukhā yānti**, they go (with averted faces, *i.e.*) homewards. [1305.]

vi-rajas, *a.* having dust away, dustless, pure. [1305.]

viraha, *m.* —1. abandonment, separation from; —2. absence, freedom from. [√rah + vi.]

virāma, *m.* stop, end, pause. [√ram + vi.]

virodhin, *a.* hindering, disturbing. [√rudh + vi, 1183³.]

vilāsa, *m.* joy. [√las + vi.]

vivará, *m. n.* opening; hole (of creatures that live in the ground). [√1 vṛ + vi, 'uncover, open.']

vi-varṇa, *a.* having the color away, colorless, pale. [1305.]

vivarṇa-vadana, *a.* pale-faced. [1298a.]

vivásvan, *a.* lighting up; **vivásvabhis**, *as adv.* [1112c], so that it lights up; *as n., perhaps*, flash, spark. [√1 vas + vi, 'light up,' 1169b.]

vívasvant, *a.* lighting up; *as m.* Vivasvant, name of a god of the dawning daylight *or* morning-sun, father of the twins Yama and Yamī and of the Açvins, 85¹³˒¹⁴. [√1 vas + vi, 'light up,' see 1233e.]

vivāhá, *m.* fetching home of the bride, wedding, marriage. [√vah + vi.]

vivāha-catuṣṭaya, *n.* marriage-quaternion, *i.e.* the marrying of four wives.

vivāhāgni, *m.* wedding-fire. [**agni**.]

vividha, *a.* having different kinds, *i.e.* of different sorts, various. [2 vi + **vidhā**, 334², 1305.]

vivṛddhi, *f.* growth; increase in size; increase. [√vṛdh + vi, 1157.1d.]

viveka, *m.* —1. a separating apart; —2. discrimination, discernment, good judgment. [√vic + vi, 216.1: for mg 2, cf. *discrimination* w. Lat. *discrimināre*, 'separate,' fr. *discrimen* of the same root as *discernere*, 'separate'; cf. also *discernment* with *discernere*.]

√ **viç** (**viçáti**, **-te**; **vivéça**, **viviçé**; **ávikṣat**; **vekṣyáti**, **-te**; **viṣṭá**; **véṣṭum**; **-víçya**; **veçáyati**). settle down; go in; go into, enter. [with **veçá**, 'house,' cf. *οἶκος*, 'house' (analogous to *entry* from *enter*); Lat. *vicus*, 'settlement, village,' whence the borrowed AS. *wic*, 'village'; Goth. *veihs*, 'village'; Lat. *villa*, **vic(u)la*, 'small settlement, farm': see further **víç** and **veçá**.]

+**ā**, go into, enter; pervade, RV. x. 125. 6; **āviṣṭa**: *actively*, having entered; *passively*, entered by, filled with; —*caus.* cause to go into, put into, communicate.

+**upa**, settle down upon; sit down; **upaviṣṭa**, seated.

+**ni**, *mid.* go in; go home (to house *or* nest); settle down to rest.

+**abhi-ni**, settle down to; be inclined towards, *fig., as in Eng.*; be bent upon.

+**pra**, enter, get into; *w. acc.*, 85²; *w. loc.*, 18²³; *without expressed object:* enter, 8⁴; go in, 33¹⁴; go home, 103²¹; penetrate, pierce; —*caus.* cause to enter.

+**sam-pra**, go in; *w.* **gṛham**, go home; *w.* **niveçanam**, go to bed; enter, *w. loc.*

+**sam**, enter together, *i.e.* make their appearance together *or* come hither together, 86¹⁶; —*caus.* cause to enter upon, put *or* set upon.

víç (**víṭ**, **víçam**, **viḍbhís** [218³]), *f.* —1. a settlement, *i.e.* dwelling-place; *and so* house; —2. a settlement, *i.e.* the com-

munity, clan, folk; viçām patis, lord of peoples, *i.e. simply* prince; tribe *or* host (of gods), 71[18], 78[4]; —3. the folk, as distinguished from the Brahmans and Kshatriyas, the third caste, later called vāiçya; a man of the third caste, 59[22]. [√viç, q.v.: cf. Δωριέες τριχά-ικ-ες, 'three-tribed Dorians'; also Keltic *vic* in *Ordo-vic-es*, people of North Wales, and *Lemo-vic-es*, people of modern Limoges.]

viçaṅkā, *f.* hesitation. [√çaṅk + vi, 1149.]

víçākha, *a.* having spread-asunder branches, *i.e.* forked; -e, *dual f.* Viçākhe, name of an asterism. [2 vi + çākhā, 1305, 334[2].]

viçākhila, *m.* Viçākhila, name of a merchant. [viçākha, 1227: perhaps named after the asterism because various green-grocer's commodities belonged to it.]

viçālá, *a.* capacious, spreading, broad.

viçiṣṭatā, *f.* condition of being distinguished, distinction, superiority. [viçiṣṭa, 1237: see çiṣ + vi.]

viçeṣa, *m.* —1. that which separates *or* distinguishes one thing from another, distinction *or* difference; *and so* —2. (*like Eng.* distinction) eminence, excellence; viçeṣeṇa, *as adv.* [1112b], to an eminent degree, *i.e.* very much, especially, *like French* par excellence. [√çiṣ + vi.]

viçeṣatas, *adv.* —1. *at end of a cpd*, according to the difference of · ·, 66[23]; —2. (*like* viçeṣeṇa, *see above*) especially. [viçeṣa, 1098b.]

viç-páti, *m.* master of the house. [euphony, 218[5]: acct, 1267a: cf. Old Prussian *wais-patti-n*, 'house-mistress'; Lithuanian *vësz-pat-s*, 'lord.']

viçrabdham, *see* √çrambh.

viçrambha, *m.* confidence. [√çrambh + vi.]

viçrambhālāpa, *m.* confidence-talk, familiar conversation. [ālāpa.]

víçva [524], *pron. adj.* —1a. all, every; every one; *common in Veda, but replaced in the Brāhmana and later by* sarva, *q.v.*; —1b. víçve devās: all the gods, 82[1]; *or* the All-gods (as a class, *see* deva 2b), 88[6,8], 90[8]; —1c. víçvam, *as n.* The All, τὸ πᾶν, 92[12]; —2. *sometimes*, entire, whole; *so* 71[17].

viçvá-cakṣas, *a.* all-beholding. [see 1290[3]: acct, 1298c.]

viçvátas, *adv.* from *or* on all sides, everywhere. [víçva, 1098b: acct, 1298c.]

viçváto-mukha, *a.* having a face on all sides, whose face is turned everywhither. [1306.]

viçvá-darçata, *a.* to be seen by all, all-conspicuous. [acct, 1273, 1298c.]

viçvá-deva, *m. pl.* the All-gods (*see* deva 2b), RV. x.125.1. [víçva + devá: acct, 1280a, 1298c.]

viçvá-bheṣaja, *a.* all-healing. [víçva + bheṣajá: acct, 1280a, 1298c.]

viçvá-çcandra, *a.* all-sparkling. [víçva + çcandrá: acct, 1280a, 1298c.]

viçva-sṛj, *a.* all-creating; *as m. pl.* All-creators, name of certain creative beings.

viçvád, *a.* all-consuming. [víçva + ád.]

viçvāyu, *assumed as stem of* viçvāyos, 75[1], *prop. a form of transition to the* u-*declension of the stem* viçvāyus, *and meaning either* friendly to all, all-friendly (*if taken with* mama, *i.e.* varuṇasya), *or else* all living creatures (*if taken with* rāṣṭram, 'lordship over'); *see* viçvāyus 1 *and* 2.

viçvāyus, —1. *a.* belonging to *or* appearing to all life *or* living creatures, *i.e. either* friendly to all *or* all-known (applied to gods), *or else* dwelling in all (of the Genius of Life), 85[18]; —2. *as n.* all-life, *i.e.* all living creatures, men and beasts. [víçva + āyus, acct, 1280a, 1298c: for mg 1, see 1294[2].]

viçvāsa, *m.* confidence. [√çvas + vi.]

viçvāsa-kāraṇa, *n.* reason for confidence.

viçvāsa-bhūmi, *f.* proper vessel for confidence, one who may safely be trusted.

viçváhā, *adv.* always, for evermore. [víçva, see 1100a and cf. 1104[2,3]: acct, cf. 1298c.]

√ viṣ (viveṣṭi; vivéṣa; vekṣyáti, -te; viṣṭá; -víṣya). work, be active, accomplish.

víṣ (víṭ, víṣam, viḍbhís), *f.* excrement, faeces.

viṣá, *n.* poison. [prop. 'the potent *or* overpowering,' √**viṣ**: no less arbitrary is the specialization in Eng. *poison*, fr. Lat. *potionem*, 'draught': cf. *ἰός*, *ϝισος*, Lat. *virus*, 'poison.']

viṣa-kumbha, *m.* jar of poison.

viṣaya, *m.* —**1.** *prop.* working, *and so* sphere of activity *or* influence; —**2.** one's department *or* line *or* peculiar province; *and so, generalized* —**3.** province, field, domain, empire, country; —**4.** field of activity of one of the sense-organs (*e.g.*, sound is the **viṣaya** of the ear), *a mere specialization of* mg 1; object of sense, pleasure of sense; —**5.** object *in general.* [√**viṣ**: but the formation of the stem is not clear.]

viṣāda, *m.* despondency, dejection. [√**sad** + **vi.**]

viṣu, *adv.* on both sides.

viṣuvat-saṁkrānti, *f.* equinox-passage (of the sun from one zodiacal sign to the next); the time of equinox-passage, the equinox. [**viṣuvant.**]

viṣuvánt, —**1.** *a.* having *or* taking part on both sides, *i.e.* keeping *or* being in the middle; —**2.** *m.* middle day (*e.g.* of a long sacrifice); —**3.** *m. n. esp.* middle day between the solstices, the vernal *or* autumnal equinox. [**viṣu**, 1233c and b end.]

√ **viṣṭ** (**véṣṭate**; **viṣṭitá**; **-véṣṭya**; **veṣṭáyati**). wind one's self about; *caus.* wind around, envelope, wrap up, dress.

víṣṇu, *m.* Vishnu, name of a god, whose chief work in the Veda is the measuring of the sky in three paces, and who became one of the Hindu Trinity, and extremely important in the later sectarian development of India; *cf.* **brahmán** 2 *and* **çivá**. [prob. 'the mighty worker,' √**viṣ**, 1162.]

viṣṇu-çarman, *m.* Vishnuçarman, name of a sage. ['having V. as his protection' or else 'the delight of V.': the mg of the cpd depends on its accent (see 1302[1] and 1267[1]), and this is not known.]

viṣṇuçarma-nāman, *a.* possessing **viṣṇuçarman** as name, named V. [1249a[2].]

víṣvañc [408], *a.* directed in both ways *or* parted asunder. [**viṣu** + **añc**, 407.]

visárjana, *n.* the letting go; evacuation. [√**sṛj** + **vi.**]

víspaṣṭa, *see* √1 **paç** + **vi.**

vispaṣṭārtha, *a.* having clear *or* intelligible meaning. [**artha.**]

vismaya, *m.* astonishment. [√**smi** + **vi.**]

vismayānvita, *a.* filled with astonishment. [**anvita**, √**i** + **anu.**]

vi-hasta, *a.* —**1.** having the hands away, handless; *and so* —**2.** (*like Eng.* unhandy) awkward; *and so* —**3.** perplexed, confounded. [1305.]

vihārin, *a.* wandering about. [√1 **hṛ** + **vi**, 1183[3].]

√ **1 vī** (**véti**; **vivāya**, **vivyé**; **vītá**). —**1.** seek eagerly; —**2.** accept gladly; enjoy; —**3.** strive to get; —**4.** fall upon.

[cf. Lat. *vēnāri*, 'hunt,' a denom. of **vē-na*, 'hunt'; AS. *wā-ð*, 'hunt'; Old High Ger. *weida*, '1. the seeking, *esp.* of food, *i.e.* hunting, fishing, *and then* 2. place for getting food, pasture, *and* 3. food, fodder'; *weida* appears w. mg 1 in Ger. *Waid-mann*, 'hunter' (also as family name, *Weidmann*, 'Hunter'), and w. mgs 2 and 3 in *Weide*, 'pasture, food': perhaps 2 **váyas**, 'food,' q.v., comes fr. √**vī** in mg 1, 'seek for, hunt,' and in this case the development of mg is like that of *weida* 3 and like that of Lat. *vēnātiōn-em*, 'hunting, game,' whence Eng. *venison.*]

+**upa**, seek after.

√ **2 vī**, *see* **vyā.**

víṇā, *f.* lute.

vīta, *see* √**i** + **vi**; *also referable to roots* **vī** *and* **vyā.**

vīta-darpa, *a.* having one's pride departed; humbled. [√**i** + **vi.**]

vīta-rāga, *a.* having one's passions departed, *i.e.* having conquered one's passions. [do.]

vīrá, *m.* —**1.** man; *esp.* man of might, hero; *in pl.* Männer; —**2.** hero, applied to gods; —**3.** *pl.* (*like Eng.* men) retainers, Mannen, 86[5]. [cognate with 3 **vayas**, 'strength': cf. Lat. *vir*, AS. *wer*, 'manly *or* heroic man'; Eng. *were-wolf*, 'man-wolf.']

√ **vīraya** (**vīráyate** [1067]). be a hero, show one's self brave. [**vīra**, 1058.]

vīrávant, *a.* having *or* rich in men *or* heroic sons. [**vīrá**, 1233a.]

vīra-sū́ [352], *a.* bringing forth heroes (as sons).

vīrásena, *a.* possessing a **vīrasenā́** *or* hero-army; *as subst. m.* Vīrasena, king of Nishadha, *like the Greek* Ἡρό-στρατος *in formation and mg.* [**vīra-senā́**, 334[2], 1297: acct, 1295.]

vīrasena-suta, *m.* Vīrasena's son, 1[3]. [1264.]

vīra-senā́, *f.* hero-army, army of heroes. [**vīrá** + **sénā**, 1280b: acct, 1280[2].]

vīryà, *n.* —1. manliness, courage; strength; —2. *concrete*, heroic deed. [**vīrá**, 1212 d 4.]

vīhasta, *for* **vihasta**, *q.v.*, 52[12]. [see 1087 b.]

√ **1 vṛ** (**vṛṇóti**, **vṛṇuté**; **vavā́ra**, **vavré**; **ávārīt**; **vṛtá**; **vā́ritum**, **vártum**; **vṛtvā́**; **-vṛ́tya**; **vāráyati**). —1. cover, enclose, encompass; surround, *i.e.* guard, 11[21]; —2. *offensively*, keep in, hold back *or* captive; **vṛta**, pent up, 75[14]; —3. *defensively*, hold back, keep in check (75[11]), ward off, hinder, restrain; —*caus.* [1041[2]], keep back, hinder, stop.

[cf. ἐ-ελ-μένος, 'enclosed' and 'held in check,' referred to εἴλω, Aeolic ἔλλω, *ϝελ-νω; εἶλαρ, *ϝελ-αρ, 'cover, defense'; Lat. *ver-ēri*, 'be on one's guard, fear'; *vellus*, '(cover, *i.e.*) pelt, fleece'; *vallum*, 'defense, palisaded rampart, wall,' whence the borrowed Eng. *wall*; Eng. *ware, wary*, 'on one's guard, cautious'; Ger. *wehren*, 'check, ward off'; *Wehre*, 'defense'; with **vártra**, 'stopping,' and then 'a dam,' cf Ger. *Wehr*, AS. *wer*, Eng. *weir*, '(water-) stop, dam': for other cognates, see **uru**, **ūrṇa**, **varuṇa**: cf. the derivs **vala**, **vṛtra**, **varūtha**, **varṇa**, etc.]

\+ **anu**, cover over.

\+ **apa**, uncover, open. [cf. the relation of Ger. *decken*, 'cover,' and *auf-decken*, 'uncover.']

\+ **abhi**, cover.

\+ **ā**, cover; —**āvṛta**: covered, 33[20]; concealed; encompassed, surrounded, 3[9]; (covered with, *i.e.*) filled with, provided with, 66[1].

\+ **sam-ā**, cover; **samāvṛta**, surrounded.

\+ **ni**, keep down, suppress, ward off; *caus.* [1041[2]], stop, 98[4].

\+ **nis**, *in ppl.* **nirvṛta**, pleased, contented, free from care. [prop. 'uncovered, not covered over, *i.e.* not dark *or* gloomy,' and so 'clear, bright': cf. √**1 vṛ** + **vi**, which shows a similar metaphor.]

\+ **pari**, surround.

\+ **pra**, cover.

\+ **sam-pra**, *mid.* cover completely.

\+ **vi**, uncover, open; make open *or* clear, illume. [cf. √**1 vṛ** + **nis**.]

\+ **sam**, —1. cover over; —2. keep together *or* in order, *and so* put in order, gather up, 26[20].

√ **2 vṛ** (**vṛṇīté**; **vavré**; **ávṛta**; **variṣyáte**; **vṛtá**; **vā́rītum** [254[3]]; **varitvā́**; *caus.* **varáyati**, **-te** [1042b[3]]). choose; prefer; desire, wish; choose for one's self, make one's portion, 70[5], 86[14]; **varaṁ vṛ**, wish a wish, make a condition, 94[1]; —*caus.* [1041[2]], choose.

[cf. Lat. *volo*, 'will'; Old Eng. *wol*, *wul*, 'will,' still living in *I won't*, 'I wol not'; Ger. *Wahl*, 'choice, selection,' whence *wählen*, 'select,' Chaucerian *wail*, 'select'; Ger. *wohl*, Eng. *well*, 'according to one's wish' (see under **1 vara**): perhaps akin are βούλομαι, *βολνομαι, Epic βόλομαι, 'will,' and βέλ-τερος, 'choicer, better,' but this is disputed.]

\+ **ā**, choose, desire.

vṛ́ka, —1. *a.* tearing, harming, *in* **a-vṛka**; —2. *m.* (the tearer, *i.e.*) wolf. [√***vṛk** or ***vrak**, simpler form of √**vraçc**: cf. λύκος, *ϝλυκος, Church Slavonic *vlŭkŭ*, Lat. *lupus*, Eng. *wolf*.]

vṛkka, *dual m.* the kidneys.

vṛkṣá, *m.* tree. ['that which is felled,' √***vṛk** (1197) or ***vrak**, simpler form of √**vraçc**: for mg, cf. **barhís**.]

vṛkṣa-traya, *n.* tree-triad, three trees.

vṛkṣatraya-tale, under three (separate) trees, *see* **tala**.

vṛkṣopari, on the tree. [**upari**: see 1314f.]

√ **vṛj** (**vṛṇákti, vṛṅkté; vavárja; ávark** [832]; **varkṣyáti, -te; vṛktá; -vṛ́jya; varjáyati**). —**1.** turn; twist off; —**2.** turn *or* set aside; —**3.** (turn aside, *i.e.*) di-vert *or* keep away *or* alienate something from some one;

—*caus.* [1041²] —**1.** (set aside, *i.e.*) abandon, shun; avoid, 25^{21}, 104^{3}; —**2.** (set aside, take out, *and so, like* ex-cipere) except; **varjayitvā**, with an excepting, *i.e.* with exception of, 54^{22}; leave out, exclude, separate.

[orig. 'bring out of its original direction *or* position, by bending *or* diverting *or* keeping in' (in this last sense, cf. **vṛjána**, 'enclosure,' and *ἐ-έργ-νυ*, 'shut in'), and so the opposite of √1 **ṛj**, 'stretch *or* reach straight out,' q.v.: cf. also Lat. *vergere*, 'bend, turn'; Eng. *wrick*, 'to twist,' and *wriggle;* prob. cognate is *wring*, 'twist'; also Eng. *wrong*, 'twisted, crooked' (as in *wrong-nosed*, Wyclif), 'bad,' which shows the same metaphor as **vṛjina** and French-Eng. *tort*, from Lat. *torquēre*, 'twist.']

vṛjána, *n.* enclosure, *esp.* enclosed settlement, *and so, either* dwelling-place (74^{18}) *or* the dwellers. [√**vṛj**, q.v.: 1150. 2c.]

vṛjiná, *a.* crooked, wrong, *opp. of* **ṛju**, 'straight, right.' [√**vṛj**, 1177b: for the mg, see √**vṛj**.]

√ **vṛt** (**vártate, -ti; vavárta, vāvṛté** [786]; **ávṛtat; vartiṣyáti, -te; vartsyáti, -te; vṛttá; vártitum; -vṛ́tya; vartáyati, -te**). —**1.** turn *or* roll *or* move as does a wheel; *in general,* move *or* come from (*abl.*), 76^{14}; —**2.** (*like Eng.* take its course) go on, take place; happen; **ekāpāyena vṛt**, go with a diminution-by-one, *i.e.* decrease by one, 58^{5}; —**3.** (move one's self about in a place, *and so*) abide, exist, be, be present; **mūrdhni vṛt**, stand at the head, be chief in importance, 22^{21}; —**4.** be in a certain condition, case, occupation; be concerned with (*loc.*), 10^{5}; —**5.** live; live by (*instr.*), *i.e.* live upon, 104^{2}; —**6.** proceed, behave; —**7.** *attenuated in mg from sense* 3 *to that of a simple copula,* be, 51^{4}; —**vṛttá**, *see s.v.*

[cf. Lat. *vert-ere*, 'turn'; AS. *weorðan*, 'become,' Eng. *worth*, 'become, be to' (in *wo worth the day*), Ger. *werden*, 'become'; for transition of mg in Eng. and Ger., cf. Eng. *turn*, which also means 'become' (as in *turn traitor*): —cf. also Eng. *-ward*, as in *go south-ward*, i.e. 'turned to the south,' *fly up-ward*, i.e. 'directed up,' etc. (see **añc**); also Ger. *Wirt-el*, 'spindle-ring'; Church Slavonic *vret-eno*, 'spindle':

—further akin is, prob., AS. *wrīðan*, 'twist,' whence come: Eng. *writhe;* AS. *wrǣð*, 'a twisted band,' Eng. *wreath; wrist*, earlier *hand-wrist*, **wrið-st*, 'hand-turner':

—with **vṛttá**, cf. Lat. *versus*, 'turned,' whence *versāre*, 'turn much': for mgs 3–6 of **vṛt**, cf. Lat. *versāri*, whose senses are quite parallel, and the Eng. phrase "in whom we live and *move* and have our being."]

+**anu**, roll after; follow; *and so,* continue.

+**ā**, *act.* turn hither (*trans.*), 73^{6}; *so at* 74^{11} (*sc.* **rátham vas**, 'your car'); *mid.* turn (*intrans.*), roll back, 63^{8}.

+**upa‿ā**, turn hither unto, 93^{10}.

+**abhi-pary-ā**, turn around unto.

+**vy-ā**, turn away, *intrans.;* separate from *or* part with (*instr.*), 86^{8}, 96^{22}.

+**sam-ā**, turn back to meet; go home, *used esp.* of a religious preceptor's pupil who has finished his studies.

+**ud**, turn out (centrifugally), *intrans.*, fly asunder; *caus.* burst asunder *or* open.

+**ni**, —**1.** turn back; —**2.** flee; —**3.** turn away; —**4.** turn from, abstain; —**nivṛtta**, *see s.v.*

+**prati-ni**, turn back from (*abl.*).

+**nis**, roll out, *intrans., and so* (*with a metaphor like that in the Eng.* e-volve itself *and Ger.* sich ent-wickeln) develop, come into being, 92^{18}; *caus.* e-volve from, *i.e.* create from (*abl.*), 57^{16}.

+**pari**, turn around; move in a circle.

+**pra**, —**1.** turn *or* move forward; —**2.** set out; —**3.** begin, set about; —**4.** engage in; —**pravṛtta**, *see s.v.;* —*caus.* set in motion.

+**vi**, turn away; part with (*instr.*), 88^{3}; *caus.* whirl about, *trans.*

+**sam**, unite, *intrans., and so* take shape, form itself, come into being.

vṛ́t, *vbl.* turning, *in cpds.* [√**vṛt.**]

vṛttá, *ppl.* —1. happened (√**vṛt** 2); **tad vṛttam**, that took place; —2. existing (**vṛt** 3); —*as n.* —1. thing happened, occurrence (**vṛt** 2); —2. life, behavior (**vṛt** 5, 6).

vṛttānta, *m.* occurrence, adventures, story. [**anta**: force of **anta** not clear.]

vṛtti, *f.* *prop.* an existing, *and so* (*like Eng.* living) means of subsistence, support. [√**vṛt** 3, 5: cf. **vartana.**]

vṛtti-nibandhana, *n.* means of support.

vṛttāujas, *a.* possessing existing strength, *i.e.* mighty. [**ojas.**]

vṛtrá, —1. *n.* that which wards off *or* holds in check, *i.e.* the enemy, 75^{14}; —2. *m.* coverer, encloser; *personified*, Vritra, demon of drought and darkness, principal personification of the malign power that covers *or* darkens the sky and encompasses (70^{16}) *or* withholds the heavenly waters, *selections* xxxii. *and* lxvii.; slain by Indra, 73^{18}; *see* 82^{1} *and* 97^{19}. [√1 **vṛ**, 'cover,' 1185b.]

vṛtratára, *comparative to* **vṛtra** (*see* 473^{1}). the arch-withholder. [acct irregular, 471, 1242a[2].]

vṛtrá-putra, *a.* having Vritra as son; **-ā**, *f.* the mother of V. [1302.]

vṛ́thā, *adv.* at will, at pleasure; for pleasure, *i.e.* not for the sake of the gods. [√2 **vṛ**, 'choose, will,' 1101.]

vṛthā-paçughna, *a.* slaying cattle for pleasure; *as m.* one who slays cattle for pleasure, *i.e.* not for sacrifice. [1279.]

vṛddhá, *ppl.* —1. grown, become great; increased (of wealth), 42^{16}; —2. *as adj.* grown up, *opp. of* young; old, aged; *as subst.* old man, 28^{12}; —3. (grown great, *and so, like Lat.* altus) eminent, distinguished. [√**vṛdh**, 160.]

vṛddhatva, *n.* condition of being old, old age. [1239.]

vṛ́ddhi, *f.* —1. growth, increase; —2. interest (on money lent), 46^{20}; —3. the (second) increment of a vowel, *see* 235–6. [√**vṛdh**, 1157. 1a, 160.]

√ **vṛdh** (**várdhati, -te**; **vavárdha, vavṛdhé**; **ávṛdhat, ávardhiṣṭa**; **vartsyáti**; **vṛddhá**; **várdhitum**; **vardháyati, -te**). *act. trans.:* —1. elevate, make to grow, make greater, strengthen; —2. *fig.* elevate inwardly, excite pleasantly, cheer, inspire (*cf. the metaphor in slang Eng.* high, 'slightly intoxicated'), *used* of the effects which the homage and sacrifices of men are supposed to have on the gods;

—*mid. intrans.:* —3. grow, 24^{3}; thrive, 69^{16}; **vardhate**, he thrives, *i.e.* it goes well with him, 65^{2}; grow strong *or* greater *or* mighty, 81^{2}, 82^{3}; increase, 8^{11}, 60^{19}; —4. *fig.* be pleasantly excited, take delight in; be inspired;

—*caus.* —1. make to grow; make strong; bring up (a child), 46^{8}; increase, *trans.*, 64^{21}; —2. *fig.* excite pleasantly, cheer, inspire; — *distinction between the physical and fig. mgs not always to be made, so* 80^{19}.

[cf. *βλάστη*, **ϝλαθ-τη*, 'growth, a shoot,' *βλαστάνω*, 'grow'; *ὀρθός*, **ϝορθος*, 'upright'; Lat. *verb-er*, 'a shoot, rod'; *verbēna*, '(sacred) twig.']

\+ **pra**, grow on, grow up; **pravṛddha**, (*like Lat.* altus) exalted.

\+ **vi**, grow, increase, 2^{19}.

\+ **sam**, grow; *caus.* make to grow; bring up; nourish, feed.

vṛ́dh, *vbl.* being pleased, rejoicing. [√**vṛdh.**]

√ **vṛṣ** (**várṣati, -te**; **vavárṣa, vavṛṣé**; **ávarṣīt**; **varṣiṣyáti, -te**; **vṛṣṭá**; **várṣitum**; **vṛṣṭvā́, -vṛ́ṣya**). rain; **várṣati** [303b], *ὕοντος*, while it is raining. [orig., perhaps, more general, 'to pour down,' esp. either the fructifying water of heaven (masc.) upon the earth (fem.), or semen of the bull or male animal upon the female: with **varṣa**, 'rain,' cf. *ἕ-ερσαι*, 'rain-drops'; with **vṛṣan** and **vṛṣabha**, 'bull,' cf. Lat. *verres*, **vers-es*, 'boar,' so named from his great generative power, just as the sow (see **sū́**) from her fecundity.]

vṛṣa, *used only at end of cpds* [1315a] *in Veda, but later independently, instead of* **vṛṣan.**

vṛ́ṣan [426b], *adj. and subst. describing or denoting* all that was distinguished for

its strength and virility: —1. man, as opposed to a castrated person, 70^{14}; —2. of animals: stallion; bull; boar; —3. of gods: manly, mighty, great; of Indra, 74^{5}; of the Maruts, 73^{5}; of the Sun *or* Sun-horse, 79^{7}. [√vṛṣ, q.v., 1160c: cf. ἄρσην, stem *ϝαρσεν, 'male.']

vṛṣabhá, *essentially the same as* **vṛṣan**, *q.v.: esp.* —1. bull; *with* **sahasra-çṛṅga**, the thousand-horned steer, *i.e.* the sun *or* (77^{14}) the moon; —2. bull, as type of greatness and might; most mighty one, of Indra, 73^{16}. [√vṛṣ, 1199.]

vṛṣalá, *m. prop.* manikin, *i.e.* little man, *and so, as term of contempt*, a low person, *esp.* a Çūdra. [**vṛṣa**, 1227.]

√ **vṛṣasya** (**vṛṣasyáti**). desire the male, be lustful. [**vṛṣa**, 1059e, 1058.]

√ **vṛṣāya** (**vṛṣāyáte**). act as a **vṛṣa**, *i.e.:* show one's manly strength *or* courage; be lustful; *or simply*, be eager. [**vṛṣa**, 1059b, 1058.]

vṛṣṭi, *f.* rain. [√vṛṣ, 1157.]

√ **vṛh** *or* **bṛh** (**vṛháti**; **vavárha**; **ávṛkṣat**; **vṛḍhá** [224a]; **-vṛ́hya**). pluck, tear.

veṇu, *m.* reed, *esp.* bamboo-reed.

véda, *m.* —1. understanding, knowledge; —2. *esp.* the sacred knowledge, handed down in triple form of **ṛc**, **yajus**, and **sāman**, *see these, and cf.* (**trayī**) **vidyā**; —*later*, the well-known collections called Rigveda, Yajurveda, and Sāmaveda ($63^{5,6}$), the holy scriptures, held to be a revelation and so called **çruti**, 58^{18}. [√1 vid.]

vedá, *m.* tuft of strong grass (**kuça** *or* **muñja**) tied so as to form a broom, 62^{18}.

veda-traya, *n.* the three Vedas.

veda-nindaka, *m.* one who scoffs at the Veda, infidel.

veda-puṇya, *n.* Veda-merit, sanctity acquired by Veda-study.

veda-bāhya, *a.* being outside of the Veda, *i.e.* extra-Vedic, differing from *or* conflicting with the Veda. [1265, **veda**- being in an abl. relation.]

veda-vid [391], *a.* Veda-knowing. [1269.]

1 **védas**, *n.* knowledge; *possibly adj.*, knowing, *cf.* **na-vedas**. [√1 vid, 'know': cf. 1151.2a, b.]

2 **védas**, *n.* (*like Lat.* quaestus) gettings, property, *cf.* **vitta**. [√2 vid, 'get.']

vedādhyayana, *n.* Veda-study, scripture-reading. [**adhyayana**.]

védi, *f.* sacrificial bed, *i.e.* a spot of ground excavated two or three inches and covered with straw and serving as a kind of altar.

vedin, *a.* knowing. [√1 vid, 1183^{3}.]

vedi-purīṣa, *n.* loose earth of the **vedi**.

vedhás, *subst. adj.* —1. worshipper of the gods, worshipping, pious, devoted; —2. *generalized*, faithful, true, *used* of Indra, 75^{13}. [√1 vidh, 'worship a god,' 1151. 2 b.]

vélā, *f.* —1. end-point, limit; —2. *esp.* limit of time, point of time, hour.

veçá, *m.* —1. settler; neighbor. —2. (settlement, *i.e.*) dwelling, house. [√viç: cf. οἶκος, 'house,' Old Lat. *veicus*, Lat. *vicus*, 'houses, quarter of a town, village': hence the borrowed AS. *wic*, 'town,' as in *Eofor-wic*, Eng. *York*, prop. 'Eber-stadt' or 'Boar-town,' and perhaps in *Nor-wich*, 'Nor-ton.']

véçman, *n.* (settlement, *i.e.*) dwelling, house, abode, chamber. [√viç, 1168.1a.]

vāí, *postpositive particle, emphasizing the preceding word, e.g.* 3^{17}, 96^{18}; *rare in the* **saṁhitā**, 90^{21}, 103^{4} (*in a quoted* **mantra**); *excessively common in the* **brāhmaṇa** ($92^{14,19}$, 93^{6}, $94^{4,13,18}$, $95^{6,15}$) *and Epos* (7^{6}, etc.); *in* **brāhmaṇa** *often marking the preceding word as the first of its clause* (*cf.* **atha**, *near end of mg* 3): *so* 94^{6}, 95^{12}, 96^{12}, *and in the examples just given; often used, esp. in Epos, as a mere expletive* [*see* $1122a^{4}$], *so at end of a* **pāda**, 3^{9}, 10^{9}, 68^{9}.

vāicitrya, *n.* variety, diversity. [**vicitra**, 1211.]

vāiṇavá, *f.* **-ī**, *a.* of reed, *esp.* of bamboo. [**veṇu**, 1208c.]

vāidarbha, *f.* **-ī**, *a.* belonging to Vidarbha; *as m.* the Vidarbhan, *i.e.* king of V.; *as f.* the princess of V., *i.e.* Damayantī, 8^{7}, etc. [**vidarbha**, 1208f.]

vāidika, *a.* Vedic, prescribed by *or* conformable to the Vedas. [**veda**, 1222e 2.]

vāidyá, —1. *a.* having to do with science, learned; *and so* —2. *as m.* (*with a tran-*

sition like that from Lat. doctor, 'teacher, learned man,' *to Chaucer's* doctour of phisik) physician, doctor. [vidyá, 1211.]

vāimānika, *a.* riding in a sky-traversing car called **vimāna**, *q.v.* [vimāna, 1222c 2.]

vāivasvatá, *a.* descended from Vivasvant; *as m.* son of V., *i.e.* Yama. [vivasvant, 1208 and a and a².]

vāíçya, *adj. subst.* man of the viç *or* folk *or* third caste, 57¹⁶. [víç, 1211.]

voc, *quasi-root, see* 854 *and* √vac.

vyàṅsa, *a.* having the shoulders apart, *i.e.* broad-shouldered; *as m.* Viansa, Broad-shoulder, name of a demon, slain by Indra. [vi + aṅsa, 1305.]

√ **vyac** (vivyakti [682]; vivyā́ca [785]). embrace, encompass, extend around. [cf. 1087f², 108g.]

vyácas, *n.* compass, extent.

vyatikara, *m.* a mixing, confusing; confusion, disaster. [√3kṛ, 'scatter,' + vi.]

√ **vyath** (vyáthate; vivyathé [785]; ávyathiṣṭa; vyathitá). —1. move to and fro, rock, reel; —2. *fig.* (*like Eng.* be restless) be disturbed in mind, be pained.

vyáthā, *f.* feeling of painful unrest, discomfort, sorrow.

√ **vyadh** *or* vidh (vídhyati; vivyā́dha [785]; vetsyáti; viddhá; véddhum; viddhvā́; -vídhya). bore through, pierce, hit (with a weapon). [akin w. √vadh: cf. Lat. *di-vid-ere*, 'part asunder, divide.']

vyapadeça, *m.* the making a false show of, an unauthorized referring to *or* using the name of (a person of high position). [√diç + vy-apa.]

vyaya, *a.* going asunder *or* to pieces, perishing, *w.* a-. [√i + vi, 1148. 1b.]

vyàlkaçā, *f.* Vialkaçā, a certain plant.

vyavasāya, *m.* determination, resolve. [√sā + vy-ava.]

vyavasāyin, *a.* determined, resolute. [vyavasāya.]

vyavahāra, *m.* —1. procedure, conduct, way of acting; —2. (way of acting with others, *i.e.*) intercourse, 24¹². [√1hṛ + vy-ava.]

vyasana, *n.* *prop.* a throwing one's self away (upon a thing), *and so* —1. passionate devotion to a thing (whether good or bad, *e.g.* alms-giving, scripture-study, gambling); hobby; —2. an overpowering passion, *esp.* for something bad; vice, 20⁴; —3. (a throwing one's self away, *i.e.*) misfortune, adversity, 25³·⁴. [√2as + vi.]

√ **vyā** *or* vī (vyáyati, -te [761d 2]; vivyā́ya [785], vivyé; vītá; -vī́ya). *mid.* envelope *or* hide one's self. [orig. 'wind around' as with robe or girdle, and so a a doublet of √vi, i.e. √2vā, 'weave,' q.v.]

+**upa**, hang about, *esp.* wind the sacred cord over the left shoulder and under the right arm; **upavīta**, *see s.v.*

+**ni**, wind about, hang (*e.g.* garland, cord) about (*e.g.* neck, shoulders); **nivīta**, *see s.v.*

+**pari**, *act.* envelope around *or* completely; *mid.* wind something as cover around one's self, envelope one's self in; *perhaps in sense of act.*, 84¹⁶.

vyākaraṇa, *n.* the putting asunder, *and so* analysis, grammar. [√1kṛ, 'do, put,' + vy-ā.]

vyākhyātṛ, *m.* explainer. [√khyā + vy-ā.]

vyāghrá, *m.* tiger; *like* **çārdūla** *and* **siṅha**, as type of noble manliness, *in cpds, see* **nara-vyāghra**. [perhaps fr. √1ghṛ, 'besprinkle,' + vy-ā, 'the sprinkled *or* spotted one.']

vyāghra-carman, *n.* tiger-skin.

vyāghratā, *f.* tigerhood, condition of being a tiger. [1237.]

vyādha, *m.* hunter. [√vyadh.]

vyādhi, *m.* disease. [√1dhā, 'put,' + vy-ā, 1155. 2e.]

vyādhita, *a.* diseased. [vyādhi, see 1176b.]

vyāpāda, *m.* destruction. [√pad + vy-ā.]

vyāpādayitavya, *grdv.* to be destroyed *or* killed. [caus. of √pad + vy-ā.]

vyāpāra, *m.* —1. business, *i.e.* occupation; —2. (*as in Eng.*) business, *i.e.* concern, 30⁴; —3. activity, exertion. [√3pṛ + vy-ā, 'be busied.']

vyāpāra-çata, *n.* exertion-hundred, a hundred attempts.

vyāmá, *m.* *prop.* a stretch-out, the distance covered by the stretched-out arms, a fathom, about six feet. [for vi-yāma, √yam + vi: for mg, cf. the precisely parallel Eng. *fathom* w. AS. *fæðm*, 'the extended arms'; ὀργυιά, 'fathom,' and ὀρέγω, 'stretch'; French *toise*, Medieval Lat. *tesa*, 'fathom,' from Lat. *tensa*, ppl. of *tendere*, 'stretch.']

vyāma-mātra, *a.* having a fathom as its measure, *see* mātrā. [mātrā, 334 2.]

vyā́hṛti, *f.* —1. utterance; —2. *esp.* one of the three sacred and mystical exclamations, **bhū́r**, **bhúvas**, and **svàr**, *which see.* [√1 hṛ + vy-ā.]

vyòman, *n.* heaven, sky.

√ **vraj** (**vrájati**; **vavrā́ja**; **ávrājīt**; **vrajiṣyáti**; **vrajitá**; **vrájitum**; **vrajitvā́**; **-vrájya**). march, proceed, go.

+ **ā**, come hither, go unto.

+ **praty-ā**, march *or* go back.

+ **pari**, march round about; wander around.

+ **pra**, march forth; go unto; wander; *esp.* leave one's house to wander about as an ascetic, 65 2.

vratá, *n.* —1. will; **devānām ati vratam**, beyond the will of the gods, 88 2 —*cf.* ὑπὲρ Διὸς αἶσαν; decree, command *or* Gebot, statute; *and so* —2. (*as Eng.* command *is applied to the forces under one's command*) that over which one exercises command, domain, Gebiet; —*further, directly from the root again* —3. choice, determination; firm resolution, 14 6; —4. *esp.* resolve (to keep a religious or ascetic observance); vow *or* holy work (*e.g.* of chastity, fasting, etc.), 28 23, 59 5, 61 23, 64 6, 65 8; —5. religious duty, duty *in general.* [√2 vṛ, 'will, choose': for mg 2, observe that Ger. *Gebiet* formerly meant 'command' and now means 'domain.']

√ **vraçc** (**vṛçcáti**; **vṛkṇá** [957c]; **vṛṣṭvā́**; **-vṛ́çcya**). hew off; fell (a tree); cut to pieces. [orig. form is **vṛk**, as in **vṛ́k-a**, **vṛk-ṇá**, **vṛk-ṣá**, which see: **vṛçc** is prop. only a quasi-root of the present stem **vṛçca**, for ***vṛk-ska**, formed like the present of √√**prach** and **mlech**, which see: see 221 2 and cf. 220.]

+ **vi**, cut asunder *or* to pieces.

√ **çaṅs** (**çáṅsati**, **-te**; **çaçáṅsa**, **çaçaṅsé**; **áçaṅsīt**; **çaṅsiṣyáti**; **çastá**; **çastvā́**; **-çásya**). *orig.* say in a loud and solemn way, *and so:* —1. recite, *esp.* a sacred hymn *or* text to a god by way of praise; *and so* —2. *generalized*, praise; **çasta**, *see s.v.;* —3. *rarely*, make a solemn wish, whether blessing *or* curse (*see* **çaṅsa**), *like* imprecāri; —4. announce; communicate, 52 18. [cf. Lat. *carmen*, **cas-men*, 'an utterance in solemn, measured, *or* melodious way, *i.e.* song, oracle, magic charm'; *Camēna*, **casmenja*, name of the goddess of song; *cens-ēre*, 'declare, pass judgment on'; AS. *herian*, 'praise.']

+ **ā**, —1. wish, *esp. in the noun* **āçás** *or* **āçā́**, 'wish,' *q.v.; and so* —2. hope in, put one's trust in (*acc.*); —3. pronounce a blessing upon, wish good to (*acc.*), 101 4. [mg 1 may be a mere specialization of the mg 'speak solemnly unto' (cf. √**çās** + **ā**), and mg 2 a further development of mg 1; for mg 3, cf. the simple verb, mg 3.]

+ **pra**, tell forth; praise, 2 16. [cf. simple verb.]

çáṅsa, *m.* —1. solemn utterance; —2. imprecatio, blessing *or* curse; *as adj.* —3. cursing. [√**çaṅs**.]

√ **çak** (A. **çaknóti**; **çaçā́ka**, **çekús** [794e]; **áçakat**; **çakṣyáti**, **-te**; **çaktá**; —*pass.* **çakyáte**, **çakitá**;

—B. *desid.* **çíkṣate** [1030, 108g 1 end]; *caus. of desid.* **çikṣáyati**; *pass. of desid. and of caus. of desid.* **çikṣyáte**, **çikṣitá**).

—A. *simple verb:* —1. be strong; be able, 8 19; *in pass.: impersonally*, it is possible; *with infin.* [988], be able, by the instrumentality of some person *or* thing (*instr.*), to become the object of an action; **mayā nītiṁ grāhayituṁ çakyante**, they are able to be caused by me to get hold of **nīti**, 19 18; —2. *rarely* (be strong for a person, *i.e.*) be serviceable *or* helpful, help, *w. dat.;*

—B. *desiderative:* —1. *desid. to* A. 1, (strive to be able, *i.e.*) practice; learn; *caus.* cause a person (*acc.*) to learn a thing (*acc.*), 51[23], 52[8]; *pass. of caus.:* **çikṣita,** caused to learn *or* taught a thing (*acc.*), 46[10]; *without noun,* taught, 52[5]; **çikṣyamāṇa,** instructed, 51[17]; —2. *desid. to* A. 2, be willing to help; aid; (of gods) bestow blessing upon (*dat.*), 80[18]; grant, give.

[cf. Lat. *cac-ula,* 'servant' (like *help* as sometimes used in America for 'servant'); w. **çagmá,** ***çak-ma,** 'helpful, friendly,' cf. Lat. *cōmis,* **coc-mi-s,* 'friendly': prob. akin is Ger. *be-hag-en,* AS. *on-hag-ian,* 'suit, please' (cf. **çak,** A. 2).]

+**upa,** (bring unto one's self by giving, *i.e.*) attract, 70[18]. [for mg, see the uncompounded verb, B. 2.]

çákala, —1. *m. n.* chip; piece; —2. *n.* half (of an egg-shell).

çakuná, *m.* bird.

çákti, *f.* ability, power.

çakya, *a.* —1. possible, practicable, 33[16]; *common with the infinitive:* **çakya** *being used* —2. *impersonally; or* —3. *in agreement with the subject, in which case the inf.* [988] *is to be translated as a passive,* 29[10]. [√**çak,** 1213.]

çakrá, —1. *a.* powerful, mighty, standing epithet of Indra; —2. *as m.* The Mighty One, *i.e.* Indra (*just as we use* The Almighty *as a name for* 'God'). [√**çak,** 1188a.]

√ **çañk** (**çáñkate; áçañkiṣṭa; çañkitá; çáñkitum; -çáñkya**). —1. be anxious *or* suspicious; —2. hesitate.

+**vi,** hesitate.

çañkā́, *f.* hesitation. [√**çañk,** 1149[3].]

çácī, *f.* —1. might *or* help (*esp.* of the helping deeds of Indra); —2. Çachī *or* Might, as wife of Indra (*derived from the misunderstood* **çacī-pati,** *q.v.*), 2[7]. [√**çac,** collateral form of **çak.**]

çácī-páti, *m.* —1. *Vedic,* lord of might *or* of help, epithet of Indra, 80[18]; —2. *later* (**páti,** *q.v., being misunderstood as* 'husband'), husband of Might *or* Çachī, name of Indra, 15[14], 49[4]. [acct, 1267a and d, Whitney 94b.]

çaṭha, *a.* false.

√ **çaṭ** (**çāṭáyati; çāṭitá**). cut in pieces; make to fall off.

çatá [485[2]], *n.* hundred; *also as expression of* a large number; *for construction, see* 486b. [cf. *ἑ-κατόν,* 'one-hundred'; Lat. *centum,* AS. *hund,* neut., 'hundred'; Eng. *hund-red.*]

çatā́tman, *a.* having a hundred lives. [**çatá + ātmán:** acct, 1300a.]

çátru, *m.* —1. (victor, *i.e.*) victorious opponent; —2. foe, enemy, *in general.*

[if mg 1 is the orig. mg, we may take the word fr. √**çad** and as standing for ***çat-tru,** 1185e, 232:

if mg 2 is the orig. mg, we may analyse thus, **çat-ru** (1192), and compare Church Slavonic *kot-ora,* Irish *cath,* 'battle'; AS. *heaðo* in cpds, as *heaðo-weorc,* 'battle-work,' Old High Ger. *had-u* in names, as *Hadu-brant,* 'Battle-flame,' *Hadu-wich,* 'Battle-strife,' Ger. *Hedwig;* Ger. *Hader,* 'strife'; cf. also the Keltic proper name *Catu-rig-es* (*rig* under **rājan**), 'The Battle-kings.']

çatru-nandana, *a.* causing joy to one's enemies.

çatru-saṁkaṭa, *m.* danger from the foe.

√ **çad** (**çāçáda, çāçadé** [786]). distinguish one's self; get the upper hand, prevail; *Vedic only.* [cf. *κεκασμένος,* Doric *κε-καδ-μένος,* 'distinguished.']

çanakāís, *adv.* quietly; gently; slowly. [instr. (1112c) of an unused stem ***çanaka,** diminutive to ***çana,** see **çanāis.**]

çanāis, *adv.* quietly; gently; slowly; gradually. [instr. (1112c) of an unused stem ***çana,** which is prob. connected w. √2 **çam,** 'be quiet.']

çáṁtāti, *f.* benefit. [**çám,** 1238.]

√ **çap** (**çápati, -te; çaçā́pa, çepé; çapiṣyáte; çaptá; çápitum; çapitvā́**). —1. curse, *usually act.,* 93[17]; —2. *mid.* (curse one's self, *i.e.*) assert with an oath, swear, vow, *w. dat. of person,* 97[7].

çapátha, *m.* curse; oath. [√**çap,** 1163b.]

çabála, *a.* brinded.

çábda, *m.* —1. sound; cry; noise; **çabdaṁ kṛ,** make a noise, raise one's voice; —2. word, 50[9], 61[1].

çabda-çāstra, *n.* word-theory, word-compendium, *i.e.* grammar.

√ **1çam** (**çámyati**; **çaçamé**; **áçamiṣṭa**; **çamitá**). get weary by working, work. [cf. κάμ-νω, 'get weary by working.']

√ **2çam** (**çâmyati** [763]; **çaçáma**, **çemús**; **áçamat**; **çāntá** [955a]; **çamáyati**). be quiet *or* still *or* content; stop; *for these senses, cf.* √**ram**; **çāntá**, *see s.v.; caus.* quiet, still; *euphemistically*, kill.

+**upa**, be quiet; stop.

+**pra**, come to rest; stop; go out; **praçānta**, extinguished.

√ **3çam** (**çamnīté**). harm.

√ **4çam** (**çānta**; -**çámya**; **çamáyati**, **çāmáyati**). *used only with* **ni**. observe; perceive; hear.

çám [384²], *n.* welfare; happiness; blessing.

çáma, *a word of doubtful mg at* 71⁸: *perhaps* tame (*cf.* √**2çam**, *caus.*) *or* industrious (*cf.* √**1çam**).

çamayitṛ, *m.* slayer. [√**2çam**, caus.]

çamí, *f.* a fabaceous plant, *either* Prosōpis spicigera *or* Mimōsa Suma; a tree from which the sticks of attrition (**araṇī**) were taken.

çamīmáya, *f.* -**ī**, *a.* of *or* made of Çamī-wood. [see **maya**.]

çamī-çākhā, *f.* Çamī-branch.

çamī-sumanas, *f.* Çamī-flower.

çamīsumano-mālā, *f.* garland of Çamī-flowers.

çámyā, *f.* staff, 102¹⁶.

çaya, *a.* lying, sleeping, *at end of cpds.* [√**çī**, 1148. 1a.]

çayana, *n.* a lying, sleeping. [√**çī**, 1150. 1a.]

çayanīya, —1. *a.* serving for lying; —2. *n.* bed, couch. [**çayana**, 1215.]

çayyā, *f.* —1. bed; —2. a lying, sleeping. [√**çī**, 1213d, cf. 963³b.]

çará, *m.* —1. reed, *esp.* of the Saccharum Sara, used for arrows; —2. arrow. [observe that Lat. *arundo* means 'reed' and 'arrow.']

çaraṇá, —1. *a.* protecting, affording refuge, 87⁷; *as n.* —2. shed, that gives cover from the rain; καλιά, hut; —3. protection; refuge, 50¹⁷.

[**çaraṇá** presupposes a root *çṛ or *çl, 'cover, protect'; w. such a root agree well in form and mg as derivs, **çárīra**, **çárman**, and **çālā**, see these:

further agree as cognates καλιά, 'hut, barn'; AS. *heal*, Eng. *hall*; κάλ-υξ, 'husk, pod'; Ger. *Hülle*, 'covering'; Eng. *hull*, 'covering' of grain; AS. *hel-m*, 'protector' (used of God and Christ), 'head-protector, helmet,' Ger. *Helm*, Eng. *helm*; Lat. *oc-cul-ere*, 'cover'; *color*, 'color' (see **varṇa**); *cēl-āre*, Ger. *hehl-en*, Chaucer's *hel-en*, later *hele*, 'conceal'; further, κ^a λύπ-τ-ω, 'cover,' and the ident. κρύπ-τ-ω, 'hide.']

çaraṇāgata, *a.* come for refuge, seeking protection with any one. [**āgata**.]

çarád, *f.* autumn; *pl. poetic for* years (*cf.* **varṣa**).

çárāva, *m. n.* flat earthen dish.

çárīra, *n.* the body, as distinguished from the vital breath or from the immortal soul (*so* 96²¹·²², 29⁶) and from the soft viscera and inward fluid secretions, of which things the body, or the firm red flesh with the bones, forms as it were the hollow cover (57¹), tegument, or Hülle; *used also in pl.*, 84⁹; body *in general*; **mṛtaṁ çarīram**, corpse, 63¹⁷; *so* 84⁴. [prop. 'the corporeal tegument' of the soul, √*çṛ, 'cover' (1188e²), see under **çaraṇa**: for mg, cf. the cognate Ger. *Hülle* (under **çaraṇa**) in *sterbliche Hülle*, 'mortal envelope, *i.e.* body': cf. 97¹⁶ N.]

çarīra-ja, *a.* (born of, *i.e.*) performed by the body.

çarīrāntakara, *m.* destroyer of the bodies. [**anta-kara**.]

çáru, *f.* missile, *either* spear *or* arrow. [cf. **çara**.]

çarkara, *m.* brown sugar. [fr. the Prakrit form **sakkara** comes on the one hand, through Arabic *sokkar* and Medieval Lat. *zucara*, the Eng. *sugar*, and on the other σάκχαρον, Lat. *saccharum*, all borrowed words: cf. **khaṇḍa**.]

√ **çardh** (**çárdhati**). be strong *or* defiant.

çárdha, *m.* troop, host. [cf. Ger. *Herde*, Eng. *herd*.]

çárman, *n.* —1. cover; protection; shelter; refuge; —2. comfort, joy; —3. common at the end of Brahman-names, 19[11], 42[11], 59[18]N. [see under **çaraṇa.**]

çarmavant, *a.* containing (the stem) **çarman.** [1233.]

çarvá, *m.* Çarva, name of an arrow-slaying god; *later,* a common name for the god Çiva. [**çáru,** 1200, cf. 1209g.]

çarvara, *a.* variegated; *f.* **çárvarī,** the night (as variegated with stars). [cf. **çabala.**]

çarva-varman, *a.* having Çiva as his protection; *as m.* Çarvavarman, name of a man.

çalá, *m.* —1. staff; —2. prickle (of a hedge-hog). [cf. **çará.**]

çalyá, *m. n.* point of spear *or* arrow; thorn; prickle. [cf. **çalá, çará:** cf. κῆλον, 'missile.']

çályaka, *m.* hedge-hog. [cf. **çalya.**]

çávas, *n.* superior might; heroic power; *also pl.* [√**çū,** 1151. 1a.]

çáviṣṭha, *a.* most mighty. [√**çū,** 468.]

çaçá, *m.* hare; the Hindu sees, not "a man in the moon," but rather, a hare or a gazelle. [for ***çasa** (see √**çus** and **çvaçura**): cf. Ger. *Hase,* Eng. *hare.*]

çaçaka, *m.* hare, rabbit. [**çaça,** 1222b.]

çaçāñka, *m.* the moon. [prop., adj., 'having a rabbit as its mark,' **çaça** (*q.v.*) + **añka,** 1302a.]

çaçin, *m.* the moon. [prop., adj., 'having the (picture of a) rabbit,' **çaça,** 1230.]

çáçvant, *a.* ever repeating *or* renewing itself.

√ **ças** (**çásati; çaçása; çasiṣyáti; çastá; -çásya**). cut to pieces; slaughter. [see **çastra.**]

çastá, *a.* praised, esteemed as good *or* lucky; *equiv. to* happy, cheerful, 52[11]. [prop. ppl. of √**çaṅs.**]

çastrá, *n.* knife; sword; weapon. ['instrument of cutting,' √**ças,** 1185: **ças-tra** is ident. in form and mg w. the Lat. stem **cas-tro,* which appears in the denom. *castrāre,* prop. 'cut,' and so, like Eng. *cut,* 'castrate.']

çastra-pāṇi, *a.* having a sword in the hand. [1303.]

çastra-vṛtti, *a.* having weapons as one's means of subsistence, living by military service. [1302a.]

çāka, *n.* an edible herb; vegetable food.

çákhā, *f.* branch.

çātayitṛ, *m.* one who cuts in pieces, destroyer, 97[19]. [caus. of √**çat,** 1182c.]

çāntá, *a.* quiet; still; stopped. [ppl. of √2 **çam,** 'be quiet.']

çánti, *f.* a ceasing, stopping; *esp.* the absence of the evil results of some word *or* thing of evil omen. [√2 **çam,** 'be quiet,' cf. 955a.]

çānti-karman, *n.* a ceremony for averting the results of something ominous.

çāpa, *m.* curse. [√**çap.**]

çāpādi, *a.* having the curse as its first; *as n.* curse and so forth. [1302c 1.]

çāpādi-ceṣṭita, *n.* curse-and-so-forth doings, *i.e.* adventures including the curse et cetera. [1280b.]

çāpānta, *m.* end of the curse *or* period during which the curse has effect. [**anta.**]

çāyin, *a.* lying, sleeping. [√**çī,** 1183[3].]

çārīrá, *a.* corporeal, of the body. [**çárīra,** 1208f.]

çārdūlá, *m.* tiger; *at end of cpds, like* **vyāghra,** the best of · ·.

çálā, *f.* hut; house; room; stable. [see under **çaraṇa:** cf. the derivs καλιά and Eng. *hall,* there given.]

çālin, *a.* —1. possessing a house; —2. *at end of cpds, attenuated in mg so as to signify merely* possessing · ·. [**çālā.**]

çālmalī, *f.* Salmalia malabarica, the silk-cotton tree.

çāva, *m.* the young of an animal. [see √**çū.**]

çāvaka, *m.* the young of an animal. [**çāva.**]

çāçvatá, *a.* continual; eternal. [**çáçvant,** 1208a, a[1].]

√ **çās** *or* **çiṣ** (*Vedic,* **çásti, çáste** [639]; *Vedic and Epic,* **çásati; çaçása; áçiṣat** [854[3]]; **çāsiṣyáti, -te; çāsitá, çāstá, çiṣṭá** [954e]; **çásitum, çástum; çāsitvá; -çásya, -çíṣya**). —1. chasten, correct; —2. instruct, teach; direct; —3. (*like Eng.* direct) give order to, rule, govern.

[perhaps reduplicated form of çaṅs, 675: for the weak form çiṣ, cf. 639.]
+ ā, *mid.* wish *or* pray for, *cf.* āçis *and* √çaṅs + ā; make supplication, 73[11].
+ pra, instruct; direct; command, *cf. simple verb, and* praçis.

çā́sana, *n.* —1. government, way of ruling; —2. command. [√çās.]

çāsitṛ, *m.* teacher. [√çās.]

çāstrá, *n.* —1. instruction; —2. rule; theory; compendium (of an art *or* science); a scientific *or* canonical work; science, 17[18]. [√çās.]

√ çikṣ, *see* 1030 *and* √çak.

çikhara, —1. *a.* peaked; —2. *m. n.* peak. [çikhā, 1226.]

çikhā, *f.* —1. tuft *or* braid of hair; —2. (*like Eng.* crest) top *in general*, peak.

çithirá, *a.* loose; flaccid; unsteady, 93[2]; *opp. of* dṛḍha, 'firm, hard.' [perhaps fr. √çrath, 1188e: for loss of r, cf. √bhām.]

çibi, *m.* Çibi, name of a king.

çíras, *n.* head. [cf. κάρα, 'head'; Lat. *cerebrum*, **ceres-ru-m*, 'brain': w. the collateral form çīrṣán, q.v., cf. Ger. *Hirn*, Old High Ger. *hirni*, **hirsni*, 'brain': akin is also κρανίον, 'skull.']

çirīṣa, *m.* the tree Acacia Sirissa; *as n.* the blossom.

çiro-mukha, *n.* head and face. [1253b.]

çilā́, *f.* stone; crag.

çilā-bhāva, *m.* condition of being stone; -am āp, turn into stone.

çilī, *f.* the beam under a door.

çilī-mukha, *m.* Block-snout, name of a hare.

çiloccaya, *m.* crag-pile, *i.e.* craggy hill. [uccaya.]

çivá, —1. *a.* kind, 90[2]; friendly; gracious; agreeable, lovely; *opp. of* ghora; —2. *m.* The Friendly One, name euphemistically applied to the horrible god Rudra, who under this name (Çiva) becomes the third person of the Hindu Trinity. [for mg 2, cf. Εὐμενίδες, 'The Gracious Ones, *i.e.* the Furies,' and nandi.]

çíçu, *m.* young; child. [see √çū, and 1147b and b[2].]

√ 1 çiṣ (çinásti; çiçiṣé; áçiṣat; çekṣyáti, -te; çiṣṭá; çiṣṭvā́; -çíṣya). leave, leave remaining.
+ ud, leave remaining.
+ vi, (leave apart *or* by itself, *i.e.*) separate, distinguish; viçiṣṭa, (separated, *and so, like Eng.* distinguished) eminent, excellent.

√ 2 çiṣ, *subsidiary form to* √çās, *q.v.*

çiṣya, *grdv.* to be taught; *as m.* pupil. [√çās, weak form çiṣ.]

√ 1 çī (çéte [*see* 628–9]; çiçyé; áçayiṣṭa; çayiṣyáte, -ti; çeṣyáte, -ti; çayitá; çáyitum; çayitvā́; -çáyya). —1. lie still; lie; —2. sleep. [w. çé-te, cf. κεῖ-ται, 'lies': cf. also κοί-τη, 'bed.']
+ adhi, lie in *or* on; dwell in.
+ anu, lie down after another.
+ ā, lie in.
+ upa, lie by.
+ sam, be undecided *or* in doubt. [lit. 'lie together': metaphor unclear.]

√ 2 çī, *simpler form of* √çyā, *q.v.*

çí, *vbl.* lying. [√çī.]

çītá, *a.* cold; *as n.* cold. [ppl. of √çyā *or* 2 çī.]

çītaka, *f.* çītikā, *a.* cool. [çīta: cf. 1222d.]

çītala, *a.* cool. [çīta, 1227.]

çītārta, *a.* distressed with the cold. [ārta.]

çītikāvant, *a.* cool. [as if from fem. of çītaka: 1233, cf. b.]

çípāla, *m. n.* Blyxa octandra, a common water-plant.

çīrṣán, *n.* head. [çīrṣ-án is to çíras (q.v.), as īrṣ-yā́ is to iras-yā́, see these.]

çíla, *n.* —1. natural *or* acquired way of being; character, 23[20]; habit *or* habits, 58[14]; *in composition* [1302] *with that to which one is inclined or accustomed*, 21[4], 60[18]; —2. (character, *i.e., as in Eng.*) good character, 98[7].

çīvan, *a.* lying. [√1 çī, 1169. 1a.]

çúka, *m.* parrot. [prop. 'the bright one,' on account of its gaudy colors, √çuc: cf. 216. 1, 1[2].]

çukavat, *adv.* like a parrot. [çuka, 1107.]

çukrá, *a.* clear, bright, 76[9]. [√çuc, 1188a, 216.7.]

çuklá, —1. *a.* clear; bright; white; *with* **pakṣa**, the bright lunar half-month, from new to full moon; —2. *as m.* (*sc.* **pakṣa**), the bright lunar fortnight, 65[6]. [see 1189 and [2].]

çukla-pakṣa, *m.* fortnight of the waxing moon.

çuklapakṣādi, *a.* having the bright lunar fortnight first, beginning with the bright lunar fortnight. [**ādi**, 1302c 1.]

çuklāmbara, *a.* having a white garment. [**ambara.**]

√ **çuc** (çócati, -te; çuçóca; áçocīt; çociṣyáti; çócitum; çocitvá). —1. flame, light, beam; glow, burn; —2. *fig.* suffer burning pain; grieve; grieve at (*loc.*), 66[13]; —*intens.* flame brightly. [for mg 2, cf. √**tap**, **dagdha** and √**dah.**]

+**apa**, *intens.* [1002a], drive away by flaming brightly, 72[8].

+**abhi**, burn, *trans.*

+**ā**, bring hither by flaming, 72[8].

çúci, *a.* —1. flaming, beaming; *fig.* beaming (of a smile); light, bright; —2. *fig.* clear, pure; holy (of a god), 80[5]; honorable (in business), 25[2]; pure (in a ritual sense), 62[10]. [√çuc, 1155.2a, 216.2.]

çuci-smita, *a.* having a beaming smile, 'bright-smiling.

çuddhá, *a.* pure. [ppl. of √çudh, 160.]

çuddha-mati, *a.* pure-minded.

çudh *or* çundh (çúndhati, -te; çúdhyati; çuddhá). —1. çúndhati, -te: *act.* purify; *mid.* become pure; —2. çúdhyati, become pure. [orig., perhaps, 'to clear,' and akin w. √çcand, q.v.]

+**vi**, víçudhyati, become entirely pure; **viçuddha**, perfectly clear.

çuná, *a.* grown, prosperous, fortunate; *as n.* [*cf.* 1176a], growth, prosperity; luck. [perhaps fr. √çū, 1177a.]

√ çundh, *see* çudh.

çundhyú, *f.* **-yū́** [355c], *a.* pure; unblemished; fair. [√çundh, 1165b.]

√ **1çubh** *or* çumbh (çúmbhate). glide along lightly; move onward, 73[9]. [perhaps akin w. κοῦφος, 'light, nimble.']

√ **2çubh** *or* çumbh (çóbhate; çúmbhate; çumbháti; çuçubhé; çobhiṣyáti). *act.* adorn; *mid.* adorn one's self, 73[12]; look beautiful, appear to advantage, shine (*fig.*).

1 **çúbh**, *f.* a gliding onward, *esp.* through the sky; onward progress; *so, perhaps,* 78[5]; course, 73[4]; *dat., infinitivally* [982], so as to glide onward, 79[11]. [√1çubh.]

2 **çúbh**, *f.* beauty; *so, perhaps,* 78[5]. [√2çubh.]

çubha, *a.* —1. fair, 9[11]; beautiful, agreeable to the eyes, 15[18], 45[18], 62[13]; —2. agreeable (to other senses than the eyes); **çubhān gandhān**, perfumes; —3. agreeable *in general*, 20[18]; —4. of good quality, 64[12]; —5. fortunate, auspicious, 12[18]. [√2çubh, 'adorn.']

çubhānana, *a.* fair-faced. [**ānana.**]

çubhāçubha, *a.* agreeable and disagreeable, agreeable or disagreeable; good and bad, good or bad, *in ethical sense,* 65[19]. [**açubha**, 1257.]

çubhāçubha-phala, *a.* having agreeable or disagreeable fruit, resulting in weal or woe.

çubhrá, *a.* beautiful; clear (of sounds). [√2çubh, 'adorn,' 1188a.]

√ **çuṣ** (çúṣyati; -çúṣya). be dry, dry up. [for ∗**suṣ** (see **çaça**), as shown by Avestan √**hush**, 'dry': cf. αὔω, 'dry'; Syracusan σαυ-κός, 'dry'; AS. *seārian*, 'dry up,' denom. of *seār*, Eng. *sear.*]

çúṣka, *a.* dry. [√çuṣ, 1186[2]: see 958.]

çúṣma, *m.* —1. whistling, 73[6], 78[7]; —2. exhalation, *i.e.* (fragrant) odor (of the Soma), 73[10]; —3. (exhalation, breath, *and so, like Eng.* spirit) courage, impetuosity, 82[4]. [√çvas, 252, 1166.]

√ **çū** *or* çvā *or* çvi (çváyati; çūçáva [786[4]]; çūná [957a]; çváyitum). swell; be greater *or* superior *or* victorious.

[orig. sense of root, 'swell,' but with two diverse ramifications:

—1. negatively, 'be swollen, *i.e.* hollow, empty'; cf. **çūna**, 'vacuum'; κύ-αρ, 'hole'; Lat. *cavus*, 'hollow'; *caelum*, ∗*cav-i-lu-m*, 'heaven's hollow vault'; κοῖλος, 'hollow';

—2. positively, 'be swollen, *i.e.* full, strong'; with special reference: (*a*) to

the womb and its fruit; cf. çi-çu and **çāva**, 'young'; κύω, 'be pregnant'; Lat. *in-ciens*, 'pregnant'; (*b*) to strength and growth in general; cf. **çūra**, 'man of might'; **çavas, çaviṣṭha, çuna**; κῦρος, 'might'; κῦμα, 'swell, billow.']

çūdrá, *m.* a man of the fourth caste, a Çūdra.

çū́na, *n.* emptiness. [√çū, 1177a.]

çū́ra, *a.* mighty, bold; *as m.* man of might, hero. [√çū, 1188c: **çūra** is parallel w. *κυ-ρο-ς, 'mighty,' whence τὸ κῦρ-ος, 'might' (cf. αἰσχ-ρό-ς w. τὸ αἶσχ-ος).]

çū́rpa, *n.* a plaited basket for winnowing grain.

√ **1 çṛ** (**çṛṇā́ti**; **çaçré**; **áçarīt**; **çariṣyáti, -te**; **çīrṇá** [957b]; **-çī́rya**; **çīryáte**). crush; break; tear. [cf. Eng. *har-m*, which answers to a Skt. *çar-ma.]

+ **vi**, *pass.* be broken to pieces; perish, 60[9].

+ **sam**, break (a bow); *like* zusammenbrechen.

√ **2 çṛ**, *see* **çrā**, 'boil.'

çṛ́ṅga, *n.* horn.

çṛṅgín, *a.* horned; *as m.* horned beast.

çṛtá, *see* √**çrā**.

çéva, *a.* kind; dear. [cf. **çivá**.]

çeṣa, — 1. *m. n.* rest, remainder, 68[17]; çeṣe, *like Ger.* im Uebrigen, for the rest, 12[10]; — 2. *a.* remaining, 55[16]. [√1 **çiṣ**, 'leave.']

çéṣas, *n.* offspring. ['those whom one leaves behind him, one's relicts,' √1 **çiṣ**, 'leave.']

çóka, *m.* pain, grief. [√**çuc**, 216. 1.]

çoka-ja, *a.* grief-born; **çokajaṁ vāri**, grief-born water, *i.e.* tears, 10[19].

çokārta, *a.* sorrow-stricken. [**ārta**.]

çocíṣ-keça, *a.* having flame-locks, with locks of flame. [**çocis**, 187: 1297, cf. 1280b.]

çóciṣṭha, *a.* most *or* bright flaming. [√**çuc**, 468.]

çocís, *n.* flame; beam; heat. [√**çuc**, 1153.]

çóṇa, — 1. *a.* red, deep-red; — 2. *m.* Sone *or* Red River, affluent of the Ganges. [prop. 'flame-colored': cf. ἔ-καυ-σα, 'burned,' καῦ-μα, 'heat.']

çoṇita, *n.* blood; *also pl.* [**çóṇa**, 1176d.]

çobhaná, *a.* beautiful. [√2 **çubh**, 'adorn,' 1150. 2a.]

çóbhiṣṭha, *a.* most swiftly moving onward *or* most beautiful, 78[5], *according as the word is referred to* √1 **çubh** *or to* √2 **çubh** — *see these*. [468.]

√ **çcand** (*intens. ppl.* **cániçcadat** [1002c]). shine, glance. [for *skandh: cf. ξανθ-ός, 'gold-yellow'; καθαρός, Doric κοθ-αρός, 'clear, clean, pure'; κάνδ-αρος, 'coal'; Lat. *cand-ēre*, 'glow.']

çcandrá, *a.* shining. [√**çcand**, 1188a: cf. **viçvá-çcandra**, and **candrá**.]

√ **çcut** (**çcótati**; **cuçcóta**; **ácuçcutat**; **çcutitá**). drip.

çcút, *vbl.* dripping. [√**çcut**.]

çmaçāná, *n.* the place for burning the corpses and for burying the bones, cemetery.

çmáçru, *n.* beard.

√ **çyā** *or* **çī** (**çyā́yati, -te** [761d 1]; **çītá, çīná, çyāná**; **çīyáte**). freeze; coagulate.

çyená, *m.* eagle; falcon; hawk. [cf. ἰ-κτῖνο-ς, 'kite.']

√ **çrath** (**çrathnīté**; **çaçrathé**; **áçiçrathat**; **çṛthitá**). become loose.

çrád, *indecl. meaning perhaps orig.* heart; *used w.* **dhā** ('grant, give,' *see* √1 **dhā** 4) *and dat. of person, thus,* **çrád asmāi dhatta**, (your) heart to him give ye, *i.e.* trust ye him, have faith in him, RV. ii. 12. 5; *ppl.* **çrad-dadhat**, trusting, trustful, 26[2]; *cf.* 1079[2].

[cf. καρδία, κῆρ, *κηρδ, Lat. *cor*, gen. *cord-is*, Lithuanian *szirdis*, Ger. *Herz*, Eng. *heart*: further, w. **çrad-dhā**, cf. Lat. *crēdĕre*, *cred-dere, 'trust': — the regular Skt. word for 'heart' is **hṛd**, and this can not be connected w. the above words, since they require in the Skt. an initial **ç**, *çṛd or **çrad**.]

çraddhā́, *f.* trust, faith; desire. [see **çrád**: 1147.]

çraddhivá, *a.* credible. [**çraddhā́**, 1228a.]

√ **çram** (**çrā́myati** [763]; **çaçrā́ma**; **áçramīt**; **çrāntá**; **-çrámya**). be weary; take pains; *esp.* castigate one's self, 96[10].

+ **ā**, *in* **āçrama**, 'hermitage.'

+ **pari**, weary one's self exceedingly; **pariçrānta**, tired of, disgusted with.

çráma, *m.* weariness. [√çram.]

√ **çrambh** (çrámbhate; çrabdhá; -çrábhya). *used only with* **vi**. put confidence in; **viçrabdha**: confiding, 26[8]; **-am**, *adv.* confidently, without distrust *or* hesitation, 9[17].

çrávaṇa, —1. *m.* ear; —2. *n.* hearing; —3. *n.* fame. [√çru, 1150. 1a: for mg 3, cf. **çravas** and esp. under √çru.]

çrávas, *n.* —1. sounds; *esp.* loud praise, 91[15]; —2. glory, 74[6]; fame. [√çru, 'hear,' 1151. 1a: the precise equiv. of *κλέος*, stem *κλεϝ-ες*, 'fame': for mg, see √çru.]

√ **çrā** *or* **çrī** *or* **çṛ** *or* **çir** (çriṇā́ti, çriṇīté; çiçriyé; çrātá, çrītá, çṛtá, çirtá). cook; boil; **çṛtá**, cooked, done.

çrāddha, *n.* an oblation to the Manes, accompanied by a funeral meal and gifts to Brahmans. [**çraddhā́**, 1208e: according to the Scholiast, 'a thing of trust,' because the gift for the Manes is as a matter of fact entrusted to Brahmans.]

çrāntá, *ppl.* wearied; *as n.* [1176a], weariness. [√çram, 955a.]

çrāntāgata, *a.* wearied and arrived, *i.e.* arriving wearied. [**āgata**: 1257.]

√ **çri** (çráyati, -te; çiçrā́ya, çiçriyé; áçiçriyat; çrayiṣyáti, -te; çritá; çráyitum; çrayitvā́; -çrítya). —1. *act.* lean, *trans.;* lay against *or* on; rest on, *trans.* —2. *mid.* lean upon, *intrans.;* rest upon, *or, simply,* be lying *or* situated upon, 70[3]; —3. *mid., act.* betake one's self to, *esp.* for help *or* protection, 48[5]. [cf. *κλί-νω*, 'lean'; *κε-κλί-αται*, 'rest on'; Lat. *clināre*, 'lean'; AS. *hlinian*, Eng. *lean; κλι-τός*, 'incline, slope, hill'; Lat. *cli-vus*, 'hill'; AS. *hlǣw*, *hlāw*, Eng. *-law*, *-low*, 'hill,' in *Mood-law*, *Lud-low; κλῖ-μαξ*, 'ladder'; AS. *hlǣ-der*, Eng. *ladder.*]

+ **ā**, lean upon, *intrans.;* seek support and protection with *or* from; **āçrita**: depending upon (another); *as m.* a dependent *or* subordinate, 30[13].

+ **upa**, *mid.* lean against; brace one's self, 87[6]; **upaçrita**, (leaned upon, *equiv. to*) laid upon *or* in, *w. loc.*, 79[4].

+ **pari**, *act.* lay about; enclose.

+ **pra**, lean forward.

çrī́ [351], *f.* —1. beautiful appearance; beauty, 78[5], 2[4], 8[8]; —2. welfare; —3. *personified*, Çrī, goddess of beauty and welfare, 2[10]; —4. *as honorific prefix to proper names,* the famous *or* glorious · ·, 54[1]. [cf. **çreyāṅs**, **çreṣṭha**.]

√ **çru** (çṛṇóti, çṛṇuté [243]; çuçrā́va, çuçruvé; áçrāuṣīt; çroṣyáti, -te; çrutá; çrótum; çrutvā́; -çrútya; çrūyáte; çúçrūṣate; çrāváyati). —1. *act.* hear, 86[5]; know by hearing; *w. gen. of person,* 6[2]; listen; give heed to, 25[14]; hear (a teacher), *i.e.* learn, study; **çuçruvā́ṅs**, having studied, *i.e.* learned, 94[18]; —2. *mid., in Veda, with pass. sense,* be heard of (as subject of talk), *i.e., like Lat.* cluere, be called, be famed as, 75[14];

—3. *pass.:* be heard; **çrutá**: heard; heard of, 2[12]; *impers.:* **çrūyatām**, let it be heard, *i.e.* hear ye; **evaṁ çrūyate**, thus it is heard, there is this saying, 31[6]; **çrutam mayā**, I've heard (your story), 33[9]; —4. *caus.* cause (hearers, *acc.*) to hear (a thing), *i.e.* proclaim to; recite to, 54[20]; —5. *desid.* be willing to hear, *and so* (*cf. Eng.* obedient *and Lat.* ob-oediens *with* audire), obey, 64[9].

[with **çru-dhí**, 'hear thou,' cf. *κλῦ-θι*, 'hear thou'; Lat. *clu-ere*, 'be called'; *cluens, cliens*, 'who hears *or* obeys, *i.e.* a dependent'; with **çru-tá**, 'heard, heard of,' cf. *κλυ-τός*, 'famed,' Lat. *in-clu-tus, inclitus*, 'famed,' Old High Ger. *hlu-do* in *Hludo-wīg*, 'Loud-battle,' Ger. *lau-t*, AS. *hlū-d*, Eng. *lou-d*;

with the subsidiary form **çruṣ**, as in **çruṣ-ṭi**, 'a listening to, compliance,' cf. AS. *hlos-nian*, 'listen,' *hlys-t*, 'the hearing,' whence *hlyst-an*, Eng. *listen:* —for the mg 'famed' of **çruta**, etc., cf. **çravaṇa**, **çravas**, and **çloka**.]

+ **prati**, answer, say yes to; make a promise to (*gen.*). [prop., like Eng. *hear*, 'give a hearing in return to what is said,' i.e. 'not turn a deaf ear to,' and so 'answer.']

\+ **vi**, *pass.* be heard of far and wide, be famous; **viçruta**, known as, named, 6[3].

\+ **sam**, —1. hear; —2. *like Eng.* hear, accede to the request of, make a promise to (*loc.*). [cf. **çru** + **prati**.]

çrutá, *ppl.* heard; heard of; *as n.* that which is heard from the teacher, that which is learned; learning. [√**çru**.]

çrutavant, *a.* possessing learning, learn-ed. [**çruta**.]

çrúti, *f.* —1. a hearing; —2. ear; —3. the thing heard; sound; —4. report, hearsay; —5. utterance; *esp.* a sacred utterance handed down by tradition, a religious prescription, a sacred text, the Veda, 58[18] N.; —6. learning; *prob. incorrect for* **çruta**. [√**çru**, 1157.1a.]

çrutimant, *a.* possessing learning; *prob. incorrect for* **çrutavant**, *q.v.* [**çruti**.]

çrútya, *a.* worthy to be heard (of a hymn), goodly. [√**çru**, 1213a.]

çreyasa, *for* **çreyas** (**çreyāṅs**) *in cpds*, 1315c.

çréyāṅs, *a.* fairer; more beautiful *or* excellent; better; *as n.* (the better, *i.e.*) welfare, prosperity, 35[1]. [from an unused root **çrī** corresponding to the noun **çrí**, 470[4]: cf. κρείων, 'superior, ruler.']

çréṣṭha, *a.* fairest; most excellent; best: *w. gen.*, 1[10]; *w. loc.*, 58[10]; *at end of cpd*, 11[9]; best as distinguished from (*abl.*), *equiv. to* better than, 68[14]. [see **çreyāṅs**.]

çrāiṣṭhya, *n.* supremacy, precedence. [**çréṣṭha**, 1211[2] end.]

çrótra, *n.* ear; hearing. [√**çru**, 1185a.]

çrótriya, *a.* studied, learned (in sacred tradition); *as m.* a Brahman versed in sacred lore. [**çrotra**, 1214c: for mg, cf. √**çru**, mg 1, and **çrutá**, s.v.]

çlakṣṇá, *a.* slippery; smooth. [cf. 1195.]

√ **çlāgh** (**çlā́ghate**; **çaçlāghé**; **çlāghitá**). —1. have confidence in; —2. talk confidently; brag, praise one's self; —3. praise.

çlāghya, *grdv.* to be praised, praiseworthy; honorable. [√**çlāgh**.]

çlóka, *m.* —1. (thing heard, *i.e.*) sound; —2. fame, *for mg, cf.* √**çru**; —3. strophe; later, *esp.* the **anuṣṭubh**-strophe, the epic **çloka**, in which, for example, the story of Nala is composed. [√**çru**, 1186[2].]

√ **çvañc** (**çváñcate**). open itself; receive in open arms (as a maid her lover).

\+ **ud**, open itself out, open, 87[4].

çván [427], *m.* dog. [cf. κύων, Lat. *can-i-s*, AS. *hun-d*, Eng. *hound*, 'dog.']

çváçura, *m.* father-in-law. [for ***svá-çura**: cf. ἑκυρός, Lat. *socer, socerus*, Church Slavonic *swekrŭ*, AS. *sweor*, **sweohor*, Ger. *Schwäher*, 'father-in-law': for **ç** in place of **s**, cf. **çaça** and √**çuṣ**.]

çvaçrū́ [355c], *f.* mother-in-law. [**çvá-çura**, 355c: cf. ἑκυρά, Lat. fem. *socrus*, AS. *sweger*, Ger. *Schwieger*, 'mother-in-law.']

√ **çvas** (**çvásiti** [631]; **çvásati**; **çaçvā́sa**; **çvasiṣyáti**; **çvasitá**, **çvastá**; **çvásitum**; -**çvásya**; **çvāsáyati**). —1. blow, bluster, whistle, snort; —2. breathe; —3. sigh. [cf. AS. *hweōs*, preterit to **hwǣsan*, Eng. *wheeze*.]

\+ **ā**, get one's breath, become quiet; *caus.* quiet, comfort.

\+ **nis**, breathe out, sigh.

\+ **pra**, blow forth.

\+ **abhi-pra**, blow forth upon, *acc.*, 94[7].

\+ **vi**, have confidence, be unsuspecting; *caus.* inspire confidence.

çvás, *adv.* to-morrow, on the next day; **çvaḥ çvas** [1260[2]], from day to day.

çvasátha, *m.* a snorting. [√**çvas**, 1163b.]

çvástana, *a.* of the morrow; *as n.* the morrow, 92[17]. [**çvás**, 1245e.]

çvā́pada, *m.* a beast of prey, 84[14]. [to be pronounced **çvapāda** (cf. **pāvaka**, 1181a): prop., perhaps, 'having the feet of a dog,' **çvan** + **pāda**.]

çvāvídh [*nom.* -**vít**], *m.* porcupine. [**çván** + **vídh**, 'dog-wounding.']

ṣaṭka, —1. *a.* consisting of six; —2. *as n.* a whole consisting of six, a hexade. [**ṣaṣ**, 1222a, 226b.]

ṣáṭ-triṅçat [485], *f.* six and thirty. [**ṣaṣ**.]

ṣáṭ-pada, *f.* **-ī**, *a.* having (taken) six steps. [**ṣaṣ**: 1300a.]

ṣaṇ-māsa, *n.* semester, six months. [**ṣaṣ**: prop. 'that which has six months,' see 1312.]

ṣáṣ [483³], *num.* six. [see 182b², 146³: cf. ἕξ, Lat. *sex*, Eng. *six*.]

ṣaṣṭí, *f.* sixty. [**ṣaṣ**, 1157.4.]

ṣaṣṭhá, *a.* sixth. [**ṣaṣ**, 487⁵: cf. ἕκ-τος, Lat. *sex-tus*, AS. *six-ta*, Eng. *six-th*.]

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1 sá, *pron.* *see* **ta** *and* 495.

2 sa, *inseparable prefix denoting* similarity, community, *or* connection — *numerous examples on the pages following; esp. common w. an adj. value in possessive cpds* [*see* 1304c], having an accompanying · ·, with · ·. [1121b: prob. ident. ultimately w. 3 **sa**.]

3 sa, one, *in* **sa-kṛt**, **sa-hasra**. [for ***sm** (vocalic m), root ***sem**: cf. εἷς, *σεμ-ς, μία, *σμ-ια, 'one'; ἑ-κατόν, 'one-hundred'; ἁ-πλόος, 'one-fold'; Lat. *sem-el*, 'once'; *sim-plex*, 'one-fold'; ἄ-λοχος, 'having one (*i.e.* one and the same) bed, spouse'; ὁ-πατρος, 'having one (*i.e.* one and the same) father'; ἀ-δελφός, see under **garbha**.]

sáṁyatendriya, *a.* having restrained senses, self-controlled, 1⁹. [**sáṁyata** (√**yam**, 1085a) + **indriyá**, 1208.]

saṁyama, *m.* restraint, control, 68⁶. [√**yam** + **sam**.]

saṁvatsará, *m.* year. [**sam** + **vatsara**, q.v.]

saṁçaya, *m.* —**1.** doubt; **na saṁçayas**, (there is) no doubt; —**2.** danger, 20¹⁶. [√**çī** + **sam**.]

saṁsád, *f.* *like Lat.* consessus, a sitting together *and* those who sit together, *i.e.* assembly. [√**sad** + **sam**.]

saṁsarga, *m.* mixture, union; contact. [√**sṛj** + **sam**, 216.1.]

saṁsāra, *m.* the wandering of the soul from one existence to another, metempsychosis; transmigration, 66¹⁸; the cycle *or* round of existence, 18¹. [√**sṛ** + **sam**.]

saṁskāra, *m.* —**1.** a working over, a preparing *or* purification; *esp.* a technical proceeding with a thing; an adorning *or* adornment, 17⁵; —**2.** a domestic religious rite to be performed upon *or* observed by every member of the three upper castes, *prop.* his preparation *or* purification; sacrament, consecration, 59² N.; —**3.** impression; an impression produced on the mind *or* a disposition formed in the mind by something past (*e.g.* deeds of a former existence, a past conversation, etc.), but which has ceased to work on the mind, 40⁴. [√**1 kṛ**, 'do,' + **sam**, 1087d.]

saṁskṛta, *ppl.* —**1.** prepared; adorned, fine, cultivated; *as n.* the cultivated language, as opposed to the low vernaculars, Sanskrit, 52⁶. [√**1 kṛ**, 'do,' + **sam**, 1087d.]

sáṁhita, *ppl.* put together; **-ā**, *f.* a putting together; a text whose sounds and words are put together according to grammatical rules. [√**1 dhā** + **sam**, 954c.]

sa-kacchapa, *a.* having tortoises along with them, *i.e.* along with tortoises. [1304c.]

sakala, *a.* having its parts together, *i.e.* all, entire; *as n.* everything, one's entire property, 46⁴. [**sa** + **kalā**, 1304c, 334².]

sakāça, *m.* presence; **tasya sakāçaṁ gam**, go to the presence of him, *i.e.* go to him; **-sakāçe**, *at end of cpd*, in the presence of · ·, before · ·, 3³. [**sa** + **kāça**: orig., perhaps, 'having visibility, present,' and then 'presence.']

sakṛ́t, *adv.* for one time, a single time, once. [**3 sa** + **2 kṛt**.]

sa-kopa, *a.* angry; **-am**, angrily. [**2 sa**, 1304c.]

sáktu, *m.* coarsely ground parched grains, grits, *esp.* barley grits.

sakha, *for* **sakhi** *at end of cpds* [1302], having · · as attendant, accompanied by · ·. [1315b.]

sákhi [343a], *m.* attendant, companion, 82¹; comrade; friend, 23¹⁶, etc.; *in connection with a fem.*, 75¹⁸·¹⁹, 100⁴. [√**sac**: for mg, cf. ἑπ-έτης and *soc-ius*, under √**sac**.]

sakhī [364], *f.* female companion, friend (of a woman). [**sákhi**: cf. 362b².]

sakhī-gaṇa, *m.* (friend-crowd, *i.e.*) friends.

sakhī-jana, *m.* (friend-persons, *collectively*, *i.e.*) friends.

sakhyá, *n.* friendship. [sákhi, 1212c.]

sá-gaṇa, *a.* with (their) troops (of attendants). [2 **sa**.]

ságara, *m.* —1. the atmosphere, Luftmeer; —2. Sagara, name of a mythical prince.

saṁkaṭa, —1. *a.* narrow, strait; —2. *m.* Slender, name of a gander, 37[21]; —3. *n.* narrow passage, a strait; —4. *fig.*, *like Eng.* strait, a difficulty, 52[14]; danger, 25[4]. [cf. 1245g.]

saṁkalpá, *m.* a decision of the mind; the will *or* wish *or* purpose proceeding from such decision, a definite intention. [√**kḷp** + **sam**, 1148.1, 236.]

saṁketa, *m.* agreement; *esp.* a meeting agreed upon with a lover, a rendezvous. [prop. 'co-intention,' **sam** + **keta**.]

saṁkrānti, *f.* an entering, *esp.* entering of the sun upon a new zodiacal sign. [√**kram** + **sam**, cf. 1157[1] w. 955a.]

saṁkhyā́, *f.* the tale *or* number. [√**khyā** + **sam**.]

saṅga, *m.* —1. a sticking to *or* hanging upon; —2. *fig.* an attachment (of the mind) to anything, desire for a thing; **saṅge**, in case of desire, 64[2]; *pl.* lusts. [√**sañj**, 216.1.]

saṁgamá, *m.* a coming together, union. [√**gam** + **sam**.]

saṁgámana, *f.* **-ī**, *a. subst.* causing to assemble, gatherer. [caus. of √**gam** + **sam**.]

saṁgará, *m.* agreement, promise. [√1 **gr̥** + **sam**, 'chime in with.']

saṁgha, *m.* (a combination, *i.e.*) company, crowd. [√**han** + **sam**, 333, cf. 216.9 and 402.]

√ **sac** (síṣakti; **sácate**; **saçcús**, **saçciré** [794d[2]]). —1. be with, be united with; be together, have intercourse together, 79[14]; —2. accompany a person (*acc.*) to a thing (*dat.*), *i.e.* help him to it, 69[18]; —3. be attached to; *fig.* follow (a commandment), 75[2]; follow up, *i.e.* attend to, 82[17].

[orig. 'accompany,' *i.e.* 1. 'go at the side of, with help *or* favor,' and 2. 'go after, seek, follow': cf. *ἕπ-ομαι*, 'accompany,' *ἑ-σπ-όμην*, 'followed'; Lat. *sequ-or*, 'follow'; *sec-undus*, 'following, second'; also *ἑπ-έτης*, 'attendant,' Lat. *soc-ius*, 'comrade': further, AS. *seōn*, **seh(w)on*, Eng. *see*, Ger. *seh-en*, '(seek, look for, follow with the eyes, *i.e.*) see.']

saciva, *m.* attendant, supporter. [√**sac**, 1190, with union-vowel **i**.]

sa-jóṣas, *a.* (of like pleasure, *i.e.*) unanimous, harmonious; kindly disposed, 86[15]. [1304c[3].]

sajja, *a.* —1. *as used* of a bow, having its string on, strung, ready for use (the string being wound around the bow when this is not in use); —2. *generalized*, ready, *as used* of persons and things. [for **sajya**, q.v., with assimilation as in **sajyate**, **sajjate** — see √**sañj**.]

sajjī-kr̥ (-**karoti**). —1. make strung, string (a bow); —2. make ready, 34[17]. [**sajja**, 1094.]

sajya, *a.* having its string on, strung. [2 **sa** + 2 **jyā**, 'bow-string.']

saṁcaya, *m.* a piling together, accumulation, *esp.* of wealth; supply (of food). [√1 **ci**, 'pile up,' + **sam**.]

saṁcayana, *n.* the gathering (of the bones of the dead). [do.]

saṁcayavant, *a.* possessing an accumulation (of wealth), rich; *with* **arthāis**, rich with money, *i.e.* having capital. [**saṁcaya**.]

saṁcārin, *a.* wandering. [√**car** + **sam**, 1183[3].]

saṁciti, *f.* a piling; pile. [√1 **ci**, 'pile up,' + **sam**.]

√ **sañj** *or* **saj** (sájati; **sasáñja**; **ásāṅkṣīt**; **saktá**; **sáktum**; **-sájya**; *pass.* **sajyáte** *or* **sajjate**). stick to, be attached to; **saktá**, attached (of a glance), immovable. [cf. Lat. *seg-nis*, 'sticking, *i.e.* slow, lazy.']

+ **pra**, be attached to; **prasakta**, addicted to.

satata, *only in acc. s. neut.*, **-am**, *as adv.* continuously, constantly, always. [for **saṁtata**, see √**tan** + **sam**: for mg, cf. Lat. *con-tinens*, 'con-tinuous.']

sat-kr̥, *see* **sant** 6.

satkāra, *m.* good treatment, *esp.* kind reception of a guest, hospitality. [**satkṛ**.]

sáttama, *a.* best. [**sant**, 471.]

sattvá, —1. *n.* condition of being, beingness, being, existence, essent-ia; —2. *n.* condition of being good, absolutely good being, goodness, the highest of the three qualities (*see* **guṇa**), 66[8] N.; —3. *m. n.* a living being, creature, 28[14], 48[2]. [formed from **sant** (1239), just as the artificial Lat. *essent-ia*, 'being-ness, that on which a thing depends for being what it is,' from *essens*, a quasi-ppl. of *esse*.]

sátpati, *m.* strong ruler; master. [**sánt** + **páti**, 1280, cf. 1267a.]

satyá, —1. *a.* real; true; existing in reality, 45[12]; truthful, trusty, faithful, 69[9]; —2. *n.* the real; the true; reality; truth, 95[6] end of line; truthfulness, 21[6], 95[6] near mid. of line; faithfulness, 69[12]; **yathā** · ·, **tena satyena, as** · ·, by this truth, as truly as · ·, so truly, 14[1] ff.; —3. *n.* vow, promise, oath; **satyam brū**, swear, 10[21], 15[6]; **satyaṁ cikīrṣamāṇas**, desiring to keep his promise, 8[12]; —4. **satyam**, *adv.* truly, indeed, 49[10]. [**sánt**, 1212c: radically akin w. ἐτεό-ς, 'true,' but of different formation, since the Cyprian shows that ἐτεός stands for *ἐτεϝο-ς.]

satyá-rādhas, *a.* having real blessings, bestowing real blessings. [1298.]

satya-vādin, *a.* truth-speaking, truthful. [1275.]

satya-vratá, *n.* vow of truthfulness. [1264, acct 1267.]

satyávrata, *a.* having, *i.e.* keeping a **satyavratá**, always truthful, 6[23]. [1296, acct 1295.]

satya-saṁgara, *a.* having, *i.e.* keeping a true agreement, *i.e.* true to his promise.

satyásaṁdha, *a.* having, *i.e.* keeping a true agreement, *i.e.* faithful. [**satya** + **saṁdhā**.]

satvara, *a.* with haste; **-am**, *adv.* quickly, immediately. [**2sa** + **tvarā**.]

sat-saṁnidhāna, *n.* a being near to the good, intercourse with the good. [**sant**.]

√ **sad** (**sídati**, -**te** [748]; **sasáda, sedús** [794c]; **ásadat**; **satsyáti**; **sattá, sanná**; **sáttum**; **-sádya**; **sādáyati**, -**te**). —1. sit; seat one's self; —2. settle down, sink beneath a burden; be overcome; get into trouble; be in a desperate predicament, 18[7]; despair; not know what to do, be unable to help one's self; —*caus.* set. [w. **sīdāmi**, ***si-zd-āmi**, **si-s**[e]**d-āmi**, cf. ἵζω, *σι-zδ-ω, *σι-σ[e]δ-ω, 'sit,' Lat. *sid-ere*, 'settle down'; cf. also *sed-ēre*, 'sit'; Eng. *sit*, caus. *set*; **sad-as**, ἕδ-ος, ἕδ-ρα, Lat. *sella*, **sed-la*, AS. *set-l*, Eng. *settle*, 'a seat.']

+**ava**, sink down, get into trouble, be in distress.

+**ā**, —1. sit upon; —2. lie in wait for, 89[13]; —3. get to, reach (a place); **ásanna**: approached; near, neighboring, 33[10]; —*caus.* —1. set upon; —2. get to, arrive at, reach; find, obtain, gain, 23[11], 46[2]; —3. **āsādya**, *often so attenuated in mg as to be equiv. to a mere preposition:* **nimittaṁ kiṁcid āsādya**, (having obtained some cause or other, *i.e.*) by *or* in consequence of some cause or other, *cf.* √**diç** + **ud**.

+**ni**, —1. sit down; take one's seat, *esp.* of the **hotṛ** at the sacrifice, 88[6, 8]; —2. *act. and mid.* set, install as, *trans.!*, 82[12]; —*caus. act. and mid.* set, install as, 88[17].

+**pra**, be favorable *or* gracious; **prasanna**, kindly disposed, 1[17]; —*caus.* make kindly disposed, propitiate, 36[6]. [behind the mg 'be gracious' lies doubtless the physical mg 'settle forward, incline towards, *e.g.* a suppliant.']

+**vi**, sink, *used* (*like the Eng.* be depressed) of the spirits, be dejected; despond, 35[11]; come to grief, 81[1]; **viṣaṇṇa**, dejected.

+**sam**, sit together.

sadadí, *adv.* always, 93[8]. [cf. **sadā**.]

sádana, *n.* seat; *generalized, like Eng.* seat *and Lat.* sēdes, place (75[7]), dwelling. [√**sad**.]

sádas, *n.* seat. [√**sad**: cf. ἕδος, 'seat.']

sadasat, *n.* existence and non-existence. [**sat** + **asat**, the subst. used neuter stems of **sant** and **asant**, 1252.]

sadasad-ātmaka, *a.* having existence and non-existence as its nature, whose nature it is to exist and also not to exist at the same time. [**sadasat.**]

sádā, *adv.* always. [cf. 1103a[2].]

sad-ācāra, *m.* the conduct *or* practices of the good. [**sant.**]

sa-dṛça, *a.* of like appearance; equal, *used* (296b) *w. gen.* [518.]

sadyás, *adv.* on the same day; immediately. [see 1122f.]

sadha, *adv. equiv. of* 1 **sahá**, *see* 1104[3].

sadha-máda, *m.* co-revelry, *συμπόσιον*, common feast; **sadhamādam mad**, revel in bliss with, *w. instr.* [1290.]

sadhá-stha, *n.* (*orig., perhaps*, co-place, *i.e.* place of union, *but generalized to the simple mg of*) place.

sána, *a.* old. [orig. 'of long standing, long continued': cf. *ἕνο-ς*, 'old'; Lat. *sen-ex*, 'old man'; Goth. *sin-ista*, 'oldest'; AS. *sin-ceald*, 'perpetually *or* extremely cold'; AS. and Old Eng. *sin-grēne*, 'evergreen,' Eng. *sen-green*, '(extremely green, *i.e.*) house-leek': from a not quotable Goth. **sina-skalks*, Medieval Lat. *siniscalcus*, 'oldest house-servant,' through intermediate Romance forms, comes Eng. *seneschal;* Ger. *Sünd-flut*, 'sin-flood,' is a popular interpretation of Old High Ger. *sin-vluot*, 'the long-continued flood, the Noachian deluge.']

sánā, *adv.* of old, always. [instr. of **sána**, 1112c, not a.]

sanát, *adv.* from of old, always, forever. [**sána**, acct 1114d.]

sanātána, *a.* everlasting, eternal. [**sanā**, 1245e.]

sá-nīḷa, *a.* having a common nest *or* origin, affiliated, united. [1304c.]

sánemi, *adv.* always. [perhaps from **sana.**]

sánt, —1. *ppl.* being; *otiose*, 24[16], *see* √1 **as**; existing; —2. *a.* real, genuine; true, good; —3. of people, good, noble, excellent, 19[8, 23], 28[11]; —4. **satí**, *f.* a true, good, virtuous wife (*hence Anglo-Indian* Suttee); —5. *n.* the existent; existence; —6. **sat-kṛ**, make good, treat well, receive kindly. [present ppl. of √1 **as**, 'be,' q.v.: cf. *ἐών*, stem *ἐοντ*, 'being'; Lat. *absens*, stem *ab-sent*, 'being off'; *sons*, stem *sont*, 'the real doer,' 'the guilty one'; Danish *sand*, AS. *sōð*, 'true,' Eng. *sooth*, 'true, truth': for mg 2, cf. the mg of **satya**, of *τὸν ἐόντα λόγον*, 'the true story,' and of Eng. *sooth.*]

sáṁtati, *f.* —1. continuation; —2. *esp.* continuation of one's race *or* family, *i.e.* offspring.

saṁtāpá, *m.* —1. heat; —2. pain, sorrow. [√**tap** + **sam.**]

saṁtāpavant, *a.* sorrowful. [1233.]

saṁdṛç, *f.* a beholding; sight. [√**dṛç** + **sam.**]

saṁdehá, *m.* —1. doubt; **-āt**, from (by reason of) uncertainty [291[2]]; —2. danger, 20[15]. [√**dih** + **sam**: for mg 2, cf. **bhaya.**]

saṁdhá, *f.* —1. covenant, agreement; —2. promise. [√1 **dhā**, 'put,' + **sam**: for mg 1, cf. *συνθήκη*, 'covenant,' and *συντίθημι*, the counterpart of **saṁdadhāmi.**]

saṁdhána, *n.* a putting together, *σύνθεσις*, mixing. [√1 **dhā**, 'put,' + **sam**: paroxytone, 1150. 1c.]

saṁdhí, *m.* —1. a putting together, *σύνθεσις*; —2. *like* **saṁdhá**, compact, alliance, 41[13]; peace, 17[7]; —3. the putting together of sounds in word and sentence (*see* Whitney 109b[2]), euphonic combination, 50[9]; —4. junction (of day and night), *i.e.* morning *or* evening twilight. [√1 **dhā**, 'put,' + **sam**, 1155. 2e.]

sáṁdhya, *a.* pertaining to **saṁdhi** *or* junction; **saṁdhyā**, *f.* —1. time of junction (of day and night), morning *or* evening twilight; *du.* morning and evening twilight; —2. morning twilight (of a **yuga**), 58[8]. [**saṁdhí**, cf. 1212b.]

saṁdhyāṅça, *m.* (*lit.* twilight-portion) evening twilight of a **yuga.** [**aṅça.**]

saṁdhyā-samaya, *m.* twilight-time, evening.

saṁnidhāna, *n.* (a putting down together, juxta-position, approximation, *and so*) a being near; contiguity; presence; neighborhood, 40[9]. [√1 **dhā**, 'put,' + **saṁ-ni**, 1150: cf. **saṁnidhi.**]

saṁnidhi, *m.* presence. [√1 **dhā**, 'put,' + **saṁ-ni**, 1155.2e: for mg, cf. **saṁnidhāna.**]

√ **sap** (**sápati, -te; sepús**). follow after; be attached *or* devoted to. [identified by some with √**sac.**]

sáp, *vbl.* following after, *in cpds.* [√**sap.**]

sapátnī, *a. f.* having a common husband; *as subst.* one of two or more wives of the same man, co-wife, fellow-wife, concubine. [**sa** + **pati**, but in the fem. form, since the masc. would not be used: 1304c: cf. **supatnī.**]

√ **saparya** (**saparyáti**). pay devotion to, worship. [denom. of a not quotable ***sapar**, 'devotion,' from √**sap.**]

sa-piṇḍa, *a. subst.* having the **piṇḍa** (*q.v.*) in common, said of persons who have a common ancestor not more than six generations back to whom they offer a **piṇḍa** together, persons related in the sixth generation. [1304c.]

sapta [483^{4}], *num.* seven, 53^{6}, 99^{28}; *also, as* a favorite sacred number, *the expression of* an indefinite plurality, *e.g.* 71^{8}, 72^{4,6}. [cf. *ἑπτά*, Lat. *septem*, AS. *seofon*, Eng. *seven.*]

saptakathāmaya, *f.* -ī, *a.* consisting of seven narrations. [**sapta-kathā**: see **maya.**]

saptá-tantu, *a.* having seven courses.

saptá-pada, *f.* -ī, *a.* —1. being for seven, *i.e.* many *or* all, steps (*see* 1294^{2}), *i.e.* being at every step, constant; —2. having (taken) seven steps; *see* 100^{4}N. [1300a.]

sa-praçraya, *a.* with respectful demeanor; **-am**, *adv.* respectfully.

sa-phala, *a.* fruitful, fruit-bearing.

sá-bandhu, *a.* having a friend.

sa-bāṣpa, *a.* tearful.

sa-brahmacārin, *m.* fellow-student.

sa-bhaya, *a.* fearful; **-am**, *adv.* in terror.

sabhā́, *f.* house *or* hall for public meetings, *esp.* gambling-house; assembly, 19^{8}; society, 19^{1}. [orig., perhaps, 'family': cf. Goth. *sibja*, 'relationship,' AS. *sibb*, 'relationship, related'; Old Eng. *god-sib*, 'related in God,' *i.e.* 'a sponsor in baptism,' Eng. *gossip*, 'sponsor, familiar friend, tattler'; Ger. *Sipp*, masc., 'relative,' *Sippe*, fem., 'relationship, kindred.']

sabhārya, *a.* having his wife with him, *i.e.* with his wife, 1^{17}. [2 **sa** + **bhāryā**, 1304c, 334^{2}.]

sám, *prep.* along, with, together. [cf. 2 **sa.**]

1 **sama** [525^{4}], *encl. pron.* any; every, 76^{12}; *cf.* **samaha.** [cf. *ἀμό-θεν*, 'from some place or other'; *οὐδ-αμός*, 'not any'; *οὐδ-αμῶς*, 'in not any wise'; AS. *sum*, 'some one,' Eng. *some.*]

2 **samá**, *a.* —1. even; —2. like, 63^{17}; equal, 48^{10}; *w. gen.* (296b), 3^{16}; **-am**, *adv.* equally with, along with, with, *w. instr.*, 29^{6}, 26^{5}; —3. like *or* equal (to the usual), *i.e.* not distinguished, common, mediocre, 19^{10}. [cf. *ἅμα*, Doric *ἁμᾶ*, 'at the same time'; *ὁμός*, 'one and the same, common'; *ὁμα-λός*, 'even, equal'; Lat. *simi-lis*, 'like'; AS. *same*, 'in like manner'; Eng. *same.*]

samátā, *f.* equality; mediocrity, 19^{10}. [2 **sama**, 1237.]

samád, *f.* fight, contest. [**sam**, 383d^{4}: cf. *ὅμαδ-ο-ς*, 'confused voices of men, din of battle, throng.']

sam-adhika, *a.* having a surplus with it; **māsatrayaṁ samadhikam**, three months and more. [1305.]

sam-anantara, *a.* with a non-interval, immediately adjoining; **-am**, *adv.* immediately thereupon. [1305.]

samayá, *m.* —1. (a coming together, *i.e.*, *like Eng.* con-vention) agreement; —2. (*like Eng.* juncture) a point of time; *and so* time *or* season, 49^{16}; occasion; —3. a con-currence (of circumstances), *i.e.* a case—*see* **iha.** [√**i** + **sam.**]

samayocita, *a.* suitable to the occasion; **-am**, *adv.* as the occasion demands. [**ucita**, √**uc.**]

samáraṇa, *n.* battle; Treffen. [prop. 'a coming together,' √**ṛ** + **sam**, 1150.1a; just so, Eng. verb *meet* sometimes means '[illegible]e together with hostile purpose,' and Eng. noun *encounter* is used mostly of 'a hostile meeting.']

sam-artha, *a.* (having an agreeing *or* accordant object [1305], *i.e.*) suiting its

object, *and so* suitable; capable; able, *w. inf.*

sam-alaṁkṛta, *a.* well adorned. [see **alam**: **sam** intensive, 1077b end.]

samavatta-dhā́na, *a.* containing gathered pieces. [see 1087e.]

samaha, *accentless adv.* somehow, 80^{5}. [1 **sama**: cf. 1100a and 1104^{3}.]

samāgama, *m.* —1. a coming together, meeting; —2. meeting with, *i.e.* intercourse. [√**gam** + **sam-ā**.]

samānā́, *f.* **-ī́**, *a.* —1. like; one and the same, 78^{15}; **-am**, *adv.* in the same way, 103^{13}; —2. common (to different persons *or* countries), 73^{4}, 98^{17}; united, 73^{10}. [2 **samá**, 1245d.]

samāna-grāma, *m.* the same village.

samānagrāmī́ya, *a.* belonging to the same village. [**samāna-grāma**, 1215.]

samāsa, *m.* —1. a putting together; *and so* (*cf. Lat.* con-trahere, 'draw together,' then 'abridge') —2. a condensation; abridgment; **-ena** *and* **samāsatas**, succinctly. [√2 **as**, 'throw,' + **sam**.]

samídh, *f.* (*like Eng.* kindlings) fuel. [√**idh** + **sam**, 'kindle.']

samīpa, —1. *a.* near; —2. *as n.* nearness, neighborhood, presence; *used like* **antika**, *q.v.*; —2a. **samīpam**, *w. gen. or in cpd*, (to the presence of, *i.e.*, *simply*) to, *w. verbs of going*, 6^{10}, 27^{14}, 33^{4}, 44^{11}; —2b. **samīpe**, *w. gen. or in cpd* (in the presence *or* neighborhood of, *i.e.*, *simply*): before, 2^{10}; near, 25^{9}; hard by, 31^{14}; by, 40^{3}. [cf. **pratīpá**.]

samīpa-stha, *a. in cpd*, situated in the neighborhood of, near.

samutsarga, *m.* an ejecting, discharge. [√**sṛj** + **sam-ud**, 216. 1.]

samudrá, *m.* a gathering of waters, a sea, an ocean. ['a con-fluence,' √**ud** + **sam**, 1188b.]

samunnati, *f.* a rising; elevation, *i.e.*, *fig.*, distinction. [√**nam** + **sam-ud**, 1157 and d.]

sámṛti, *f.* (a coming together, *and so*) col-lision, shock. [√**ṛ** + **sam**, 1157d: cf. **samaraṇa**.]

sampatti, *f.* success; prosperity; abundance, 17^{14}. [√**pad** + **sam**, 1157d.]

sampád, *f.* —1. success; —2. (a falling together, co-inciding, *and so* a fitting of the parts to each other, *i.e.*) correct proportion, beauty. [√**pad** + **sam**.]

sampuṭa, *m.* hemispherical bowl *or* dish; round casket (for jewels); **sampuṭe likh**, write a thing (*acc.*) in the strong-box of a person (*gen.*), *i.e.* credit it to him. [**sam** + **puṭa**, 'a together-fold,' 1289a.]

samprátí, *adv.* —1. just opposite; *and so* —2. (to the same limit) even, exactly; —3. (*like Eng.* even) at the very time; *and so* just now. [**sám** (intensive, 1077b end) + **práti**, 1314a.]

sám-priya, *a.* mutually dear. [**priyá**, 1289a.]

sambandha, *m.* con-nection; *and so, as in Eng.*, relationship. [√**bandh** + **sam**.]

sambhava, *m.* origin; *at end of adj. cpds*, having · · as its origin, originating in · ·. [√**bhū** + **sam**.]

sambhāvya, *grdv.* to be supposed, supposable. [caus. of √**bhū** + **sam**.]

sambhrama, *m.* extreme agitation, haste arising from excitement. [√**bhram** + **sam**.]

sám-miçla, *a.* com-mixed, mixed with, united with. [1289a.]

sam-rā́jñī, *f.* complete, *i.e.* sovereign ruler; mistress. [for **sam**, see 1289b end, and 1077b end: for **m** instead of **ṁ**, see $213a^{2}$.]

sa-yatna, *a.* (having, *i.e.* taking pains to, *i.e.*) trying to, *w. inf.*; engaged in, *w. inf.*

sará, *a.* running, moving, going, *in cpds.* [√**sṛ**.]

saraṇa, *a.* running; *as n.* a running. [√**sṛ**, 1150. 1a.]

√ **saraṇya** (**saraṇyáti**). run, hasten. [**saraṇa**, 1059d.]

saraṇyú, *a.* hastening, swift; **-yū́** [355c], *f.* Saranyū, daughter of Twashtar, and spouse of Vivaswant, to whom she bare Yama and Yamī, 85^{15} N. [√**saraṇya**, 1178h: cf. 'Ερινύ-ς, 'the swift' goddess of vengeance.]

sarámā, *f.* the bitch of Indra *or* of the gods; *cf.* 83^{17} N. ['the runner' *or* 'messenger,' √**sṛ**, cf. 1166.]

sáras, *n.* lake, pool. [orig. 'fluid, *i.e.* water,' from √**sṛ**, 'run,' just as *fluidus* from *fluere*, 'flow, run.']

saras-tīra, *n.* bank of a pool.

sárasvant, —1. *a.* rich in waters; **-vatī**, *f.*: —2. Saraswatī, name of a mighty stream, probably the Indus; —3. Saraswatī, a small stream in Madhyadeça, to which the name and attributes of the great stream were transferred; —4. Saraswatī, the goddess of voice and speech, learning and eloquence. [**sáras.**]

sarit, *f.* stream. [√**sṛ**, 'run, flow,' 383.3: for mg, cf. Ger. *Fluss*, 'stream,' w. *fliessen*, 'flow,' and Eng. *stream* under √**sru.**]

sárga, *m.* —1. shot; —2. stream *or* spurt *or* jet; —3. a letting loose; —4. that which is let loose, *esp.* a herd let loose from the stall, 76[4]; —5. chapter of an epic poem, *a fig. use of the word in mg* 1 *or* 2. [√**sṛj**, 216.1.]

sarpá, *m.* (*like* serpent *from* serpere, 'creep') the creeper, snake, serpent, 84[14]. [√**sṛp**, q.v.]

sarpís, *n.* clarified butter, *either* warm and still fluid *or* cold and hardened, *and so not differing from* **ghṛta**, 'ghee.' [orig. 'fluid' butter, or 'the slippery, fat' stuff, from √**sṛp**, 'creep, move gently, slip,' 1153: see √**sṛp** and **sṛpra**: akin are Hesychian *ἔλπ-ος*, 'olive oil, fat,' and *ἔλφ-ος*, 'butter'; Ger. *Salbe*, AS. *sealf*, Eng. *salve.*]

sárva [524], *pron.* —1. entire *or* complete, 50[20], 95[18], 96[2]; salvus, integer, unharmed; —2. *adj.* all, every; —2a. *subst.*: *sing. m.*, everyone; *sing. n.*, everything; *pl.*, all; —2b. *common at beg. of cpds instead of an adj.: thus* **sarva-guṇāir yuktas**, *for* **sarvāir guṇāir yuktas**, 1[12], *cf.* 2[3]; *so cf.* 10[15] *w.* 10[20], 32[15] *w.* 32[14], 51[22] *w.* 52[23]; *similarly* 6[4], 17[1.9], 21[23], etc.; —2c. **idaṁ sarvam**, 63[21], *see* **idam**; *so for* 66[19];

—*observe that both mgs,* 1 *and* 2, *are common to the post-Vedic literature; that in the oldest parts of the Veda,* **sarva** *occurs only in mg* 1, *while for mg* 2 *the proper Vedic word is* **víçva**, *q.v.; but see* 77[11] N.

[cf. *ὅλος*, Epic *οὖλος*, **ὅλλος*, **ὅλϝο-ς*, 'whole, entire'; Lat. *salvus*, 'whole, unharmed, well'; Oscan *sollu-s*, 'entire'; Lat. stem *sollu-* in cpds, e.g. *solli-ferreum*, 'all-iron (weapon),' *soll-ennis*, 'of every year, annual,' used of religious ceremonies: no connection w. Eng. *(w)hole*, see also **kalya.**]

sarvaṁ-saha, *a.* patiently bearing all things. [**sarvam**, 1250a, 1270b.]

sarva-gata, *a.* (gone to all, *i.e.*) universally prevalent.

sarvátas, *adv.* —1. from all sides; on all sides, 93[12]; in every direction, 3[11], 101[12]; —2. omnino, altogether, 56[16]. [**sárva**, 1098b: acct, cf. 1298c.]

sarvátra, *adv.* —1. everywhere *or* in all cases, 21[19]; —2. at all times; always, uninterruptedly, 5[14]. [**sárva**, 1099: acct, cf. 1298c.]

sarvathā, *adv.* —1. in every way; —2. by all means. [**sárva**, 1101.]

sarvadā́, *adv.* always; constantly; for ever. [**sárva**, 1103.]

sarva-deva, *m. pl.* all the gods.

sarvadevamaya, *a.* containing in himself all the gods, *i.e.* representing *or* being in the name of all the gods, 28[19]. [**sarvadeva**: see **maya.**]

sarva-dravya, *n. pl.* all things.

sarva-bhāva, *m.* the whole heart.

sarvabhūtamaya, *a.* containing in himself all beings, 56[20]. [**sarva-bhūta**: see **maya.**]

sarva-yoṣit, *f. pl.* all women.

sarva-loká, *m.* the entire world.

sárva-vīra, *a.* with unharmed heroes *or* with all heroes, *i.e.* having lost none. [1298.]

sarvaçás, *adv.* wholly, altogether; all together, 6[6]; together, 65[15]. [**sarva**, 1106.]

sarvānavadya, *a.* entirely faultless. [**anavadya**, 1279[1].]

sarvānavadyāñga, *a.* having an entirely faultless body. [**áñga**, 1208.]

sávana, *n.* a pressing, *esp.* of Soma. [√1 **su**, 'press out.']

sá-vayas, *a.* of like strength *or* age; *m. pl.* (*like ἥλικες*, *ἡλικιῶται*, 'equals in age, comrades') comrades. [3 **vayas.**]

sá-varṇa, *a.* —1. having the same external appearance, exactly similar, 85[14]; —2. of the same caste, 62[7]. [for mgs, see **varṇa**.]

sa-vitāna, *a.* having a canopy, with a canopy.

savitṛ́, *m.* —1. (*with the two mgs of Eng.* quickener) impeller, enlivener; —2. The Enlivener, Savitar, name of a god, *selection* xxxvi.; —3. the sun, 23[18]. [√2**su**, 'impel.']

sa-vinaya, *a.* with politeness; **-am**, *adv.* politely.

sa-viçeṣa, *a.* possessing distinction, distinguished; **-am**, *adv.* in a distinguished way, especially.

savyá, *a.* left, 101[19], 102[11], 103[2]; *as m.* the left hand *or* foot, 60[6]. [prob. for ∗**syavya** (as would appear fr. the Church Slavonic form *šuj*, 'sinister'), and so perhaps akin with σκαιός, ∗σκαϝιο-ς, Lat. *scaevus*, 'left.']

savyatha, *a.* with sorrow *or* trouble. [**sa** + **vyathā**.]

savyāvṛt, *a.* with a turn to the left, *i.e.* turning to the left. [**āvṛt**.]

sa-çiṣya, *a.* with his pupils.

√ **sas** (**sásti**). sleep, slumber.

sasá, *m. or n.* herbs; grass.

sasaṁdhya, *a.* with the morning twilight. [**saṁdhyā**.]

sa-saṁdhyāṅça, *a.* with the evening twilight.

sa-sambhrama, *a.* with excited haste.

sa-sarpa, *a.* with a serpent.

sasyá, *n.* standing crop; produce of the field, grain. [cf. **sasa**.]

sasya-kṣetra, *n.* field of grain.

sasya-rakṣaka, *m.* keeper *or* watcher of the standing crop.

√ **sah** (**sáhate**; **sasā́ha**, **sasahé**; **ásahiṣṭa**; **sahiṣyáte**; **soḍhá** [222[3]]; **sáhitum**, **sóḍhum**; **-sáhya**). —1. overpower, 90[8]; be victorious, 78[4]; —2. hold out against, withstand; *and so* bear; endure patiently, 32[7].

[orig. 'be powerful, withstand, hold back, hold': cf. the collateral √**sagh**, 'take on one's self, bear': cf. ἴσχω, ∗σι-σχ-ω, 'hold back'; ἔχω, ἔ-σχ-ον, 'hold *or* have, had': — w. **sahas**, ∗**sagh-as**, cf. the Germanic stem *seg-oz*, as it appears in Goth. neut. *sigis*, AS. *sigor*, prob. neuter, all meaning 'victory'; the stem appears also in *Seges-tes*, name of a Cheruscan prince (Tacitus, Annals), and in *Sigismund*: cf. also AS. *sige*, Ger. *Sieg*, 'victory.']

+**ud**, —1. hold out, endure; —2. be able, *w. inf.*; **kathaṁ svārtham utsahe**, how can I (*sc.* do, prosecute) my own object.

1 **sahá**, —1. *adv.* together; **saha na etad**, in common ours (is) that, *i.e.* we'll own that together, 97[11]; —2. *prep.* with, along with, *w. instr.*, 1[16], 89[8]. [cf. 2**sa**, and 1104[3].]

2 **sahá**, *a.* —1. powerful; —2. enduring, patiently bearing. [√**sah**.]

saha-cārin, —1. *a.* going together, accompanying; —2. *as m.* comrade. [for 2, cf. **sahāya**.]

saha-já, *a.* born together, con-nate, inborn, natural.

saha-bhasman, *a.* with the ashes.

sahá-vatsa, *a.* with the calf. [1304c.]

saha-vāhana, *a.* having their teams along, with their teams. [1304c.]

sáhas, *n.* superior power; might, 75[11]; victory; **sahasā**, *adv.* (with violence, *i.e.*) suddenly, straightway. [see under √**sah**.]

sa-hasta, *a.* having hands.

sahasyà, *a.* powerful. [**sáhas**, 1212d 1.]

sahásra, *n.* a thousand; *esp.* a thousand kine; a thousand, *in the sense of* a great many, 87[6]; *for constructions, see* 486. [prop. 'one-thousand,' 3**sa** + **hasra**: with **hasra**, cf. -χῑλο-, ∗χειλο, ∗χεσλο (in δεκά-χῑλοι), and χίλιοι, 'thousand.']

sahásra-ṇītha, *a.* having a thousand songs, rich in songs. [**nītha**, 193, 1300a.]

sahásradakṣiṇa, *a.* having a thousand kine as his gift *or* as its reward; *as m.*, *sc.* **yajña**, a sacrifice at which such reward is given, 87[15]; of persons who offer such gifts, 91[9]. [**dakṣiṇā**, 1300a.]

sahásra-dvār [388c], *a.* thousand-doored.

sahásra-çṛṅga, *a.* thousand-horned.

sahasrāṅçu, *a.* thousand-rayed; *as m.* the sun. [**aṅçu.**]

sahasrāṅçu-sama, *a.* sun-like.

sahásrā-magha, *a.* having thousand gifts. [247.]

sáhasvant, *a.* mighty. [**sáhas.**]

sahāya, *m.* companion, attendant. [lit. 'going together *or* with,' **saha** + **aya**: for mg, cf. Lat. *comes*, stem *com-i-t*, √*i*, lit. 'going with, *i.e.* companion,' and also **sahacārin.**]

sahāyatana, *a.* along with the fire-place. [**āyatana.**]

sahita, *a.* united; *pl.* in company, all together. [perhaps **sah(a)** + **ita**, √i, 'gone together, united.']

sahela, *a.* with levity; **-am**, *adv.* playfully. [2 **sa** + **helā.**]

√ **sā** *or* **si** (**syáti** [761d3]; **sinā́ti**; **siṣā́ya**; **ásāt**; **siṣyáti**; **sitá**; **sítum**; **-sā́ya**; **sāyáyati**). bind; *used almost exclusively with* **ava** *and* **vi.** [cf. ἱμάς, stem *σι-μαντ, 'strap, thong'; AS. *si-ma*, 'bond'; Church Slavonic *sě-ti*, Lithuanian *sě-tas*, AS. *sā-da*, Ger. *Sai-te*, 'string'; Church Slavonic *si-lo*, AS. *sā-l*, Ger. *Sei-l*, 'rope': see also √**sīv** and **snā́yu.**]

+**ava**, —1. unbind *or* unharness (a team); *and so* turn in; go to rest; go home, 101[6]; **ávasita**, having turned in, at rest; —2. come to a stop at, *i.e.* decide upon (*e.g.* a dwelling-place).

+**adhy-ava**, *caus.* bring one's self to a stop at, *i.e.* decide upon, undertake, 28[28].

+**ud-ava**, set out, *esp.* from the place of sacrifice, *cf.* **sā** + **ava**, 1; betake one's self, *w. loc.*, 101[4].

+**vy-ava**, decide, determine, *cf.* **sā** + **ava**, 2.

+**pra**, *in* **prasiti**, 'continuation.'

sākūta, *a.* having a (definite) intention; **-am**, *adv.* significantly, impressively. [**ākūta.**]

sākṣa, *a.* having *or* with the eyes; —*used only in abl.* **sākṣā́t**, *as adv.* —1. with the eyes; —2. plainly, actually, 51[14]; exactly, 58[23]; —3. (in reality, *i.e.*) in propria persona, embodied, in person, 1[10], 6[18]. [**akṣa**: 1114c.]

sāgara, *m.* ocean. [cf. **sagara**: according to the legend, a basin hollowed out by the sons of Sagara, and filled by Bhagīratha with the water of the Ganges.]

sāgnika, *a.* having Agni with them, with Agni. [**sa** + **agni**, 1304c: for **-ka**, see 1222c 2[2] and 1307.]

sāñguṣṭha, *a.* with the thumb. [**añguṣṭha.**]

sāta, *m.* Sāta, name of a Yaksha.

sāta-vāhana, *a.* having Sāta (in the form of a lion) as his beast of burden, riding on Sāta; *as m.* Sātavāhana, name of a king, 40[17].

sāttvika, *f.* **-ī**, *a.* —1. (really existent, *i.e.*) real, 22[5]; —2. standing in relation to the quality **sattva** (*q.v.*), proceeding from **sattva**, governed by **sattva**, good. [**sattvá**, 1222e 2.]

sā́dana, *n.* dwelling. [√**sad**: for mg, cf. **sadana.**]

sādara, *a.* with respect; **-am**, *adv.* respectfully. [**ādara.**]

√ **sādh** (**sā́dhati**, **-te**; **sā́dhitum**; **sādháyati**). —1. come straight to one's aim, attain one's object; —2. bring straight to one's object; —*caus.* —1. bring to its object *or* end; accomplish; —2. attain, win. [cf. √2 **sidh**, 'succeed.']

sādhú, *f.* **sādhvī́**, *a.* —1. leading straight to the goal; straight (path), 83[17]; —2. good *or* noble (of people); faithful (wife), 64[10]; *as m.* noble man, 21[19]; *as f.* excellent woman, 46[7]; —3. *as adv.* right; regularly, 86[12]; well; *as excl.* bravo! 14[22], 48[16]. [√**sādh**, 1178a.]

sādhuyā́, *adv.* straight, directly. [**sādhú**, 1112e end.]

sādhyá, *grdv.* to be won; *as m. pl.* Sādhyas, a class of deities. [√**sādh.**]

sā́nu, *n. m.* top; surface; ridge; back. [cf. **snu.**]

sānuçaya, *a.* full of repentance. [**anuçaya.**]

sāma-dhvani, *m.* sound of the **sāman.** [1249a[2].]

sā́man, *n.* song; *as technical term, esp.* a Vedic stanza as arranged for chanting, a **sāman**; the collection of **sāman**'s, the Sāmaveda.

sāmarthya, *n.* ability; **-aṁ kṛ**, do one's utmost; strength, 41[4]. [**samartha**, 1211.]

sāma-vedá, *m.* the Veda of **sā́man** *or* chants, 63[6]. [1249a[2].]

sāmprata, *a.* of now, present; **-am**, *adv.* at present, now. [samprati, 1208d.]

sāmya, *n.* equality. [2 **samá**, 1211.]

sāmyatā, *f.* condition of equality *or* likeness. [**sāmya**.]

sāyá, *n.* –1. a turning in, going to rest; –2. evening; **sāyám**, *adv.* at evening.

sā́yaka, *a.* suitable for hurling, missile. [√2 **si**, 'hurl,' 1181a.]

sārañga, *a.* dappled; *as m.* antelope.

sārameyá, *m.* descendant of the bitch Saramā, name of certain dogs, 77[4], 83[17]. [**sarámā**, 1216a.]

sārdha, *a.* with a half; **dve çate sārdhe**, two hundred and fifty; **sārdhám**, *adv.*, *generalized*, together; *as prep.* along with, *w. instr.* [**ardha**: the generalization of mg is paralleled by that seen in **çālin**.]

sāvitrá, *f.* **-ī́**, *a.* belonging to Savitar; *with or without* **ṛc**, a verse to Savitar, *esp.* Rigveda iii. 62. 10 (= 74[14. 15]), regarded as the most sacred in the Veda, and called also **gāyatrī**, 60[18]. [**savitṛ́**, 1208b.]

sāçru, *a.* tearful; **sāçru**, *adv.* [1111c], tearfully, with tears in (their) eyes, 54[19]. [**açru**.]

sāṣṭāñgapāta, *a.* having *or* with an **aṣṭāñgapāta**, *q.v.*; **-am**, *adv.* with profoundest obeisance.

sāsūya, *a.* with impatience; **-am**, *adv.* impatiently. [**asūyā**.]

sāhasrá, *a.* consisting of a thousand, milliarius. [**sahásra**.]

sāhāyya, *n.* office of attendant, *and so* (*like Eng.* attendance) service, aid. [**sahāya**, 1211.]

√ **1 si**, bind, *see* √ **sā**.

√ **2 si**, hurl, *in* **prá-sita**, 'darting along,' **sā́yaka**, 'missile,' *and* **sénā**, 'weapon.'

siṅhá, *m.* lion; *at end of cpds*, the best of · ·, noble *or* brave · ·, *cf.* **vyāghra**. ['the powerful' beast, √**sah**.]

√ **sic** (**siñcáti, -te** [758]; **siṣéca, siṣicé**; **ásicat, -ata**; **sekṣyáti, -te**; **siktá**; **séktum**; **siktvā́**; **-sícya**; **sicyáte**). –1. pour out; sprinkle, 49[20]; –2. *esp.* semen infundere feminae; –3. (*like Eng.* found) cast, *e.g.* molten metal; **phenaṁ vajram asiñcan**, they cast the foam into (the shape of) a thunderbolt, 97[12]. [cf. ἰκ-μάς, 'moisture'; AS. *seōn*, **sih-an*, 'filter, flow,' Ger. *seih-en*, 'strain'; Church Slavonic *sĭc-ati*, Ger. *seich-en*, 'mingere': cf. also Swedish *sila*, **sih-la*, 'strain,' whence Eng. *sile*, 'drain, strain,' whence *sil-t*, 'drainings, sediment.']

+ **abhi**, –1. pour upon, sprinkle; –2. sprinkle in token of consecration, *and so* (*like Eng.* anoint) consecrate.

+ **ava**, pour upon.

+ **ā**, pour into.

+ **ni**, pour down *or* in; semen infundere feminae.

sic, *f.* hem of a garment *or* robe.

siddha, *a.* perfected; *as m. pl.* the Siddhas, a class of demi-gods, with supernatural powers, *esp.* that of flying through the air. [see √2 **sidh**, 'succeed.']

siddhi, *f.* –1. success, 36[10]; accomplishment (of a wish), 24[21]; successful performance, 57[14]; attainment of an object, 52[11]; –2. (perfection, *i.e.*) magic power. [prop. 'the reaching an aim,' √2 **sidh**, 'hit the mark,' 1157. 1a.]

siddhimant, *a.* possessing magic power. [1235.]

√ **1 sidh** (**sédhati**; **siṣédha**; **setsyáti**; **siddhá**; **séddhum**; **-sídhya**). drive off; scare away.

√ **2 sidh** (**sídhyati, -te**; **siṣédha**; **setsyáti, -te**; **siddhá**). –1. reach an aim, hit the mark; –2. succeed, 18[17]; be accomplished, 18[22]; become realized, 18[19]; be of advantage, boot, avail, 71[4]; –**siddha**, having reached one's (highest) aim, having attained perfection; *esp.* perfect *in the sense of* having attained supernatural *or* magic powers; *as m.* a Siddha, *q.v.* [cf. √ **sādh**.]

+ **pra**, succeed; **prasiddha**, known, *cf.* **prasiddhi**; **aham prasiddho mūṣakākhyayā**, I go by the name of M., 47[21].

síndhu, –1. *in V.*, *m.* stream; –2. *in V. and later*, *f.* The Stream, *i.e.* the Indus (incolis Sindus appellatus — Pliny); –3.

the land on the Indus and its inhabitants (*pl.*). [cf. the Old Persian form *hindu* (in an inscription of Darius Hystaspis at Persepolis), as name of the land on the Indus: hence, w. loss of aspiration, the classical form Ἰνδό-ς; hence also Persian *Hind*, 'India,' and *Hind-u-stan* (*stan* = **sthāna**, 'abode, land').]

sisṛkṣu, *a.* desirous to create. [fr. desid. of √**sṛj**, 1038, 1178f: euphony, 184c².]

√ **sīv** (**sívyati**; **syūtá**; **-sívya**). sew. [prop. **siū** (765): cf. √**sā**, **si**, 'bind,' **sū-tra**, 'thread,' **sūcí**, 'needle': cf. κασ-σύω, *κατα-σύω, 'sew down, stitch together, cobble'; Lat. *su-ere*, 'sew,' *sū-tor*, 'shoe-maker'; AS. *siw-ian*, *seowian*, Eng. *sew;* AS. *seām*, Eng. *seam*, Ger. *Saum*, 'hem, border.']

√ **1 su** (**sunóti**, **sunuté**; **suṣā́va**; **saviṣyáti**, **soṣyáti**; **sutá**; **-sútya**). press out, ex-tráct, *esp.* the Soma *or* éxtract; **sunvánt**, *as m.* the Soma-presser; — **sutá**, extracted; *as m.* the éxtract, *i.e.* Soma-juice, 70⁵; draught of Soma, 73¹⁰.

√ **2 su** *or* **sū** (**suváti**; **suṣuvé**; **ásāvīt**; **sutá**, **sūtá**; **-sútya**). impel, set in motion; bring about; occasion; give authorization to; *w. loc.*, *perhaps* set, *at* RV. x. 125. 7. [cf. ἐάω, *σεϝ-άω, 'let go, permit'; αἷμα σύ-το, 'the blood shot *or* spurted.']

+ **ud**, impel upwards; set a-going, begin, *in* **utsava**.

+ **parā**, drive away.

√ **3 su**, generate, bear, *see* √**sū**.

sú, — 1. *adv.* [1121d], well; *with* **sthā**, stand well, *i.e.* firmly, 87⁶; *asseverative or emphatic, and to be rendered variously:* we pray, 79⁴; **ni ṣu svapa**, sleep in peace; *with* **u**, 'now,' just now, right soon, 80¹, 74¹¹; — 2. *inseparable prefix* [1304b, 1288b], *with force of either adv. or adj.*, well *or* good; *sometimes intensive, as*, **su-dustara**, 'very bad-to-cross.' [no prob. connection w. εὖ, 'well'; see **āyú**.]

sukumāra, *a.* very delicate. [cf. **ku-māra**.]

sukumārāñga, *f.* **-ī**, *a.* having very delicate limbs. [**áñga**.]

su-kṛ́t, *a.* well-doing, righteous; *as m. pl.* the righteous ones κατ' ἐξοχήν, *i.e.* the departed fathers (85¹⁹), who enjoy the reward of their works in the world of the pious — **sukṛ́tām u loké**, 84¹¹.

su-kṛtá, *n.* a good deed, good works, 63¹⁶; **sukṛtásya loká**, world of righteousness, 89⁸, *modernized substitute for the old phrase* **sukṛ́tām u loká**. [1288 and b: acct, 1284a.]

su-keçānta, *a.* fair-locked. [1304b.]

su-kṣatrá, *a.* having a good *or* kind rule; *as m.* kind *or* gracious ruler. [**kṣa-trá**, 1304b.]

su-kṣétra, *n.* fair field. [**kṣétra**, 1288b.]

√ **sukṣetriya** (***sukṣetriyáti**). to desire fair fields — *denom.*, *found only in the following word*. [**sukṣetra**, 1059c and c².]

sukṣetriyā́, *f.* desire for fair fields. [√**sukṣetriya**, 1149⁶.]

sukhá, *a.* pleasant; comfortable; *as n.* pleasure; comfort; joy; bliss, 58¹⁷, 66¹; **sukham**, **-ena**, *adverbially*, pleasantly, with pleasure, in comfort, happily, well *or* easily, 24⁹, etc. [cf. **duḥkha**.]

sukha-duḥkha, *n.* weal or woe. [1253b.]

sukhin, *a.* having comfort, being in comfort. [**sukha**.]

sukhocita, *a.* accustomed to ease. [**ucita**, √**uc**.]

sukhodya, *a.* easily pronounceable. [**udya**.]

sukhopaviṣṭa, *a.* comfortably seated. [**upaviṣṭa**, √**viç**.]

su-gá, *a.* having the going *or* approach easy; easy to attain; *as n.* good path.

su-gata, *a.* well-conditioned, *i.e.* having had a good time.

su-gātuyā́, *f.* desire for welfare. [presupposes a noun ***su-gātu**, 'wel-fare' (see **gātu**), whence the denom. verb-stem ***sugātuya**, 'desire welfare' (1061), whence this noun — 1149⁶.]

su-cira, *a.* very long; **-am**, *adv.* very long.

su-jániman, *a.* having good productions *or* creations; skillfully fashioning.

1 sutá, *ppl.* extracted; *as m.* éxtract; *see* √**1 su**, 'extráct.'

2 **suta**, *m.* son; **sutā**, *f.* daughter. [prop. 'generated, born,' ppl. of √3 **su**, see √**sū**: for mg, cf. **sūnú**, and Eng. *bairn* (under √**bhṛ**).]

su-tṛ́p, *a.* easily satisfied. [vbl. fr. √1 **tṛp**.]

su-darçana, *a.* having a beautiful appearance, handsome, εὐ-φανής; *as m.* Sudarçana, name of a king, Εὐφάνης.

su-dāman, *a.* having good gifts, bestowing blessings; *as m.* cloud, as source of rain and therewith connected blessings, blessed rain-cloud.

su-dína, *a.* very bright *or* clear; *as n.* (*like Lat.* serenum) clear weather.

sudinatvá, *n.* (*like Lat.* serenitas) clear weather; *fig.* auspicious *or* blessed time, *always in the phrase* **-tvé áhnām**, in der Glückszeit der Tage, in the happy days. [1239.]

su-dītí, *f.* beautiful flaming *or* flame.

su-dustara, *a.* very hard-to-cross, hard to get over; (of a promise) hard to perform.

1 **sudhā́**, *f.* (good place *or* position, *i.e.*) well-being. [**sú** + 1 **dhā́**.]

2 **sudhā**, *f.* (good drink, *i.e.*) drink of the gods, nectar. [**sú** + 2 **dhā́**.]

su-nāsākṣibhruva, *a.* having beautiful noses-and-eyes-and-brows. [for **nāsākṣibhrū** (1315c), *i.e.* **nāsā** + **akṣi** + **bhrū**, 1253.]

su-niçcaya, *a.* having a very firm resolve, very resolute.

sundara, *f.* **-ī**, *a.* beautiful.

sunva, *a.* Soma-pressing. [√1 **su**, 'press': see 1148.3b and 716.]

supátnī, *a. f.* having a good husband. [**su** + **pati**, but in the fem. form, since the masc. would not be used: 1304b: cf. **sapatnī**.]

su-parṇá, *a.* with good wings; *as m.* bird of prey; eagle, vulture; mythical bird. [**parṇá**, 1304b.]

su-putrá, *a.* having good sons. [**putrá**, 1304b.]

sú-pratiṣṭhita, *a.* properly set up.

su-prāví [355b], *a.* very zealous. [1288b.]

sú-prīta, *a.* well pleased. [1288b and 1284.]

su-baddhá, *a.* well *or* fast bound. [1288b and 1284a.]

su-buddhi, *a.* having good wits; *as m.* Bright-wits, Good-wits, name of a crow.

su-bhága, *a.* having a goodly portion, fortunate, happy; *esp.* loved (by one's husband), 89[10]; charming; amiable, 61[12]. [**bhága**, 1304b.]

súmakha, *a.* jocund. [perhaps **sú** + **makhá**.]

su-maṅgála, *f.* **-galí** [355b], *a.* having *or* bringing good luck. [**maṅgalá**: acct irregular, cf. 1304b[2] end.]

su-madhyama, *a.* fair-waisted.

su-mánas, *a.* —1. good-hearted, well-disposed, 90[2]; kind; —2. (having good, *i.e.* happy feelings, *i.e.*) cheerful; glad, 78[18]; —3. *as f. pl.* (the cheerful ones, *i.e.*) the flowers; *in cpd*, 19[21]. [cf. the second part of εὐ-μενής, stem εὐ-μενες, 'well-disposed.']

√ **sumanasya**, *only in ppl.* **sumanasyámāna**, being cheerful; joyous. [**sumanas**, 1063.]

sú-mahant [450b], *a.* very great *or* important. [1288b.]

sumahākakṣa, *a.* having very-great (enclosures, *i.e.*) halls *or* rooms. [**sumahā** + **kakṣā**, 1298a, 334[2].]

su-méka, *a.* (having a good setting-up, *i.e.*) firmly stablished.

su-medhás, *a.* having good insight *or* wisdom, wise.

sumná, *n.* favor, grace; welfare. [perhaps neuter of an adj. **su-mna**, 'kindly minded' — see **mna**: but cf. 1224c.]

súra, *m.* a god. [a pendant to **asura**, formed by popular etymology from **asu-ra**, as if this were **a-sura**, 'non-god' — see **asura**.]

su-rakṣita, *a.* well-guarded.

su-rátna, *a.* having goodly treasures. [**rátna**, 1304b.]

surabhí, *a.* sweet-smelling, fragrant.

surabhisrag-dhara, *a.* wearing fragrant garlands. [**surabhi-sraj**.]

sura-sattama, *m. pl.* the best of the gods.

súrā, *f.* spirituous, *and esp.* distilled, liquor; brandy; liquor. [√1 **su**, 'express': cf. 1 **suta** and **soma**.]

su-rā́dhas, *a.* having goodly blessings, bounteous.
surottama, *a. subst.* chief of gods. [uttama.]
su-lalita, *a.* very lovely; (of meat) delicious.
su-locana, *a.* fair-eyed.
su-várcas, *a.* having good **varcas**, *i.e.:* full of life, 83[14]; blooming, 90[2]; fiery, 2[2]; glorious, 1[16].
su-várṇa, *a.* having a beautiful color; *as n.* gold.
suvarṇa-kañkaṇa, *n.* gold-bracelet. [1280b.]
su-vidátra, *a.* kindly noticing, *i.e.* taking kind notice, kindly. [1288b.]
suvidatríya, *a.* kindly. [**suvidatra**, 1214a.]
su-vī́ra, *a.* having good heroes; rich in retainers, 87[1]; heroic, 78[4], 88[14]. [**vīrá**: acct, 1304b[2] end.]
suvṛktí, *f.* excellent praise, goodly hymn. [**su** + **ṛkti**, with euphonic v.]
su-çéva, *a.* very kindly. [**çéva**, 1288b.]
su-çlakṣṇa, *a.* very smooth.
su-saṁcita, *a.* well-gathered; -am, *adv.* **susaṁcitaṁ saṁcitya**, having gathered (in a well-gathered way, *i.e.*) carefully.
sú-samāhita, *a.* very intent, entirely concentrated upon one thing. [√1 **dhā**, 'put': acct, 1284[2].]
su-stha, *a.* (well situated, *i.e.*) safe and well.
su-hṛd, *m.* friend. [prop. adj., 'having a good heart, kindly disposed.']
suhṛd-bheda, *m.* a creating of divisions among friends, separation of friends.
suhṛd-vākya, *n.* (speech, *i.e.*) words of a friend.
√ **sū** *or* **su** (**sū́te** [628]; **suṣā́va, suṣuvé; ásoṣṭa; saviṣyáti**, -te; **soṣyáti**, -te; **sūtá, sutá; sūtvā́; -sū́ya**). generate; bring forth; bear; *so perhaps at* RV. x. 125. 7. [cf. 2 **suta**, 'bairn'; *υἱός*, **συ-ιο-ς*, 'son'; for pronunciation as trisyllable, *ὑ-ι-ός*, cf. Boeotian *οὐιός*: see also under **sū́** and **sūnú**.]
+ **pra**, bring forth; **prasūta**, born of (*gen.*).

sū́ [351], *vbl.* bearing, *in* **vīrasū**; *as f.* mother. [√**sū**, q.v.: with **sū́-s**, cf. *σῦ-ς*, *ὗ-ς*, Lat. *sū-s*, AS. *sū*, Eng. *sow* (qua pecude nihil genuit natura fecundius — Cicero, cf. *verres* under √**vṛṣ**); also AS. *swīn*, **su-īna*, Eng. *swine*, prop. a diminutive of *sū*.]
sūkará, *m.* swine, boar. [origin uncertain.]
sūkṣma, *a.* fine, small; subtile, intangible, atomic, 56[19].
√ **sūcaya** (**sūcayáti**). indicate; **sūcita**, made recognizable. [**sūci**, mg 3: 1061[2].]
sūcí *and* **sūcī́**, *f.* —1. needle; —2. *generalized*, a pointed object; *and so* —3. (*like Eng.* pointer) indicator; index. [prob. fr. √**sīv**, **siū**, q.v.]
sū́tra, *n.* —1. thread; cord; —2. brief rule *or* book of such rules (so called, perhaps, because each rule was a short 'line' or because the collection was a 'string' of rules), *cf.* Whitney xvii. [√**sīv**, q.v.]
√ **sūd** (**sūdáyati**). —1. lead straight on, keep a-going; —2. bring about, finish; —3. finish (*in its colloquial sense*), put an end to, destroy.
+ **ni**, destroy, *see simple verb.*
sūnára, *f.* -ī, *a.* gladsome, joyous. [cf. **sūnṛ́tā**.]
sūnú, *m.* son; *once* (*at* 57[5]), *as f.* daughter. [√**sū**: cf. Church Slavonic *synŭ*, AS. *sunu*, Eng. *son:* for mg, cf. 2 **suta**.]
sūnṛ́tā, *f.* joyousness, joy. [**sūnára**: see 1237[3].]
sūnṛtāvan, *f.* -varī, *a.* joyous. [**sūnṛ́tā**, 1234 and [3]: for fem., 1169. 2[2].]
sūpa, *m.* soup. [despite the identity of mg, no etymological connection has as yet been discovered.]
sūpa-kāra, *m.* soup-maker, cook.
sūpavañcaná, *a.* (having an easy faltering-approach, *i.e.*) to which one easily *or* gladly totters (of the grave), *i.e.* easy of approach *or* not repulsive. [**upavañcana**, 1304b[2].]
sūpāyaná, *a.* (of easy approach, *i.e.*) easy of access. [**upā́yana**, 1304b[2].]
sū́ra, *m.* the sun. [cf. **svàr**, gen. **sū́r-as**, 'sun': perhaps a transfer to the a-declension, 399.]

sūrí, *m.* (*prop.* impeller, inciter, *i.e.*) he who engages priests to perform a sacrifice for his own benefit and pays them for it, a sacrifice-master; the same as **maghavan** (*q.v.*) and the later **yajamāna**. [√2 **su**, 'impel,' 1191.]

sū́rya, *m.* the sun, *selection* xl.; the Sun, *personified*, *selection* xxxiii.; **sūryā́**, *f.* —1. the Sun, *personified as a female*; —2. the hymn of Sūryā's wedding, RV. x. 85, *selection* lviii. [fr. **svàr** (**sū́r**), 1212a.]

sūryā-vid, *a.* knowing the Sūryā-hymn, RV. x. 85.

√ **sṛ** (**sísarti**; **sasā́ra**, **sasré**; **ásarat**; **sariṣyáti**; **sṛtá**; **sártum**; **sṛtvā́**; **-sṛ́tya**; **sāráyati**, **-te**). run swiftly, glide, flow; *caus. act.* set in motion. [cf. ὁρ-μή, 'rush, onset, spring,' whence ὁρμάω, 'rush on'; ἅλ-μα, 'spring'; ἅλλομαι, 'spring'; ἆλ-το, 'leaped'; Lat. *salīre*, 'spring'; cf. **saras**, 'pool,' **sarit**, 'stream,' and, for the root with l, **sal-ila**, 'flowing' and 'fluid, *i.e.* water.']

+ **anu**, run *or* go after.

+ **apa**, go off; *caus.* remove; take out.

+ **ava**, go down, *in* **avasara**.

+ **ā**, run unto; run.

+ **upa**, go unto, approach.

+ **nis**, go out; *caus.* drive out *or* away.

+ **pra**, go forth; *caus.* stretch forth *or* out.

+ **sam**, —1. flow together; —2. go about, wander, **sam** *intensive*, 1077b end; *esp.* wander from one existence to another (of the soul).

sṛká, *m. perhaps* missile, lance.

sṛgālá, *m.* jackal.

√ **sṛj** (**sṛjáti**, **-te**; **sasárja**, **sasṛjé**; **ásrākṣīt**; **srakṣyáti**, **-te**; **sṛṣṭá**; **sráṣṭum**; **sṛṣṭvā́**; **-sṛ́jya**; **sísṛkṣati**). —1. let loose (from the hand), dart, hurl; throw; —2. let go, pour out (streams, rain), discharge; —3. let loose (herds); —4. spin *or* twist (cord *or* garland); —5. (discharge from one's self, *cf.* 57[1], *and so*) procreate, engender; create.

+ **ava**, —1. shoot off (arrows); throw *or* put in, 57[2]; —2. let loose (streams); loose (from a bond), 78[19]; deliver over, 84[12]; —3. (*like Eng. colloq.* let slide) let pass unnoticed, forgive, 78[18].

+ **ud**, —1. cast; hurl (a bolt); —2. pour out, 103[18]; —3. cast off; lay down (a corpse); —4. let go, 3[5].

+ **sam-ud**, let go, discharge.

+ **upa**, (hurl at, *and so*) plague, distress, vex; **āditya upasṛṣṭas**, *sc.* **rāhuṇā**, the sun vexed by Rāhu, *i.e.* eclipsed.

+ **vi**, —1. throw away, 105[17]; —2. discharge; (let go from the hand, *i.e.*) lay down, 103[21]; *mid.*, *w.* **vācam**, let go the voice, *i.e.* break silence by saying · ·, 100[8]; —3. create, 57[8], *cf. simple verb.*

+ **sam**, (let go together) mix, unite.

sṛ́j, *vbl.* creating. [√**sṛj**.]

√ **sṛp** (**sárpati**, **-te**; **sasárpa**; **ásṛpat**; **sarpsyáti**, **srapsyáti**; **sṛptá**; **sárpitum**; **sṛptvā́**; **-sṛ́pya**; **sísṛpsati**). creep, crawl; glide; *used* of gentle and cautious motion. [cf. ἕρπω, 'creep, go'; Lat. *serp-ere*, 'creep'; *rēpere*, **srep-ere*, 'creep,' *rep-ti-lis*, 'creeping'; AS. *sealf*, Eng. *salve*, so named from its slipperiness, like **sarpis** and **sṛpra**, see these; cf. also ἑρπ-ετόν and Lat. *serpens*, 'snake': no connection w. Eng. *slip*.]

+ **ud**, creep out *or* up; rise; *desid.* wish to rise.

+ **upa**, go gently unto, approach gently.

+ **vi**, —1. move asunder, disperse; —2. move about.

sṛprá, *a.* slippery, fatty; smooth. [√**sṛp**, 1188a.]

1 **sénā**, *f.* a missile; weapon. [√2 **si**, 'hurl,' 1177a.]

2 **sénā**, *f.* line of battle; acies; army. [akin with **sītā**, 'furrow,' **sīmán**, 'parting of the hair': from these a root **sī*, 'draw a straight line,' may perhaps be inferred.]

serṣya, *a.* with jealousy; **-am**, *adv.* with jealousy. [**sa** + **īrṣyā́**.]

√ **sev** (**sévate**; **siṣéva**, **siṣevé**; **seviṣyáti**; **sevitá**; **sévitum**; **sevitvā́**; **-sévya**). —1. stay by (*loc.*), *the opp. of* **tyaj**; —2. stay by, *and so* (*like Eng.* wait upon) serve *or* reverence, 30[17]; —3. devote one's self to; practice, 21[8], 66[2], 68[9]. [no connection w. σέβομαι, 'reverence,' see √**tyaj**.]

+ **upa**, reverence; be devoted to.

+ **ni**, be devoted to, *i.e.* cohabit with.

+ **sam**, practice.

sevana, *n.* practice. [√sev.]

sevā, *f.* a serving *or* reverencing. [√sev, 1149.]

sāinika, *a.* belonging to an army; *as m.* soldier; champion *or* fighter. [2 senā, 1222e 2.]

sódaka, *a.* with water, containing water. [udaká, 1304c.]

sóma, *m.* —1. éxtract, *esp.* of certain species of the Asclepias family, *see* 70[5] N.; Soma, *both literally, and also personified as a god; as pl.* Soma-draughts; —2. the moon, *see* 70[5] N. [√1 su, 'extráct,' 1166.]

soma-pá [352], *a.* Soma-drinking; *as m.* Soma-drinker.

soma-péya, *n.* a drinking of Soma; *dat.* in order to drink the Soma, *see* 1213c, 982. [acct, 1272a.]

somyá, *a.* having to do with Soma, *i.e.*, *as m.:* Soma-offerer; *pl.* the Manes, 84[18]. [sóma, 1212c.]

sāudāmanī, *f.* lightning; *prop., f. of an adj.* ***sāudāmana**, 'of the rain-cloud, cloud-born,' *and to be taken in its adj. sense, as epithet of* **vidyut**, *at* 2[9]. [see **sudāman** and 1208a.]

sāúbhaga, *n.* happiness. [**subhága**, 1208f.]

sāubhagatvá, *n.* condition of happiness; weal and blessing. [**sāúbhaga**, 1239.]

sāúbhāgya, *n.* happiness, *esp.* conjugal felicity, 89[16]; charmingness, 2[5]. [**subhága** (1211, 1204c) — see its mgs.]

sāumyá, *a.* —1. of *or* relating to Soma; Soma-, 96[6]; —2. (moon-like, *i.e.*) having a mild and kindly influence on senses and feelings, *and so* mild, gentle; —3. *voc. sing.* **sāumya**, O gentle sir, 61[8]. [**sóma**, 1211.]

sāuryá, *a.* pertaining to the sun; *neut. pl., sc.* **sūktāni**, hymns to Sūrya. [**sū́rya**, 1211.]

sāuvarṇa, *a.* golden. [**suvarṇa**, 1208f.]

√ **skand** (**skándati**; **caskánda**; **áskāntsīt**; **skantsyáti**; **skanná**; **-skándya**, **-skádya**). *intrans.* dart, spring, spurt; drop, be spilled; fall. [cf. *σκάνδ-αλον*, 'trap-stick' (cf. Ger. *Falle*, 'trap, pit-fall,' w. *fallen*, 'fall'), and 'stumbling-block'; Lat. *scand-ere*, 'climb,' *de-scend-ere*, 'climb down'; *scāla*, **scad-la*, 'ladder.']

skandhá, *m.* shoulder.

skandha-deça, *m.* region of the shoulder, *i.e.* shoulder.

skándhas, *n.* ramification; branches of a tree, tree-top.

stána, *m.* the breast of a woman.

stabdha, *a.* immovable, rigid, stiff. [√stabh, 954, 160.]

stabdha-locana, *a.* having immovable, *i.e.* unwinking eyes.

stabdhī-kṛ, make rigid *or* stiff (as if dead). [**stabdha**, 1094.]

√ **stabh** *or* **stambh** (**stabhnáti**; **tastámbha**, **tastambhé**; **ástambhīt**; **stabdhá**; **stábdhum**; **stabdhvá**; **-stábhya**). —1. make firm *or* steady, prop *or* uphold (heaven *or* earth); —2. *mid.* become firm *or* immovable *or* rigid; —**stabdha**, immovable, rigid. [cf. *στέμφ-υλον*, 'olives pressed hard, oil-cake'; *στέμβ-ειν*, 'maltreat,' collateral form of *στείβ-ειν*, 'stamp on, tread'; Eng. *stamp:* for connection of mgs, cf. *ἐρείδω*, 'make steady *or* firm, fix firm, plant.']

+**ud**, prop up.

+**vi**, —1. prop asunder, 78[10]; —2. (make immovable, *i.e.*) bring to a standstill, stop, 6[21].

stambha, *m.* prop, post, column. [√stambh.]

√ **stā** (**stāyánt**). be stealthy. [see **stená**, **stāyú**.]

stāyú, *m.* thief. [√stā, 1165: cf. **tāyú**.]

√ **stigh** (**stiǹnóti**). proceed, stride; *esp.* proceed against, attack. [cf. *στείχω*, 'proceed, march, go in line,' rarely 'mount up'; Church Slavonic *stignąti*, 'hasten': the root is wide-spread in Germanic, but often shows a specialization of mg, 'proceed upward, ascend, climb'; cf. AS. *stīg-an*, which often means simply 'proceed, go,' but also 'ascendere,' and even 'descendere'; Ger. *steig-en*, 'mount up'; AS. *stǣg-er*, 'a step to climb by,' Eng. *stair;* AS. *stigel*, 'step *or* steps for climbing over a fence,' Eng. *stile;* AS. *stig-rāp*, *stī-rāp*, 'mounting-rope,' Eng. *stirrup;* Ger. *Steg-reif*, 'stirrup'; AS.

stīgend, 'rising *or* sty,' Eng. *sty*, 'swelling (on eye-lid)': for change of **gh** to **ñ** in present, cf. 161 [1] and [4].]

+**pra**, get ahead in attacking, succeed in one's attacks, 93 [4, 10, 11].

√ **stu** (**stāúti** [626], **stuté**; **tuṣṭhāva**, **tuṣṭhuvé**; **ástāuṣīt**, **ástoṣṭa**; **ástāvīt**; **staviṣyáti**, **-te**; **stoṣyáti**, **-te**; **stutá**; **stótum**; **stutvā́**; **-stútya**, **-stū́ya**; **stūyáte**). praise; extol (a god); **stuvánt**, (praising, *as subst.*) worshipper.

+**pra**, —1. praise; —2. bring forward as object of mention *or* subject of conversation (*cf. Lat.* laudare, *prop.* 'praise,' *but also* 'mention'), *and so* —3. *generalized*, introduce, begin.

stúkā, *f.* lock *or* tuft (of wool *or* hair). [see **stoká**.]

√ **stṛ** (**stṛṇā́ti**, **stṛṇīté**, *in mg* 1 *in Veda*; **stṛṇóti**, **stṛṇuté**, *in mg* 2; **tastā́ra**, **tastaré**; **ástarīt** [900]; **stariṣyáte**; **stṛtá**, **stīrṇá** [957b]; **stṛtvā́**, **stīrtvā́**; **-stṛ́tya**, **-stī́rya**). —1. strew, *esp.* the sacrificial straw, 88 [17]; spread out; —2. (*like Lat.* sternere) overthrow (an enemy).

[cf. *στόρ-νυ-μι*, Lat. *ster-n-ere*, 'strew, spread out'; *στρῶ-μα*, (like Eng. *spread*) 'bedding,' *στρω-μνή*, 'bed,' Lat. *strā-men*, 'straw,' *storea*, 'straw mat,' *torus*, **stor-u-s*, 'bed'; AS. *strea-w*, *streo-w-ian*, Eng. *straw*, *strew*; *στρω-τός*, Lat. *strā-tus*, 'bespread'; (*via*) *strata*, '(way) bespread' with stones, *i.e.* 'paved,' whence borrowed AS. *strǣt*, Eng. *street*; Old Lat. *stlā-tus*, Lat. *lātus*, 'spread out, spreading, *and so* broad, wide'; see also under noun **stṛ́**.]

+**anu**, cover over.

+**ā**, spread out.

+**upa**, spread upon, spread as a cover; *as technical term of the ritual, with or without* **ājya**, pour the sacrificial butter over (*e.g.* the hand) so as to make a coating, 99 [9].

+**pra**, spread out.

stṛ́ [371 [12], **tā́ras**, **stṛ́bhis**], *m., plural only*. the stars. [if fr. √**stṛ**, we may interpret the name as meaning either (*a*) 'the light-strewers,' *or* (*b*) 'the scattered' ones, those that are 'spread out' over the vault of heaven; but the connection w. √**stṛ** is very uncertain: cf. *ἀστήρ*, stem *ἀ-στερ*, Avestan **star**, Lat. *stella*, **ster-la*, Ger. *Stern*, AS. *steorra*, Eng. *star*: see also **tārā**.]

stená, *m.* thief. [√**stā**.]

stoká, —1. *m.* drop; —2. *as adj.* small, insignificant. [akin with **stúkā**, 'tuft': from these, a root ***stu**, 'drop, dribble, run together, be compacted into a round mass,' may perhaps be inferred: for mg 2, cf. Eng. *dribble* w. *driblet*.]

stotṛ́, *m.* praiser (of a god), worshipper, singer. [√**stu**, 1182a.]

stóma, *m.* praise, song of praise. [√**stu**, 1166a.]

stoma-várdhana, *a.* delighting in praise. [acct, 1271.]

strī́ [366], *f.* woman, female individual, wife, *opp. of* **pumā́ṅs**, *e.g.* 104 [9]. [prob. for ***sūtrī́**, 'generatrix,' √**sū**, 1182 [2].]

strī́-kāma, *a.* having desire for female (children). [1296.]

sthá, —1. *vbl in cpds.* standing; *and so, generalized* (*like Eng.* stand, 'be situated'), situated, staying, being; —2. *sometimes, perhaps, substantively*, place (*like Eng. noun* stand, 'place'), *in* **go-ṣṭha**, **sadha-stha**. [√**sthā**, 333: sometimes **-ṣṭha**, 186.]

sthála, *n.* dry land (*as opp. to* water), terra firma, Fest-land; **sthalī**, *f.* place. [prob. akin w. √**sthā**, 'that which stands firm.']

sthávira, *a.* —1. firm, thick, massy, sturdy; —2. full-grown, old; *as m.* old man. [from **sthū**, collateral form of √**sthā**, 1188e: for mg 1, cf. Eng. *steady*, cognate w. *stand*, and cf. **sthira**; for 2, cf. Eng. *of long standing*.]

√ **sthā** (**tíṣṭhati**, **-te** [671, 749a]; **tasthāú**, **tasthé**; **ásthāt**, **ásthita** [884]; **sthāsyáti**, **-te**; **sthitá**; **sthā́tum**; **sthitvā́**; **-sthā́ya**; **sthīyáte**; **sthāpáyati**, **-te** [1042d]).

—1. stand, 13 [18], 25 [16], 47 [6], 80 [7], 87 [6], 98 [18]; stand still, 70 [19, 21]; remain standing; —2. stand by (a friend); hold out faithfully, 25 [5], 63 [13, 14]; —3. remain, 64 [16]; wait, 54 [6]; abide, 39 [10], 46 [6]; *pass., impers.*: **sarvāiḥ sthīyatām**, let all remain, 24 [10]; **atra sthīyatām**, stay here, 39 [21]; —4. remain *or* be in a condition, continue in

an action [1075c]: *w. adj. or ppl.*, 28[8], 30[8]; **vyāpāditas tiṣṭhati**, lies dead, 44[16]; *w. gerund*, 26[16]; *w. instr.*, 41[6];

—5. exist; be present, 10[8], 45[13]; —6. be situated, be, 1[5], 26[13], 33[4]; —7. (remain standing, *i.e.* unmoved *or* untouched, *and so, like Ger.* dahingestellt bleiben) remain unconsidered *or* unmentioned; *thus*, dūre **tiṣṭhatu tadvṛddhis**, (let the interest of it stand afar off, *i.e.*) to say nothing of the interest of it, 46[20]; —8. **sthitá**, *see s.v.*; —9. *caus.* cause to stand, set; put, 41[19].

[for **stā**: cf. Doric inf. *στᾶ-μεν*, Epic *στῆ-ναι*, Church Slavonic *sta-ti*, Lat. *stā-re*, Old High Ger. *stā-n*, Ger. *steh-en*, 'stand': this old form of the root appears also in Ger. *Statt*, AS. *stede*, Eng. *stead*, 'place': the prevailing form of the root in Germanic is *stand;* cf. AS. *stond-an*, Eng. *stand;* Ger. preterit *stand*, 'stood': —with **á-sthā-t**, cf. *ἔ-στη*, 'stood'; w. **tí-ṣṭhā-mi**, cf. *ἵ-στη-μι*, 'set,' Lat. *si-sti-t*, 'sets': —for mgs of √**sthā**, cf. in general those of Eng. *stand.*]

+**adhi**, stand upon.

+**anu**, —1. (stand along by, *i.e.*) take one's place along by, *and so* support, help; —2. devote one's self to a thing, *e.g.* virtue, 58[16]; devote one's self to (an undertaking), *and so* carry out (a plan), 33[14]; accomplish; *pass. impers.:* **evam anuṣṭheyam**, it must be done so, 37[8]; *so* 38[15]; **tathā‿anuṣṭhite**, it having been thus accomplished, this being done, 33[14]; *see* 303b[4] *and cf.* 35[16], 37[18], 39[15, 22].

+**abhi**, set the foot upon, vanquish; withstand.

+**ava**, —1. stand off, 105[20]; —2. stand; —3. remain, abide; —**avasthita**: standing; posted, 43[12]; situated; abiding, dwelling; —*caus.* (cause to stand apart, *i.e.*) leave behind, 44[2, 9].

+**ā**, take one's place at; resort to, 10[1].

+**ud**, stand up; rise up (from sleep *or* inactivity), 30[20]; spring up, 26[17]; get out of (*abl.*), 36[13]; *caus.* cause *or* bid to rise, 102[7]; pull out (of a mire, a vat), 22[9], 36[14]. [s lost, 233a.]

+**praty-ud**, rise up to meet (in token of respect).

+**sam-ud**, rise up, spring up.

+**upa**, —1. stand by, 94[9]; set one's self near; stand opposite, 59[23]; —2. approach, *esp.* with reverence *or* supplication; —**upasthita**: (having) approached *or* appeared; near at hand, 41[8].

+**anu‿upa**, *mid.* approach one after another; *w.* **mā** (*the pronoun*), come to my side, 94[4].

+**sam-upa**, approach; fall to one's lot; **samupasthita**, on hand.

+**ni**, stand in, rest on.

+**pari**, stand round about, encompass; restrain.

+**pra**, *mid.* arise, *and so* set out to go; go off; **prasthito 'bhavat**, profectus est; *caus.* send away, dismiss, 36[9].

+**prati**, stand; be established; get a place *or* foot-hold, 84[9]; **pratiṣṭhita**: established, resting upon; set up; —*caus.* set.

+**vi**, *mid.* (stand asunder, *i.e.*) spread itself.

+**anu-vi**, spread one's self over, pervade (*acc.*), RV. x. 125. 7.

+**sam**, *mid.* —1. remain with; —2. *in the ritual*, come to a stand-still (**sam**, *intensive*), *i.e.* get through, finish; **saṁsthite**, *loc. absolute*, if he (end, *i.e.*) die, 101[6].

sthātrá, *n.* station, place. [√**sthā**, 1185: for mg, cf. Eng. *stead* w. root *sta* under √**sthā**.]

sthā́na, *n.* —1. a standing; —2. a remaining, abiding; —3. standing, *i.e., as in Eng.*, rank; —4. an abode (*see* **bhavana**); place, 35[5], etc.; —5. *pregnantly* (*cf.* **pātra**), a proper place; —6. a proper occasion; *concrete*, a proper object for giving occasion to anything; **tatkāvyasya‿arpaṇa-sthānam ekaḥ s-**, of this poem S. is the sole consignment-occasioner, *i.e.* the only one worthy of having this poem entrusted to him, 54[1]. [√**sthā**, 1150. 1.]

sthāna-bhraṅça, *m.* abode-ruin, loss of abode.

sthāvará, *a.* standing; not endowed with the power of locomotion, *and so, as collective n. sing.*, the plants, 63[22]; *as m. pl.* plants, 67[1]. [√**sthā**, 1171a.]

sthāvaratā, *f.* condition of being a plant. [1237.]

sthitá, *a.* —1. standing (*as opp. to* going, lying), 14[18]; —2. (of animate and inanimate beings) standing in a place; abiding; **sthitas** (*supply, as is often necessary, some form of* √**as**, 'be'), was abiding, *i.e.* abode, 29[18]; situated; **bhūtale sthitam**, being on the earth, *i.e., simply*, on the earth, 6[17]; *impers.*: **sthitam**, it was waited by (*instr.*), *i.e.* (he) waited, 34[18]; —3. existing; present, 6[18];

—4. being *or* remaining in a situation *or* condition (*cf.* √**sthā** 4), *which is expressed: by an adj. in the same case*, 13[10]; *by an adv.;* **tathā**, 26[18]; **kaḥ sthito 'tra**, who (is) being here, *i.e.* who is here, 49[7]; *by a gerund;* **ātmānam ācchādya sthitas**, after concealing himself (was) remaining, *i.e.* kept hidden, 25[10]; *so* 36[14], 38[19], 41[4]; **upaviçya sthitās**, waited sitting, 43[9]; **yāir vyāpya bhāvān sarvān sthito mahān**, with which the intellect, pervading all beings, stands, *i.e.* with which it constantly pervades all beings, 66[9].

[ppl. of √**sthā**, 954c: cf. στα-τό-ς, Lat. *sta-tu-s*, 'standing, set': for mgs above, cf. √**sthā**.]

sthíti, *f.* —1. a standing; —2. a remaining by a thing; *and so* —3. devotion to (*loc.*), 15[17]; —4. (*like Lat.* status) condition; *and so* —5. way, method of procedure, 26[7]. [√**sthā**, 1157. 1a, cf. 954c.]

sthin, *vbl.* standing, *in cpds.* [√**sthā**, 1183[8].]

sthirá, *a.* steady; steadfast, 81[9]; firm; *also of persons*, 99[7]; enduring (of might), 78[6]. [√**sthā**, 1188[1], cf. 954c: for mg, cf. **sthavira**.]

√ **sthū**, *assumed as collateral form of* **sthā**, *cf.* **sthávira**, *and see under* √**snā**.

sthū́ṇā, *f.* post, pillar. [for ***stul-na**, fr. √***stul** or ***stal**, an extended form of √***sta**, Skt. **sthā**: cf. Ger. *Stolle(n)*, Old High Ger. *stollo*, **stol-no*, 'prop, post'; στῦλ-ος, 'post, pillar'; these words, like στήλη, Doric στάλα, 'prop, post,' presuppose the root in causal mgs, 'cause to stand,' i.e. (*a*) 'keep from falling, prop up,' and (*b*) 'set up,' as a pillar: the root appears also in Ger. *Stall*, Eng. *stall*, 'stand, *i.e.* standing-place,' and in Ger. *still*, Eng. *still*, 'standing, not moving.']

√ **snā** (**snā́ti**; **sasnāú**; **snāsyáti**, **-te**; **snātá**; **snā́tum**; **snātvā́**; **-snā́ya**). bathe; perform a religious ablution, *esp.* at the end of religious studentship (62[C]) *or* of a vow. [orig. **snā** or **snū** (so **sthā**, **sthū**): cf. √σνυ in ἔννεον, *ἔ-σνεϝ-ον, 'swam'; Lat. *nā-re*, 'swim': see also under **nāú**.]

snā́taka, *a.* who has performed the ablution customary at the end of religious pupilage. [**snātá**, 1222.]

snāna, *n.* a bathing, religious ablution. [√**snā**, 1150.]

snāna-çīla, *a.* (having bathing as a habit, *i.e.*) practicing religious ablutions. [1302.]

snāyin, *a.* performing religious ablutions. [√**snā**, 1183[8], 258.]

snā́yu, *f. n.* —1. sinew, 25[7]. [perhaps 'ligament,' from √**sā** or **si**, 'bind, ligāre,' *q.v.*: if so, it is formed from the present-stem **sinā** (see 1148. 3b and cf. **sunva**), abbreviated to **snā**, with suffix **u** (1178b) and interposed **y** (258): cf. Old High Ger. *sënawa*, Ger. *Sehne*, AS. *sinu*, Eng. *sinew*, which point to a Goth. **sinava*: that **snā́-y-u** and its older equiv. **snā́-van** are abbreviated forms (for **sinā-**) would appear from the Germanic cognates.]

snāyu-bandha, *m.* sinew-band, *i.e.* bow-string.

√ **snih** (**snı́hyati**; **snigdhá**). —1. be supple, greasy, moist; *and so* —2. stick to, *i.e., as in Eng.*, be attached to, be fond of.

snú, *n. collateral form of* **sānu**. surface.

sneha, *m.* —1. stickiness; —2. viscid and smooth stuff; oil; fat; —3. attachment, love, friendship. [√**snih**: for connection of 1 and 3, see **snih**.]

√ **spaç**, *older form of* √1 **paç**, *q.v.*

√ **spṛdh** (**spárdhate**; **paspṛdhé**; **spardhitá**; **spárdhitum**). contest the precedence among one another; emulate; strive.

spṛ́dh, *f.* rival; opponent; foe. [√**spṛdh**.]

√ **spṛç** (**spṛçáti**, **-te**; **paspárça**, **paspṛçé**;

ásprākṣīt, ásprkṣat; sprakṣyáti; sprṣṭá; sprā́ṣṭum; sprṣṭvā́; -spŕçya). touch.

+ **upa**, —1. touch, 103[22]; reach to, RV. x. 125. 7; —2. *w.* **apás**, touch water, *technical term for* symbolical purification, by dipping the hand in a dish, by rinsing the mouth, *or* by washing, 104[17, 22]; *word for water to be understood*, 65[6].

spraṣṭavya, *grdv.* to be touched. [√spṛç, 241.]

√ **sphur** *or* **sphr** (**sphuráti, -te; ásphurīt; sphuritá**). make a quick *or* jerky motion: —1. dart, *trans.; with the foot*, kick; —2. dart, *intrans.;* twitch (of the eye, arm); —3. (of the lightning) flash.

[for *spṛ, 'quiver, jerk, kick, flutter': cf. *ἀ-σπαίρ-ω*, 'struggle convulsively' (as a fish just out of water); Lat. *spernere*, 'kick away, reject'; Eng. *spur*, 'goad with the heel'; *spurn*, 'kick away': see also under **parṇa**.]

+ **pra**, shake, tremble.

sphyá, *m.* wooden splinter, shaped like a knife and as long as the arm, for use at the sacrifice.

sma, *enclitic and slightly asseverative particle*, 79[17], 6[8]; *accompanying a verb which is in the present tense but has the value of a past*, 2[8], 8[19], 12[21]; *explained at* 778b *and* b[2].

√ **smi** (**smáyate; siṣmiyé; ásmayiṣṭa; smitá; smitvā́; -smítya**). smile; smile bashfully; blush. [cf. *φιλο-μμειδής*, 'fond of smiles,' stem *σμειδες*, as in Hesychian *μεῖδος*, 'smile'; *μειδάω*, 'smile'; Lat. *mi-ru-s*, 'wonderful,' *mirāri*, 'wonder' (for mg, cf. **smaya**, 'wonder'); Middle High Ger. *smie-r-en*, *smie-l-en*, 'smile'; Eng. *smile*, *smirk*.]

+ **vi**, be astonished.

smita, *a.* smiling; *as n.* [1176a], a smile. [ppl. of √**smi**.]

smita-pūrva, *a.* previously smiling, with a smile. [for irreg. order, see 1291.]

√ **smṛ** (**smárati; sasmā́ra; smariṣyáti; smṛtá; smártum; smṛtvā́; -smṛ́tya**). —1. remember, *both* keep in mind *and* call to mind; —2. call to mind, *i.e.* hand down by memory, hand down by tradition, hand down — *see the important word* **smṛti**;

— **smṛta**: —1. remembered; —2. handed down by **smṛti** *or* taught by tradition; *and so* —3. declared to be · ·, 61[2]; passing for · ·; regarded by tradition as · ·, 63[6]; *to be variously paraphrased;* **mārgo 'yaṁ smṛtas**, this is, we are taught, the path, 21[7]; called, 22[5], 57[6].

[cf. *μέρ-μερ-α ἔργα*, 'memorable works'; *μέριμνα*, 'anxious thought, care'; *μάρ-τυρ*, 'rememberer, witness'; *μέλειν*, 'care for'; *μέλλειν*, 'hesitate, delay, be going to do'; Lat. *me-mor*, 'mindful'; *memoria*, 'memory'; *mor-a*, 'hesitation, delay.']

+ **vi**, forget.

smṛti, *f.* —1. remembrance; —2. tradition (*see* √**smṛ** 2); tradition which is handed down and accepted as authoritative (*except* **çruti**, *q.v.*); *defined*, 58[18], *see note;* a work based on such tradition; a law-book. [√**smṛ**.]

smṛti-çīla, *dual n.* tradition and habits (habits *in collective sense, i.e.* usage). [1253a.]

syá [499a], *pron.* that; *cf.* **tyá**.

√ **syand** *or* **syad** (**syándate; sasyandé; ásyān** [890[2]]; **syantsyáti; syanná; syánttum; syattvā́; -syádya**). run (of animate beings and of fluids); flow.

+ **abhi**, flow unto.

+ **pra**, flow forth *or* away.

syoná, *a.* soft; mild; tender.

srákva, *m.* corner of the mouth; mouth, jaws.

sragvín, *a.* wearing a wreath. [**sráj**, 1232.]

sráj, *f.* wreath, garland. [√**sṛj**, mg 4, 'twist,' just as AS. *wrǣð*, Eng. *wreath*, fr. AS. *wrīðan*, Eng. *writhe*, 'twist' (under √**vṛt**).]

srávantī, *f.* flowing (water), stream. [ppl. of √**sru**.]

√ **sru** (**srávati; susrā́va; ásrāvīt; sraviṣyáti; srutá**). —1. flow, stream; —2. flow *or* trickle away, waste away, become lost, 60[9]. [cf. *ῥέω*, **σρεϝ-ω*, Lithuanian *srav-j-ù*, 'flow,' Irish *sruth*, 'stream'; cf. also Church Slavonic *stru-ja*, 'stream,'

Ger. *Stro-m*, Eng. *strea-m*, with *t* between *s* and *r* (see under **usra** and **svasṛ**): further *ῥεῦ-μα*, 'stream'; Lat. *Rū-mo*, 'The River,' old name of the Tiber: w. **á-srav-a-t**, cf. *ἔρρεε*, **ἐ-σρεϝ-ε-τ*.]

srúc, *f.* one of the large sacrificial ladles (as long as the arm), of which there are three, **juhū**, **upabhṛt**, and **dhruvā**, *see* 102[11] N.; used for pouring ghee in the fire. [akin w. √**sru**.]

sruvá, *m.* a small sacrificial ladle (a cubit long), used for dipping from the pot and pouring into the **sruc**. [akin w. √**sru**.]

srótas, *n.* stream. [√**sru**, 1152a.]

svá [525[4]], —1. *pron. adj.* own; my own, 73[18], 78[12,20]; thy own, 69[16], 86[4]; his own *or* his, 4[17], 45[8], etc.; her, 8[10]; their own *or* (each) his own, 14[8]; *indef.*, one's own, 58[22], 66[6]; *very often at the beginning of cpds:* my, 10[23], 21[10]; his, 31[9], etc.; their, 27[9]; our, *etc., see following words;*
—2. *m.* kinsman, friend; —3. (*like* **ātman**) one's self, *see* 513[2]; one's natural self *or* condition; —4. *n.* (*like Goth.* **sves**) possessions, property. [cf. *ἑός*, **σεϝό-ς*, and *ὅς*, *ἥ*, *ὅν*, and *σφός*, 'own'; Old Lat. *sovo-s*, Lat. *suu-s*, 'own'; Goth. *sve-s*, AS. *swǣs*, 'own'; also *ἕ*, *σφέ*, Lat. *sē*, Goth. *si-k*, Ger. *si-ch*, 'self.']

svaka, *a.* own; his own, *etc.; equiv. to* **sva**. [**sva**, 1222a.]

svá-kṣatra, *a.* (having self-rule, *i.e.*) free.

sva-cchanda, *m.* own will. [**chanda**, 227.]

svacchanda-vanajāta, *a.* (by its own will, *i.e.*) spontaneously wood-grown, *i.e.* growing wild in the wood.

√ **svaj** (**svájate**; **sasvajé**; **svajiṣyáte**; **svaktá**; **sváktum**; **svajitvā́**; **-svájya**). embrace.
+**pari**, embrace.

√ **svad** (**svádati**, **-te**; **sasvadé**; **svāttá**; **svadáyati**, **svādáyati**). —1. *act.* make savory, season; *fig.* make agreeable; —2. *mid.* be savory, relish, *intrans.;* —3. *mid.* relish, *trans.;* take pleasure in. [cf. *ἁνδ-άνω*, 'please,' aorist *εὔαδε*, **ἐ-σϝαδ-ε*, 'pleased'; *ἥδομαι*, 'rejoice'; see also under **svādu**.]

sva-dharma, *m.* own duty.

1 **svadhā́**, *f.* —1. wont, habit, custom, 76[7]; rule; *ἔθος*; —2. accustomed place, home, *ἦθος*; —3. (wonted condition, *i.e.*) comfort; joy; bliss, 83[12]; pleasure, 73[14]; **svadhā́m ánu nas**, according to our pleasure, *i.e.* exactly to our wish, 73[18]; **svadháyā** *and* **svadhā́bhis**: in wonted wise; with pleasure, gladly; (gladly, *i.e.*) willingly, freely, 84[12]. [cf. *ἔθος*, 'custom,' *ἦθος*, 'wonted place, haunt,' *εἴ-ωθ-α*, 'am accustomed'; AS. *sidu*, Ger. *Sitte*, 'custom.']

2 **svadhā́**, *f.* sweet drink; *esp.* a libation of ghee to the Manes. [perhaps for 2 **sudhā**: for the etymology, cf. **svadhā́ adhayat**, 'he drank the sweet drinks,' RV.]

svadhā́vant, *a.* —1. (having his wont, *i.e.*) keeping to his custom, faithful, constant; —2. (having bliss, *i.e.*) blessed, 78[17], 79[4,15]. [1 **svadhā**, 1233: see mgs 1 and 3.]

svádhiti, *m. f.* axe.

√ **svan** (**svánati**, **-te**; **sasvā́na**; **ásvanīt**, **ásvānīt**; **svanitá**). sound, resound, roar. [cf. Lat. *sonus*, 'sound'; Old Lat. *son-it*, 'sounds'; AS. *swinsian*, 'sound'; Eng. *swan*, so named from its song; similarly in Ger. the cock is called *Hahn*, a name akin w. Lat. *can-ere*, 'sing' — cf. Hamlet i. 1. 160, "the bird of dawning singeth."]

svaná, *m.* sound; roar (of wind). [√**svan**.]

svanas, *n.* roar. [do.]

√ **svap** (**svápiti** [631]; **suṣvā́pa** [785[8]]; **ásvāpsīt**; **svapsyáti**; **suptá** [954b]; **sváptum**; **suptvā́**; **svāpáyati**). sleep; fall asleep; **suptá**, sleeping; *caus.* put to sleep. [cf. Lat. *sop-or*, 'sleep'; w. caus., cf. Lat. *sōpire*, 'put to sleep'; see also under **svapna**.]
+**ni**, go to sleep; *caus.* put to sleep.
+**pra**, fall asleep; **prasupta**, fallen asleep, asleep, sunk in sleep.

svápas, *a.* having good works, *i.e.* wonder-working. [**sú** + **ápas**, 1304b.]

svapū́ [352], *f.* *perhaps* besom. [perhaps for **su-pū́**, 'cleaning well': for **va** in place of **u**, cf. 2 **svadhā**: for mg, cf. **pavana**.]

svápna, *m.* —1. sleep; —2. dream. [√svap, q.v.: cf. ὕπ-νο-ς, Lat. *som-nu-s*, 'sleep'; AS. *swef-n*, 'sleep, dream'; Chaucerian *swefn*, 'dream'; Lat. *somnium*, 'dream': for connection of 1 and 2, cf. 51[9], where either sense fits.]

svapna-māṇavaka, *m.* the Dream-manikin, name of a certain magic whose performance brings dreams that become realized, 51[8].

sva-bhāva, *m* own way of being, inherent nature, ingenium, as distinguished from acquired qualities, *see* **guṇa** 2, *and* 22[21]; **svabhāvāt**, by nature [291[2]], naturally.

svabhāva-dveṣa, *m.* natural hatred. [1280b.]

svayaṁ-vara, *m.* self-choice; *esp.* free choice of a husband, which was allowed to girls of the warrior (**kṣatriya**) caste, a Swayamvara.

svayám [513], *pron.* own self, self; himself, *etc.; referring to subject*, 48[8], etc.; all by itself, of its own accord, 93[9]; *referring to predicate*, 1[10]. [from **sva** with nom. case ending **-am** (cf. **tv-am**, **a-y-am**), and interposed **y**, cf. 258.]

svayam-bhū́ [352], *a.* self-existent; *as m.* epithet of Brahma.

svayam-mṛta, *a.* dead of himself.

svá-yukti, *f. pl.* own team. [acct, 1274: for mg, cf. the Dutch and the American Eng. *span* (of horses) w. AS. *spannan*, 'join.']

√ svar (**svárati**; **ásvārṣīt**; **ásvārīt**). sound. [cf σῦρ-ιγξ, 'pipe, flute'; Lat. *su-sur-ru-s*, 'a humming'; Eng *swar-m*.]

svàr [388d], *pronounced* **súar** *in the Veda*, *n.* —1. the sun, 71[19]; —2. sunlight, sunshine; light, 79[9]; —3. (the place of the light, *cf.* **rajas**) heaven, 91[6], 92[8]; —4. one of the three "utterances," *see* **vyāhṛti**.

[cf. Σείρ-ιος, Σείρ, 'sun, dog-star'; σέλ-ας, 'light'; σελ-ήνη, 'moon'; Lat. *ser-ēnus*, 'bright'; *sōl*, AS. *sōl*, 'sun'; AS *swel-an*, Eng. *sweal*, 'burn, glow, waste away by heat'; and the kindred *swelter*, 'be overcome by heat,' whence *sweltry* or *sultry:* if the forms with *r* and *l* are fr. extended forms of a root ***su**, 'to light,' and if **svàr** is a direct deriv. of the same √***su** (**sú-ar**), we may compare Ger. *Sonne*, AS. *su-nne*, Eng. *sun*, AS. *sunnan dæg*, Eng. *Sun-day*.]

sva-rūpa, *n.* own form *or* shape; true nature, 40[19].

svarūpa-bhāva, *m.* the becoming *or* being the true form (of names), *i.e.* the use of the true form (of a person's name). [1280b: **svarūpa** is used predicatively.]

svar-gá, —1. *a.* going *or* leading to the light *or* to heaven; situate in the heavenly light, heavenly; *esp. w.* **loka**, **svargo lokas**, the heavenly world, heaven, 103[5, 14, 18] — *also as one word, see* **svargaloka**; —2. *m.* *without* **loka**, heaven, 64[9], 66[1].

svarga-gāmin, *a.* going to *or* attaining heaven.

svarga-loka, *m.* the heavenly world, heaven, 103[7].

svàr-bhānu, *m.* Suarbhānu, name of a demon causing the eclipse of the sun, *cf. the later* **rāhu**. [poss. 'having, *i.e.* withholding the sun's rays.']

svaryà, *pronounced* **svaría**, *a.* sounding; of a thunderbolt, whizzing. [√**svar**, 1213.]

svalaṁkṛta, *a.* well adorned. [**su** + **alaṁkṛta**: see **alam**.]

sváçva, *a.* with goodly horses. [**sú** + **áçva**, 1304b.]

svásṛ [373], *f.* sister. [cf. Lat. *sŏror*, AS. *sweoster*, *swuster*, Eng. *sister:* cf. 369[2] and 1182f: for *t* between *s* and *r*, cf. *Easter*, under **usra**, and *stream* under √**sru**.]

svastí, *pronounced* **suasti** *in Veda*, —1. *f.* (*like the Eng.* well-being, *i.e.*) welfare; blessing; —2. **svastí**, *instr.* [336[3] end], with luck, happily; *hence* —3. *the indeclinable nom.-acc. neut.* **svasti**, luck, happiness, 84[1]; **svasty astu te**, a blessing on thee. [**sú** + an unused **asti**, 'be-ing,' fr. √1 **as**, 'be,' 1157 1a. acct, 1288b.]

svasti-dā́ [352], *a.* bestowing welfare.

svastyáyana, *n. sing. and pl.* (luck-progress, *i.e.*) wel-fare, prosperity; blessing; *and so* benediction, 101[2], 106[4]; *pl.* the blessings, *i.e.* Vedic hymns con-

taining the word **svasti**, 106[8]. [**svastí** + **áyana**: acct, 1271: with **-ayana**, cf. *-fare* in *wel-fare*.]

sva-stha, *a.* being in one's natural condition, self-contained, healthy, well.

svādas, *n.* agreeableness, *in* **prá-svādas**. [√**svad**, 1151. 1b: cf. *ἧδος* (sic), Doric *ἆδος*, 'pleasure.']

svādú, *a.* tasting good, savory; sweet. [√**svad**, q.v., 1178a: cf. *ἡδύς*, Doric *ἀδύς*, **σϝαδυ-ς*, Lat. *svāvis*, **svadv-i-s*, AS. *swēte*, Eng. *sweet*.]

svādhyāyá, *m.* the reading *or* repeating to one's self, study (of the Veda). [**adhyāya**.]

svāmi-kārya, *n.* master's business.

svami-kumāra, *m.* the Lord Kumāra, name of Skanda, god of war, *see* **kārttikeya** *and* **kumāra**.

svāmi-guṇa, *m.* ruler-virtue.

svāmin, *m.* owner, proprietor, master, lord; *opp. of* servant, subject, wife. [**sva**, 'own,' 1231.]

svāmi-sevā, *f.* the serving one's master.

svāmi-hita, *n.* master's welfare.

svārtha, *m.* own affair *or* cause. [**artha**.]

sváhā, *excl. used when making oblations*, hail, *w. dat.*, 103[3]; *at the end of an invocation, like* Āmen, 99[18].

√ **svid** (**svédate**; **svídyati**, **-te**; **siṣvidé**; **svinná**). sweat. [**svídyāmi** = *ἰδίω*, 'sweat'; cf. *ἶδος*, *ἱδ-ρώς*, 'sweat,' *ἱδρόω*, 'sweat'; Lat. *sūdā-re*, 'sweat,' denom. of **sūdu-s*, 'sweat'; *sūd-or*, 'sweat'; Lettish *swidrs*, 'sweat'; AS. noun *swāt*, Eng. *sweat*: observe that though there is a word for 'sweat' common to most Indo-European tongues, there is no such common word for 'be chilly.']

svecchā, *f.* own will; **svecchayā**, according to one's inclination, at will. [**icchā**.]

svéda, *m.* sweat. [√**svid**.]

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ha, *enclitic and slightly asseverative particle*, 64[4]; *in the Veda*, 78[15], 79[12], 92[12]; *in the Brāhmanas*, 94[8], *and very often* (*so pages* 95–6), 103[15] (*quotation from a Brāhmana*); *in the Sūtras*, to be sure, of course, *designating that the author agrees with the view or method mentioned*, 99[19], 101[5], 103[14.16]; — *very common at end of half-çloka*, 7[15]; *esp. after a 3d sing. perf.* (◡—◡), 9[4], 10[2]; *so* **iti ha**, 12[8]; — *combinations*: · · **iti hovāca**, "· ·," he said, 61[18]; *so* **hovāca**, **hocus**, 95[13], 96[13]. [this word appears also as **gha** in the Veda: cf. *γε*, Doric *γα*, enclitic asseveratives.]

haṅsá, *m.* goose, gander; *perhaps applied also to the* swan and like water-fowl. [prob. a consonantal stem, transferred (399) to the **a**-declension, and so orig. *****ghaṅs**: cf. *χήν*, Lat. *ans-er*, Lithuanian *żąsì-s*, Irish *goss*, Ger. *Gans*, AS. *gōs*, Eng. *goose*: even the **s** of *****ghaṅs** may be derivational; cf. AS. *gan-d-ra*, **gan-ra*, Eng. *gander*; Old High Ger. *gan-azzo*, 'gander'; AS. *gan-et*, Eng. *gannet*, 'sea-fowl.']

hatá, *see* 954d.

hatya, *n.* slaying. [√**han**, 1213c and a (middle), cf. 954d.]

√ **han** (**hánti** [637]; **jaghána** [794d]; **haniṣyáti**; **hatá** [954d]; **hántum**; **hatvá**; **-hátya**; **hanyáte**; **jíghāṅsati** [1028f]). — 1. strike; strike down; smite *or* slay, 70[2], etc.; kill, 28[6], 35[14], etc.; overcome; — 2. destroy, 37[19]; bring to nought; (of darkness) dispel, 18[8]; — *desid.* wish to smite *or* afflict, 78[16];

— **hatá**, — 1. smitten, slain, 98[4]; killed, 23[21]; — 2. destroyed, ruined; lost, 27[13], 42[1]; — 3. pounded.

[with **hán-mi**, cf. *θείνω*, **θεν-jω*, 'smite'; w. **ja-ghn-ús**, cf. *ἔ-πε-φν-ον*, 'slew'; w. **hatá**, *****ghata**, cf. *φατός*, 'slain'; w. **ghaná**, q.v., 'a slaying,' cf. *φόνος*, 'slaughter'; w. **ha-ti**, 'a smiting, slaying,' cf. Old High Ger. *gun-d*, AS. *gūð*, **gun-ð*, 'battle'; AS. *gūð-fana*, Old High Ger. *gund-fano*, 'battle-flag'; fr. the last form (not fr. the AS.), through the French, comes Eng. *gonfanon*, *gonfalon*; for mg of *gūð*, cf. Ger. *schlagen*, 'smite, slay,' with *Schlacht*, 'battle': for senses under 1, observe that AS. *sleān* (whence Eng. *slay*) means 'smite' and then also 'slay.']

\+ **ava**, strike down; bring to nought.

\+ **ā**, strike upon; hurl (a bolt) upon (*loc.*

w. **adhi**); *mid.* strike (one's thigh with one's hand).

+**ud**, force up; **uddhata** [163], raised.

+**ni**, strike down; slay.

+**pari**, strike around; encompass.

+**prati**, strike back at (*acc.*); strike against so as to transfix, to broach (on a lance, *loc.*).

+**sam**, strike together; (of the eyes) close; unite, combine.

hán [402], *vbl.* slaying, slayer, *in cpds.* [√**han.**]

hánta, *interjection.* come! go to!

hantavya, *grdv.* to be slain, occidendus. [√**han**, 964.]

hantṛ́, *m.* slayer, destroyer. [√**han.**]

√ **har** (**háryati**, -**te**). be gratified, take pleasure; take pleasure in (*acc.*), *and so*, desire, long for. [perhaps a transfer (see 761a and b) from the **yá**-class, with change of accent, and so properly an irregular pass. to √1 **hṛ**, 'take' (reg. **hriyáte**); for the mg, cf. Eng. *be taken*, i.e. 'be charmed,' and **hara** 2: some take √**har** as representing Indo-European **ghel* (*ghwel*), and connect it w. *θέλω*, 'will,' Eng. *will*; cf. also √2 **vṛ.**]

+**prati**, long for, entice.

hara, *a.* —1. taking, receiving; —2. (*like the Eng.* carrying away, taking) charming; —3. carrying off, removing, destroying; *as m.* Hara, the Destroyer, a name of Çiva, 55^{21}. [√1 **hṛ**, see its mgs.]

hárana, *a.* holding. [√1 **hṛ**, 'hold.']

háras, *n.* grip; *esp.* the seizing *or* devouring power of fire. [√1 **hṛ**, 'hold.']

hári, *a.* fallow, pale yellow, yellowish; greenish; *as m. du.* (*cf. Eng.* pair of bays, *i.e.* bay horses) the fallow steeds, *esp.* of Indra, his coursers. [√***ghṛ**, ***hṛ**, 'be yellow,' is inferrible, but not quotable: cf. *χλω-ρός*, 'greenish-yellow'; *χλόη*, 'verdure'; Lat. *helus* or *holus* or *olus*, 'greens, vegetables'; *helvus*, 'grayish-yellow'; AS. *geolo*, Eng. *yellow*; also *gol-d* (cf. **hiraṇya**).]

harít, *a.* fallow, yellowish; *as f.* fallow mare, *esp.* of the Sun-god. [√***ghṛ** ***hṛ** under **hari**: 383d 3.]

hárivant, *a.* having fallow steeds; *as m.* lord of the coursers, *i.e.* Indra, *see* **hari.** [**hári**, 1233.]

harmyá, *n.* a strong building; dwelling.

harṣa, *m.* joy. [√**hṛṣ.**]

halāhala, *m. n.* a certain deadly poison.

háva, *m.* call. [√**hū.**]

havanī, *f.* sacrificial ladle. [prop. fem. of a substantival nomen agentis, **havana**, √**hu**, 1150d, 'the sacrificing' instrument.]

havíṣmant, *a.* having an oblation; *as m.* offerer. [**havís**, 1235.]

havís, *n.* oblation, which, as gift for the gods, is offered wholly or partly in the fire; *generally*, grain (parched, boiled, as porridge, or as baked cake), milk in divers forms, fat, and — best of all — Soma. [√**hu**, 1153.]

havyá, *n.* oblation. [prop. grdv., 'offerendum,' √**hu**, 1213.]

hávya, *grdv.* invocandus. [√**hū**, 1213a.]

havya-váh [403], *a.* carrying the offering (to the gods); *as m.* oblation-bearer (used of Agni), *selections* lvi., lxvi.

√ **has** (**hásati**, -**te**; **jahā́sa**, **jahasé**; **hasiṣyáti**; **hasitá**; **hásitum**; **hasitvā́**; -**hásya**). laugh.

+**pra**, laugh out, laugh.

+**vi**, laugh out.

hása, *m.* laughter. [√**has.**]

hásta, *m.* hand; (of an elephant) trunk; (of a tiger) paw; *at end of cpds* [1303^2 end], having · · in the hand.

hasta-gṛ́hya, *grd.* taking by the hand.

hasta-grābhá, *a.* grasping the hand. [acct, 1270.]

hastín, *a.* having hands; *w.* **mṛgá**, the beast with the hand, *i.e.* trunk, Vedic designation of the elephant; *as m.* elephant; Hastin, name of an ancient king. [**hasta**, q.v.]

hastināpura, *n.* Hastināpura, a town on the Ganges, home of the Kurus, said to have been founded by king Hastin. [cf. **pura.**]

hasti-rāja, *m.* elephant-king, leader of a herd of elephants.

hasti-snāna, *n.* ablution of an elephant.

√ **1 hā** (**jíhīte** [664]; **jahé**; **áhāsta**; **hāsyáte**; **hāná**; **hā́tum**). move, *intrans.*, run away, yield.

√ **2 hā** (**jáhāti** [665]; **jahāú**; **áhāsīt** [913]; **hāsyáti**; **hīná** [957a]; **hátum**; **hitvá**; **-háya**; **hīyáte, hīyate**). —1. leave, *i.e.*: quit; leave in the lurch, 82[1]; desert, 86[18]; leave behind, 85[15]; abandon, cast off; lay aside, 83[14]; relinquish; —2. **hīyate**, be forsaken *or* left behind; fall short *or* be deficient; become deficient, decrease; deteriorate, be lowered, 19[9]; —**hīná**: —1. forsaken; —2. (*like Eng.* abandoned) vicious, low, low-lived, 19[9]; —3. *at end of cpds*, abandoned by · ·, *i.e.* destitute of · ·, free from · ·. [cf. *χῆ-ρο-ς*, '(forsaken) destitute,' *χή-ρα*, 'widow'; Lat. *fa-mes*, 'lack, hunger.']

+**pari**, —1. forsake; —2. *pass.* be lacking, decrease; come to an end, *see simple verb*.

+**vi**, leave; **vihāya**, passing over.

hā, *excl. of pain or astonishment.* [1135a.]

hārya, *grdv.* to be taken away *or* stolen. [√1 **hṛ**, 'seize,' 963[3]b.]

hāsin, *a.* laughing. [√**has**, 1183[3].]

hāsya, *grdv.* to be laughed at; *as n.* laughter; ridicule. [√**has**, 963[3]c.]

√ **hi** (**hinóti, hinuté**; **jigháya**; **áhāiṣīt**; **heṣyáti**; **hitá**). set in motion, drive, impel.

+**pra**, send off *or* away; deliver over.

hí, *particle.* —1. *asseverative*: surely, verily, indeed, 18[22,23], 22[20], 23[21], 28[15], 35[21], 83[1], etc.; —2. *giving a reason*: because; for, 3[19], etc., 53[2], 70[11]; —3. *w. interrogatives*, pray, 11[1], 13[14]; —*finite verb accented w.* **hí** [595d], 72[18]; **hí** *never at beg. of sentence.*

√ **hiṅs** (**hinásti** [696]; **jihíṅsa**; **áhiṅsīt**; **hiṅsiṣyáti**; **hiṅsitá**; **híṅsitum**; **hiṅsitvá**; **-híṅsya**). hurt, harm, slay. [perhaps, orig., desid. of √**han**, see 696.]

hiṅsā, *f.* a harming, injuring. [√**hiṅs**, 1149.]

hiṅsrá, *a.* harming; *as m.* a savage *or* cruel man. [√**hiṅs**, 1188a.]

hitá, *ppl., adj.* —1. put, set; placed; *and so* —2. *pregnantly* (*like Eng.* in place, *i.e.* 'in the right place,' *and Ger.* gelegen, 'lying aright, *i.e.* convenient'), fit, convenient, agreeable; **yadi tatra te hitam**, if it suits thee there; advantageous, salutary; —3. *as n.* welfare, safety. [√1 **dhā**, 'put,' 954c: **-dhita** in Veda: cf. *θετός*, 'set.']

hita-kāma, *a.* wishing one's welfare, well-wishing. [see **kāma**.]

hitecchā, *f.* desire for the welfare (of another). [**icchā**.]

hitopadeça, *m.* salutary instruction; Hitopadeça, name of a collection of fables. [**upadeça**.]

himá, *m.* the cold; winter. [the stem **χιμα*, 'winter,' appears in *χίμα-ρο-ς*, lit. 'winter-ling, *i.e.* a one-winter-old *or* yearling goat,' named *χίμαρος* precisely as is the dialectic Ger. *Ein-winter*, 'a one-winter-old goat'; cf. *χίμαιρα*, 'she-goat, chimera'; see similar names under **vatsa**: cf. further *-χιμο-* in *δύσ-χιμο-ς*, 'very wintry'; Lat. *-himu-* in *bimus*, **bi-himu-s*, 'of two winters *or* years'; also *χιών*, 'snow,' *χειμών*, 'winter'; Lat. *hiems*, 'winter.']

híraṇya, *n.* gold. [akin w. **hari**, q.v.]

hiraṇya-garbhá, *m.* fruit *or* scion *or* child of the gold (*i.e.* of the golden egg, 57[8]), Hiranyagarbha *or* Gold-scion, name of a cosmogonic power, the personal Brahmán, 91[16].

√ **hīḍ** (*Vedic forms* [Whitney 54, 240[2]]: **héḷant, héḷamāna**; **jihíḷa, jihiḷé**; **hiḷitá**; *Epic*, **hélamāna**). be angry; be inconsiderate *or* careless.

hīná, *see* √2 **hā**.

√ **hu** (**juhóti, juhuté**; **juháva, juhvé**; **áhāuṣīt**; **hoṣyáti**; **hutá**; **hótum**; **hutvá**). pour into the fire, cast into the fire; *and so* offer; make oblation even of things not cast into the fire; **hutá**: offered; *as n.* oblation.

[orig. ***ghu**: cf. *χέω*, **χεϝ-ω*, 'pour'; *χυ-λό-ς*, 'liquid, juice'; w. **hu-tá**, cf. *χυ-τό-ς*, 'poured'; w. **ā-hu-ti**, cf. *χύ-σι-ς*, 'a pouring,' Lat. *fū-ti-s*, 'water-pot'; further, *fons*, stem *font*, **fov-ont*, 'pouring,' *i.e.* 'fountain':

with the extended form ***ghud**, cf. Lat. √*fud* in *fund-ere*, 'pour,' AS. *geōt-an*, Ger. *giessen*, 'pour'; provincial Eng. *gut*, 'water-course'; and Eng. *gut*, w. like sense, in *Gut of Canso*.]

+**ā**, offer in (*loc.*); **āhuta**: offered; laid

in the fire (of a corpse), 84[12]; *as n.* oblation.

huta-homa, *a.* having offered oblation.

hutāça, *m.* fire; the fire-god, Agni. [prop. 'having the oblation as his food,' **āça**: 1302.]

hutāçana, *m.* fire; the fire-god, Agni. [prop. 'having the oblation as his food,' **açana**: 1302.]

√ **hū** *or* **hvā** (**hávate** *and* **huváte**, *Vedic; classical*, **hváyati, -te** [761d 2]; **juhā́va, juhuvé; áhvāsīt** [912]; **hvayiṣyáti, -te** [935c]; **hūtá; hvā́tum, hváyitum; hūtvā́; -hū́ya**). call; call upon; invoke, *esp.* a god. [orig. *ghū: w. **hū-tá**, 'called upon, invoked,' some identify the Goth. stem *gu-þa, gu-da*, 'God,' AS. and Eng. *God.*]

+ **ā**, —1. call to *or* hither; summon, invite; —2. *mid.* challenge.

+ **upa**, *mid.* —1. call *or* summon to one's self; —2. call encouragingly unto.

hūti, *f.* invocation. [√**hū**.]

√ 1 **hṛ** (**hárati, -te; jahā́ra, jahré; áhārṣīt, áhṛṣṭa; hariṣyáti, -te; hṛtá; hártum; hṛtvā́; -hṛ́tya; hriyáte; jíhīrṣati**). —1. carry, 102[5], 104[2)]; hold; —2. carry unto, bring; offer, 105[9]; —3. carry away; remove, 85[3]; —4. *esp.* take away by violence *or* unlawfully, 46[4], 53[7]; steal, 30[2], 67[23], 68[4], 97[6, 9]; seize; —5. take lawfully, receive (a gift); come into possession of (as heir), 45[8, 15]; —6. get hold of, 96[22]; become master of; —7. (*like Eng.* take) charm, captivate; —8. (carry off, *i.e.* remove, *and so*) destroy. [cf. *χείρ*, dialectic *χέρ-ς*, 'hand'; *εὐ-χερ-ής*, 'easy to handle'; Lat. *hir*, 'hand'; *hērēs*, 'heir,' see root, mg 5.]

+ **ava**, (carry down, *i.e.*) move down.

+ **vy-ava**, move hither and thither, go to work, proceed, act.

+ **ā**, —1. bring hither, 34[3]; fetch; fetch *or* get back, 97[10, 11]; —2. receive, 47[12]; accept; —3. *used* (*like Eng.* take) *esp.* of food, take, eat; —*desid.* be willing to get back, 97[10].

+ **ud-ā**, bring out, *and so* utter, say, tell.

+ **praty-ā**, get back again; *at* 11[6], *incorrect reading for* **pra-vy-ā-**.

+ **vy-ā**, bring out, *and so* utter; *with* **vācam**, speak words to a person (*acc.*), 3[1]; *similarly*, 8[10].

+ **pra-vy-ā**, utter; speak.

+ **ud**, take out.

+ **pari**, carry around.

+ **pra**, —1. (bring forward, *i.e.* reach out, *e.g.* feet, fists, *and so*) strike, attack, deal blows; —2. throw, *esp.* into the fire.

+ **anu-pra**, throw into the fire *or* on a fuel-pile.

+ **vi**, —1. take apart, divide; —2. pass (part of one's life), 64[22]; —3. pass one's time, *esp.* pleasantly; wander about for pleasure, enjoy one's self, 10[9, 12], 49[18]; —4. wander about.

+ **sam**, bring *or* draw together, contract; withdraw.

+ **upa-sam**, bring *or* draw together to one's self, *mid.*; withdraw.

√ 2 **hṛ** (**hṛṇīté**). be angry.

hṛcchayá, *a.* lying *or* abiding in the heart [1265]; *as m.* love, 2[19]. [**hṛd** + **çaya**, 159, 203: acct, 1270.]

hṛcchaya-pīḍita, *a.* love-pained, love-sick.

hṛcchaya-vardhana, *a.* increasing *or* arousing love.

hṛcchayā́viṣṭa, *a.* entered by *or* filled with love. [**ā́viṣṭa**, √**viç**, 1085a: acct of cpd, 1273.]

hṛcchayā́viṣṭacetana, *a.* possessing a love-filled mind. [**hṛcchayā́viṣṭa** + **cé-tanā**, 1298a, 334[2].]

hṛ́d [397], *n.* heart; *esp. as* seat of the emotions and of mental activity in general; *also, properly,* region of the heart. [see under **çrad.**]

hṛ́daya, *n.* heart; —1. *prop.* heart, as an organ of the body, 100[2)]; —2. *fig.* heart, as seat of the feelings. [see **hṛd** and 397.]

√ **hṛṣ** (**hṛ́ṣyati, -te** [761a]; **jahárṣa, jahṛṣé; hṛṣitá, hṛṣṭá; -hṛ́ṣya; harṣáyati, -te**). be excited, *esp.* with pleasure *or* fear; (of the hair) bristle *or* stand on end by reason of fright *or* pleasure; be impatient; —**hṛṣṭa**, delighted; —**hṛṣitá**: (of the hair) standing on end; (of flowers) not drooping, unwithered, fresh; —*intens.* be very impatient, 84[17]; —*caus.* excite pleas-

antly, gladden. [for ghṛṣ: cf. Lat. *horrēre*, **hors-ere*, 'bristle, shudder'; *hirsūtus*, 'bristly, rough'; *hor-deum*, Ger. *Gers-te*, 'barley,' so called from its bristly ears.]

+**pra**, give one's self up to joy, exult; **prahṛṣṭa**, delighted, glad.

hṛṣitasragrajohīna, *a.* having unwithered garlands and free from dust. [**hṛṣita-sraj** + **rajo-hīna**, 1257.]

hetú, *m.* —1. *prop.* an impeller, *and so* occasioner, causer, occasion, cause; **hetos**, (*like Lat.* causā) on account of; **trāsa-hetos**, from fear; —2. reason, argument, proof; —3. means, 41[16]. [√**hi**, 1161a.]

hetu-çāstra, *n.* reason-book, rationalistic work; dialectics.

hema *or* **heman**, *n.* gold.

hemantá, *m.* winter. [cf. **hima**: 1172[4].]

helā, *f.* carelessness; levity. [for **heḷā**, from √**hīḍ**, q.v.]

hāima, *a.* golden. [**hema**, 1208f.]

hótṛ, *m.* —1. priest, chief priest, whose assistant in oldest times was the **adhvaryu**; Agni, as the chiefest **hotṛ**, 69[2], 88[6]; —2. *in the highly developed ritual*, the first of the four chief priests, *see* **ṛtvij**. [prop. 'offerer,' from √**hu**, 'offer': but the sense of 'invoker,' naturally suggested by his function in the ritual, was popularly associated with it and the word thus connected with √**hū**, 'invoke.']

hotrá, *n.* offering, sacrifice, *both* the action *and* the thing offered. [√**hu**, 1185a.]

hóma, *m.* a pouring into the fire; oblation; sacrifice; *observe that the older word is* **āhuti**. [√**hu**, 1166.]

hradá, *m.* pool, lake. [cf. √**hlād**.]

√ **hras** (**hrásati**, -te; **hrasitá**, **hrastá**; **hrāsáyati**). become less; *caus.* diminish. [w. **hrás-īyāṅs**, 'less,' cf. χείρων, *χέρσjων, 'worse,' and for the mg, cf. Lat. *dētero*, 'lessen,' w. *dēterior*, 'worse.']

√ **hrād** (**hrā́date**; **hrāditá**; **hrādáyati**). sound (of drums); rattle (of stones *or* dry bones). [for ***ghrad**: cf. καχλάζω, *κα-χλάδ-jω, 'sound' (of liquids, breakers, rain), κε-χλαδ-ώς, 'resounding' (song of victory); AS. *grǣt-an*, obsolete Eng. *greet*, 'cry, lament'; χαράδ-ρα, 'noisy mountain torrent': see **hrāduni**.]

+**sam**, strike (*intrans.*) together so as to rattle; *caus.* cause to rattle.

hrādúni, *f.* hail-stones, hail. [so called from its rattling sound, √**hrād**: cf. χάλαζα, *χαλαδ-jα, Church Slavonic *gradŭ*, Lat. *grando*, stem *grand-in*, 'hail.']

√ **hlād** (**hlā́date**; **hlādáyati**, -te). cool off, *intrans.*, refresh one's self; *caus.* cool *or* refresh, *trans.*

hlādaka, *f.* -**ikā**, *a.* cooling, refreshing. [√**hlād**, 1181 and a[8].]

hlādikāvant, *a.* rich in cooling. [from fem. of **hlādaka**, substantively?]

√ **hvṛ** (**hvárati**, -te; **áhvārṣīt**; **hvṛtá**; **hvāráyati**). go crookedly; bend over, fall.

+**vi**, fall; *caus.* overturn.

EXPLANATIONS AND ABBREVIATIONS.

CITATIONS.

All numbers below 107 refer to the text of this Reader, which is cited by page and line; thus, 79^{2} means page 79, line 2. When still more precise reference is needed, the first half of a line is designated by ^{a} and the second by ^{b}.

All numbers above 107 refer to the sections of Whitney's Grammar. Observe, however, that reference is occasionally made to grammar-sections preceding § 107, and that the word "Whitney" is then prefixed to the number to show that the Grammar is meant. The grammar-sections sometimes have subdivisions unmarked by letters or numbers. In referring to these, a small superior number is used, and designates the (typographical) paragraph as counted from the last lettered or numbered subsection. Thus 330^{6} refers to the paragraph beginning "Pl.: nom.-voc. masc."; 371^{12} begins with "From stṛ come"; 1222^{8}, with "The accent of derivatives"; $1222c2^{2}$, with "In the Brāhmaṇas."

SIGNS.

The root-sign (√) is prefixed to roots and quasi-roots to catch the eye or as an abbreviation. It is also set before denominative verb-stems, although these are of course in no sense roots.

The plus-sign (+) is set before prepositions with which verbs appear in composition and before certain other elements used as prefixes.

A star (*) signifies that the word or stem or root to which it is prefixed does not actually occur in that form.

A half-parenthesis on its side (‿) is used to show that two vowels, which, for the sake of clearness, are printed with hiatus in violation of the rules of euphonic combination, should be combined according to those rules.

A hyphen is sometimes used to avoid the repetition of an element of a compound; thus in the article **loka**, p. 235, **para-** stands for **para-loka**.

In Greek words, the old palatal spirant yod is represented by *j*, pronounced of course as English *y*. A very few Slavic and Lithuanian words occur, in which the actual or original nasalization of a vowel is denoted by an inverted comma, thus, ę, ą. Anglo-Saxon *æ* has the sound of *a* in *man*.

ABBREVIATIONS.

It is hoped that most of these, if not all, will be found self-explaining. To preclude any misunderstanding, however, a complete list of the abbreviations is given below, p. 293.

But certain abbreviations and words are used in an arbitrary way and require more explanation than is given in the list.

When both the letters, *m.* and *n.*, follow a stem, they mean that it shows both masculine and neuter case-forms.

An "etc." following a reference that stands after a certain definition signifies that the word is of common occurrence in that meaning.

The abbreviation [do.] is used to avoid repetition of identical items in the square brackets at the end of articles; for examples, see the three words following **abhivāda**, p. 119.

The etymological cognates are usually introduced by the conventional "cf."; this implies that the words which the reader is bidden to "compare" are akin. The fact that two related words are compared implies as a rule only that they are radically akin, and not that their formative suffixes are identical. Thus with **anta** is compared English *end*, although this corresponds strictly only to the Sanskrit secondary derivative **antya**. So **asthan**, *ὀστέον*, and *os* are radically identical, though not of entirely parallel formation.

On the other hand, where it is desired to call attention, not to radically kindred words, but to words analogous only in metaphor or in transfer of meaning, the brief phrase, "for mg, cf.," is used; and this is to be understood as standing for the phrase, "for a parallelism in the development of meaning, compare," or, "for an analogous instance of transition of meaning, compare."

Specially important references to the Grammar are marked by the word "see": thus under **nārāyaṇá** (p. 181), special attention is called to § 1219, which shows that this word is a simple patronymic of **nára**, and is not what the text (at 57[6]) says it is, a compound of **nārá** + **áyana**.

GENERAL ARRANGEMENT OF THE VOCABULARY.

The order of the articles is strictly and solely alphabetical (see below). Respecting words whose alphabetic place changes with their inflection, the following remarks may be made for beginners.

All nouns, whether they be substantives or adjectives, are given under the stem. In order to know the stem, a preliminary study of the more important paradigms and rules of euphonic combination is necessary. Thus the nom. sing. **rājā** must be looked for under **rājan**, and the acc. sing. **nāma** under **nāman** (Whitney, 424); but **nalo**, as standing for **nala-s** (175a, 330), must be looked for under **nala**. The stems in **ṛ** or **ar** are entered in the form **ṛ**. The stems of the perf. act. ppl. and of the primary comparatives are given as ending in **vāṅs** and **yāṅs**. The stems in **at** or **ant** are given in the fuller form, **ant**, and similarly those in **mant** and **vant**; and the feminines of these and of the **in**-stems are not given, since they are always made in **antī** or **atī**, **matī**, **vatī**, **inī**.

All verb-forms must be sought under the root. Thus **āsīt** will be defined only under the root 1 **as** (636), and not in the alphabetic place which the augment gives it, under long **ā**. Likewise prepositional compounds of verbs will be found under the roots (see 1076), and not in the alphabetic place under the preposition. The beginner is advised to make himself thoroughly familiar with the list of prepositions (1077) at the outset.

Of the verbal adjectives and nouns (Whitney, chapter xiii., p. 307 ff.), only the gerundives (in **ya**, **tavya**, and **anīya**) have been given regularly in alphabetic place. The participles in **ta** and **na** are usually given under the roots; but in some cases, where they have assumed a distinctly adjectival or substantival coloring or have an inconveniently large variety of meanings and uses, they are treated at length in alphabetic place; such, for example, are **ṛta**, **kṛta**, **gata**, **jāta**, **nivṛtta**, **bhūta**, **sthita**, **hita**, etc. Gerunds with **a**- or **su**- (e.g. **a-citvā**) are of course treated in alphabetic place.

Such adverbs as are merely case-forms of substantive or adjective stems, are generally to be sought for under those stems. Those from pronominal stems (e.g. **kim**, **tad**, **yad**) receive separate treatment.

The pronouns of the first and second person would require a dozen different articles apiece if all their forms were given alphabetically. The same is true to a greater or less extent of the other pronouns. The student should therefore learn, as early as possible, the forms given at 491, 495, 499b, 501 (especially ayam: asāu is less important), 504, and 509. The uses of sa-s, etc., eṣa-s, etc., and ayam, etc., are given under ta, etad, and idam respectively.

As for compounds, they are given with completeness for the Vedic selections, and with great freedom for the remaining texts, especially for the Nala. The meaning of such as are lacking can be easily learned by looking out their component parts.

THE ALPHABETIC ORDER.

The order of the letters is given by Whitney at § 5 (compare § 7); but several matters which are frequent occasions of stumbling, may be noticed here.

The *visarga* has the first place after the vowels. Thus **antaḥ-pura** (for **antar** + **pura**) stands next after **anta**, p. 116, and not after **antardhāna**. But the *visarga* which is regarded as equivalent to a sibilant and exchangeable with it (Whitney, 7[2]), stands in the alphabetic place of the sibilant. Thus the *visarga* of **adhaḥ-çāyin**, as equivalent to ç (172), brings this word just before **adhas** (p. 115, top), and not between **adha** and **adhanya**.

The sign ṅ, as representing "the *anusvāra* of more independent origin" (Whitney, 73[3]), has its place before all the mutes etc. (Whitney, 5). Thus in **aṅç-a**, the ṅ represents a nasalization of the radical vowel, and the word comes immediately after **a**. So **haṅsa** comes just after **ha**, p. 284; **daṅç** and **daṅṣṭrin**, at the beginning of the letter **d**.

The sign ṁ, as representing an assimilated **m**, is differently placed, according to its phonetic value. On the one hand, if ṁ, as product of a m assimilated to a semivowel, sibilant, or **h** (see 213c, d), represent a nasal semivowel or *anusvāra*, then its place is like that of ṅ. Thus **saṁyatendriya** follows **sa**, and **saṁhita** comes just before **sakacchapa** (p. 263), and **puṁs** before **puṭa** (p. 191).

On the other hand, if, for instance, as product of a m assimilated to a guttural, the sign ṁ represent guttural ṅ, then its place is that of ṅ; and a similar rule applies to all the other cases under 213b. Thus **saṁkaṭa** and **saṁkalpa** follow **sagara**, and **saṁgama** follows **saṅga**, p. 264; so **saṁcaya** (whose ṁ = ñ) follows **sajya**; and **saṁtati** (whose ṁ = n) follows **sant**, p. 266.

Vedic ḷ is placed after ḍ, and ḷh after ḍh.

THE CONTENTS OF THE SEPARATE ARTICLES.

Homonyms, unless differentiated by accent, are distinguished by a prefixed number (cf. **aṅga**, **vayas**); similarly homonymous roots (cf. **kṛ**).

References to the Grammar in square brackets *immediately after* a declinable stem refer to some peculiarity of declension. Occasionally, typical cases of stems are given. Thus under **dṛç** are given the nom. and acc. sing. and instr. dual; from these, the other cases (**dṛk-ṣu**, **dṛç-ā**, etc., **dṛg-bhis**, etc.) are easily known.

Each root is followed by a synopsis of its conjugational forms, so far as they actually occur in the literature. The finite forms are given in the third person singular of the indicative, and in the order in which they are treated in the Grammar, namely, present, perfect, aorist, and future; then follow the past participle, the infinitive, and the two gerunds (e.g. **āptá**, **áptum**; **āptvā́**, **-ā́pya**: observe the alternation of the accents); then follow in order the third sing. present indicative of the passive, intensive, desiderative, **and causative, so far as they seemed of importance for the users of this Reader.**

Meanings which are synonymous or nearly so, are separated by commas; those which differ considerably from each other, are separated by semicolons or by full-faced dashes and figures (–1., etc.). The colon is often used to show that several meanings which follow it and are separated by semicolons are co-ordinate with each other. Thus on p. 268, under **samīpa** – 2b., the meanings "before," "near," "hard by," and "by" are co-ordinate, and are equivalent to "in the presence *or* neighborhood of"; cf. **suvarcas**.

The arrangement for matter in heavy brackets at the end of articles is: in the case of primary derivatives, first, the root from which the word comes, with reference, if necessary, to the section giving the suffix of derivation; second, cognate words from allied languages; and third, words showing a development of meaning analogous to that shown by the Sanskrit word or illustrative of it. If the derivation of a simple word is not given, it is because it is unknown or too uncertain to be worth mentioning. In the case of secondary derivatives, the primary is given, with a reference to the section showing its treatment. The analysis of compounds is often indicated by a hyphen; but if one member ends and the next begins with a vowel or diphthong, the latter member is given in square brackets at the end of the article; cf. **nalopākhyāna**.

Where words of different languages are given together, separated only by commas, the definition given after the last applies to them all; or, if no definition is given, the English word in italics at the end is both a cognate and a definition of all at the same time; for examples, see **ákṣa** ('axle'), **aṣṭa**, **ūrṇa**.

The references to the Grammar may seem too numerous; but they are really a device for avoiding the frequent repetition of explanations which would otherwise have to be given in full. It would take half a dozen lines to explain the etymology of **manmatha**, for instance; but the references to 1148.4 and 1002b make this needless; cf. the references under **daridra**, **çiçu**, **sunva**.

It often happens that the statement in the section referred to does not directly cover the point aimed at in citing it; but a moment's thought will show what is meant. Thus under **saṁkrānti**, the two references to be compared mean that the derivative suffix is **ti**, and that before it the root-vowel suffers the same peculiar change that is seen in the past participle. Under **saṁyatendriya** reference is made to 1298, which states that possessive descriptives "are very much more common than [simple] descriptives of the same form." The real point of the reference is plainly, not to bring out this fact, but to show the beginner in what category of compounds this word belongs. So 1290 states that "other compounds with adverbial prior members are quite irregularly accented"; but the section is cited, e.g., under **sadha-māda**, to indicate that this is a descriptive compound (see the heading of the preceding right-hand page, 441) in which the first member is an adverbial element with the function (cf. 1289) of an adjective. Many roots form verb-stems in **aya**, but without causative signification; this is briefly indicated by the reference 1041[2]. In the case of secondary derivatives in **vant**, **mant**, **tā**, and **tva**, a simple reference to one of the sections treating of these endings (1233, 1235, 1237, 1239) is put instead of a repetition of the primitive.

LIST OF ABBREVIATIONS.

a.	adjective.
abl.	ablative.
acc.	accusative.
acct	accent.
act.	active, actively.
adj.	adjective, adjectively.
adv.	adverb, adverbial.
advly	adverbially.
aor.	aorist.
AS.	Anglo-Saxon.
assev.	asseverative.
B.	Brāhmaṇa.
beg.	beginning.
caus.	causative.
cf.	compare.
colloq.	colloquial.
comp.	comparative.
conj.	conjunction.
correl.	correlative.
cpd, cpds	compound, compounds.
dat.	dative.
denom.	denominative.
deriv., derivs	derivative, derivatives.
desid.	desiderative.
e.g.	for example.
encl.	enclitic.
Eng.	English.
equiv.	equivalent.
esp.	especially, especial.
etc.	and so forth.
excl.	exclamation.
f., fem.	feminine.
ff.	and the following.
fig.	figuratively, figurative.
fr.	from.
fut.	future.
gen.	genitive.
Ger.	German.
Goth.	Gothic.
grd	gerund.
grdv.	gerundive.
Hdt.	Herodotus.
ident.	identical.
i.e.	that is.
impers.	impersonally, impersonal.
ind.	indicative.
indecl.	indeclinable.
indef.	indefinite.
inf.	infinitive.
instr.	instrumental.
intens.	intensive.
interr.	interrogative.
intrans.	intransitive, intransitively.
irreg.	irregularly, irregular.
Lat.	Latin.
lit.	literally, literal.
loc.	locative.
m., masc.	masculine.
MBh.	Mahābhārata.
met.	metaphorically, metaphor.
mg, mgs	meaning, meanings.
mid.	middle.
N.	note.
n., neut.	neuter.
nom.	nominative.
num.	numeral.
opp.	opposed, opposite.
opt.	optative.
orig.	originally, original.
pass.	passive, passively.
pcl.	particle.
perf.	perfect.
pers.	person, personal.
pl.	plural.
poss.	possibly.
ppl.	participle.
prep.	preposition.
pres.	present.
prob.	probably, probable.
pron.	pronoun, pronominal.
prop.	properly.
q.v.	which see.
reg.	regularly, regular.
RV.	Rigveda.
S.	Sūtra.
s.	singular.
sc.	scilicet.
sing.	singular.
Skt.	Sanskrit.
subst.	substantive, substantively.
superl.	superlative.
s.v.	sub voce.
trans.	transitive, transitively.
vbl	verbal.
V.	Vedic, Veda.
voc.	vocative.
w.	with.